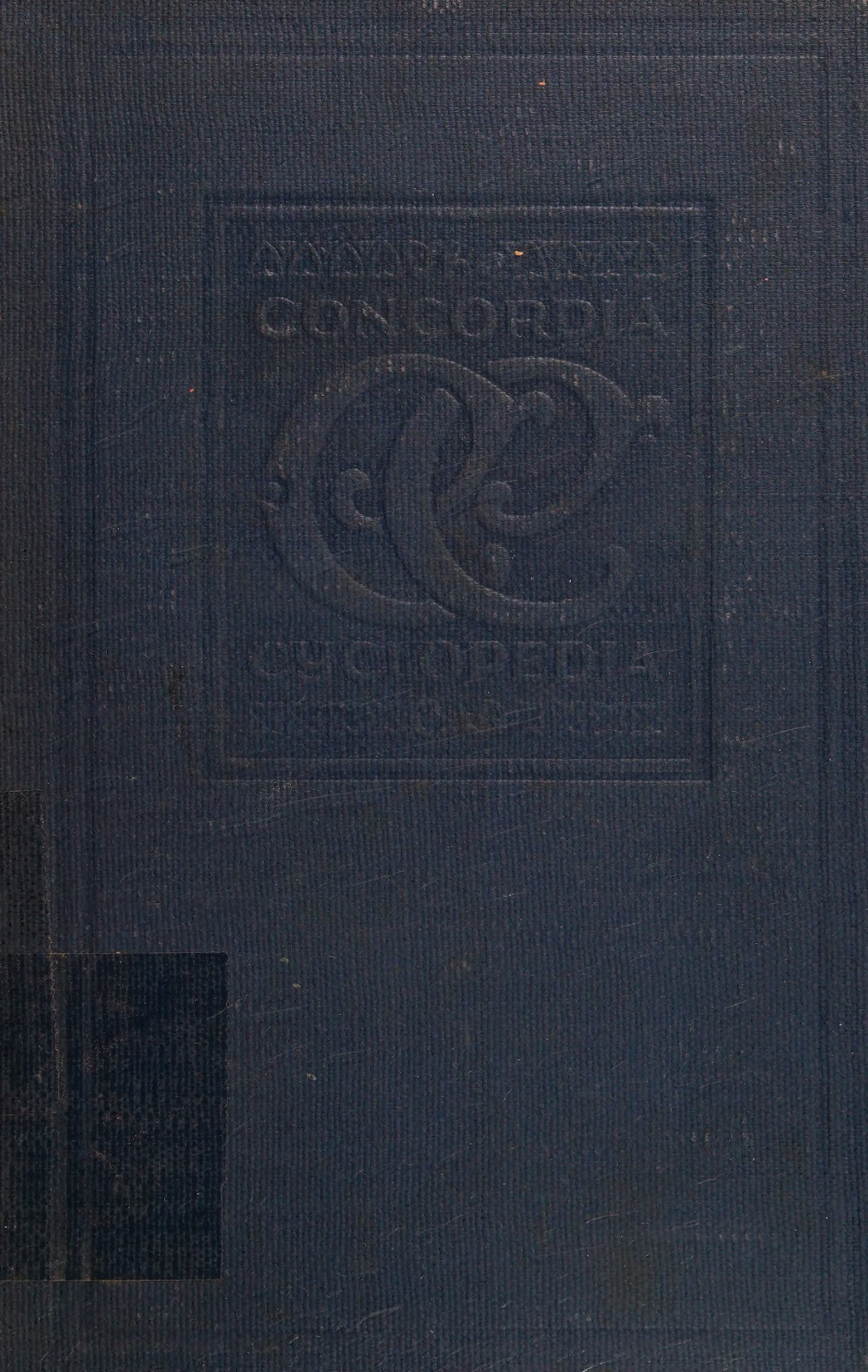

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The Concordia Cyclopedia

A Handbook of Religious Information, with Special Reference to the History, Doctrine, Work, and Usages of the Lutheran Church

L. FUERBRINGER, D. D.,
Professor of Biblical Introduction, Interpretation

TH. ENGELDER, D. D.,
Professor of Systematic Theology

P. E. KRETZMANN, Ph. D., D. D.,
Professor of New Testament History and Interpretation and of Religious Education

Editors-in-Chief

St. Louis, Mo.
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PREFACE.

The Concordia Cyclopedia, which is herewith presented to the Church, is a brief, but, at the same time, comprehensive work of general religious information, with special reference to the history, doctrine, work, and usages of the Lutheran Church. In planning and preparing the work, the editors constantly had in mind the pastors, teachers, and educated laymen of our Church, who frequently must consult works of reference and who desire brief, but accurate information according to the standards of the Bible and the Lutheran Confessions. For this reason all articles on matters of doctrine and Christian life are founded on, and proved from, Scripture and our Confessions, and all other articles are written from the confessional Lutheran standpoint.

The work was planned in three great divisions: *History, Doctrine,* and *Church-work,* and each of these parts was again subdivided into a number of sections. The *historical division* comprises the following sections: The first age of the Church (including Archeology), A. D. 100—325. The Middle Age, A. D. 325—1500. Luther and the Reformation, A. D. 1500—1600. Lutheranism in Europe, A. D. 1600—1925. Lutheranism in America (by far the largest historical section). Lutheranism in Other Countries (Australia, Africa, Asia). Reformed Christianity. Romanism Since the Reformation (Council of Trent; Counter-reformation; Jesuitism; Vatican Council; Oxford Movement, etc.). The *doctrinal division* contains the following sections: The Teachings of the Bible and the Lutheran Church (including Apologetics). Distinctive Doctrines and Development of the Reformed Churches. Distinctive Doctrines and Usages of the Roman Catholic Church. Doctrines of Non-Christian Religious Societies (Mormonism, Christian Science, Lodges, etc.). To the secret societies considerable space was given. Christian Ethics (including such topics as Dance, Theater, Race Suicide, Prohibition, etc.). *Church-work* is divided into the following sections: Christian Education. Missions and Missionary History. Liturgics and Ecclesiastical Art. Hymnology and Church Music. Organized Church-work (Bible Societies, Orphanages, Hospitals, Home-finding Societies, the various Leagues, Brotherhoods, etc.). Church Finances. Publicity. A distinctive feature is the amount of space given to the missionary endeavors of the Church and the inclusion of the names of the poets whose hymns are contained in the English and German hymn-books of the Missouri Synod. Each section was assigned to one of our associate editors, the following professors and pastors serving as such: F. Brand, W. Dallmann, J. H. C. Fritz, Th. Graebner, Ad. Haentzschel, Ed. Koehler, Karl Kretzmann, Paul E. Kretzmann, G. W. Mueller, J. T. Mueller, H. C. F. Otte, Th. H. Schroedel, F. C. Verwiebe.

A few extra articles were written by Pastors J. S. Bradac, Carl J. A. Hoffmann, J. A. Moldstad, H. K. Moussa, and Professors W. H. Behrens and F. Wenger. At the beginning of the undertaking, in March, 1920, the Editorial Board consisted of Th. Engelder, L. Fuerbringer, and Th. Graebner. When Professor Graebner, the first one to suggest and outline the work, felt compelled to resign in December, 1923, Professor Kretzmann took his place. He, as well as Professor Engelder, also contributed a number of articles which,

for various reasons, had not been furnished by others. The Editors-in-Chief planned the whole work, selected the topics and articles which were to be included in every section, and fixed the number of words for every article. Each editor exercised the general oversight over that one of the three chief divisions which was assigned to him: Engelder: History; Fuerbringer: Church-work; (Graebner) Kretzmann: Doctrine. They furthermore kept in touch with the Associate Editors and read, revised, and, whenever necessary, condensed their articles. The final wording was fixed in joint meetings of the editors, who also conjointly read the final proof. Professor Kretzmann saw the work through the press.

Opinions will always differ which men, which events, which facts and topics should be mentioned and which might be omitted in such a work of reference. The editors spent considerable time on this matter and tried to make the work as comprehensive as was possible under the circumstances. The space had to be limited in order not to produce too large a book, which would sell at too high a price. Undoubtedly some omissions will be found, and some mistakes may have crept in, although the editors tried to have every detail correct. Any suggestions and corrections will be gratefully received by them.

In closing, they may be permitted to say that as far as they know, no other work covers the specific field of our CONCORDIA CYCLOPEDIA: to give brief, but accurate religious information on such a wide range of subjects to the pastor and layman of the American Lutheran Church. Even a cursory examination will bear out this statement. Our Associate Editors deserve our thanks for their faithful and conscientious work, and our Publishers deserve our thanks for their unflagging interest in an undertaking in the production of which great difficulties had to be overcome and quite a number of disappointments were experienced. In order to save space and avoid repetitions, many cross-references have been given, which undoubtedly will prove helpful to those who use the work. An explanation of abbreviations will be found on the following page.

Originally the Editors-in-Chief had intended to add an appendix, giving in brief form the biographical data of all pastors and teachers of the Missouri Synod. Such a list was compiled at our request by Pastor E. Eckhardt. We finally decided to omit this appendix, one of the chief reasons being its incompleteness, for which, however, Pastor Eckhardt is in no wise responsible. We hope that our efforts to have it completed will be successful and that it may be printed later in some other form. For this reason some names of living theologians for which one might look are referred to as given in the roster at the end of the book, while the names of our prominent laymen are to be found in the body of the CYCLOPEDIA. The roster at the end includes the names of the officials of the Missouri Synod and the presiding officers of its Districts and of all professors in its institutions as of December 31, 1926.

May the Lord of the Church, in whose honor the work was undertaken and completed, bless it as it is going out into the world to find an entrance into many a Christian home!

L. FUERBRINGER.

Concordia Theological Seminary, St. Louis, Mo.,
March 1, 1927.

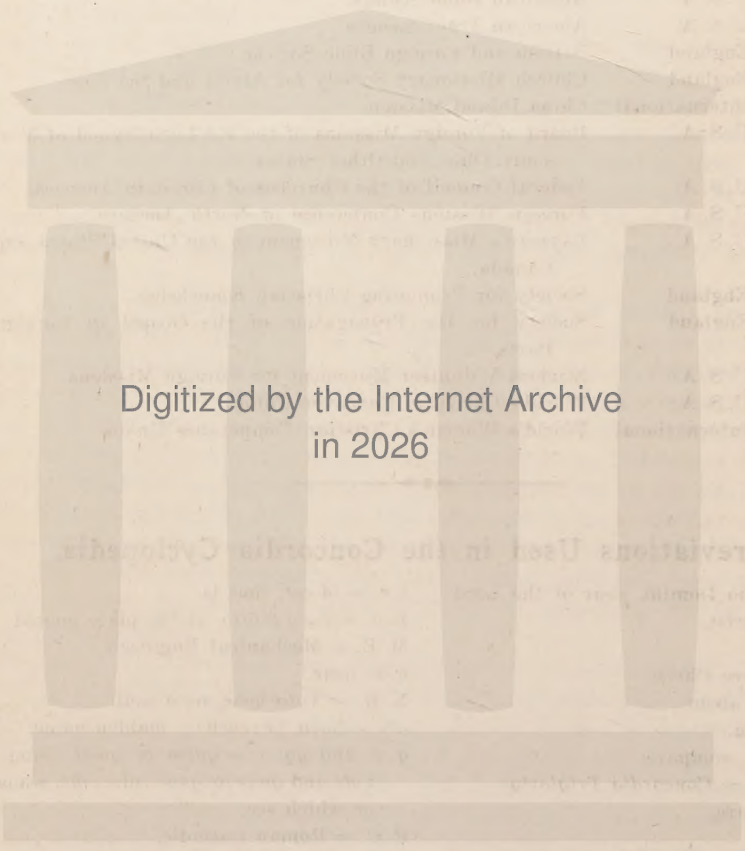
International System of Initials for Missionary Societies.

(Principal Societies.)

ABCFM	U. S. A.	American Board of Commissioners for Foreign Missions.
ABF	U. S. A.	American Baptist Foreign Mission Society.
ABS	U. S. A.	American Bible Society.
ATS	U. S. A.	American Tract Society.
BFBS	England	British and Foreign Bible Society.
CMS	England	Church Missionary Society for Africa and the East.
CIM	International	China Inland Mission.
ELMO	U. S. A.	Board of Foreign Missions of the Ev. Luth. Synod of Missouri, Ohio, and Other States.
FCCA	U. S. A.	Federal Council of the Churches of Christ in America.
FMCNA	U. S. A.	Foreign Missions Conference of North America.
LMM	U. S. A.	Layman's Missionary Movement of the United States and Canada.
SPCK	England	Society for Promoting Christian Knowledge.
SPG	England	Society for the Propagation of the Gospel in Foreign Parts.
SVM	U. S. A.	Student Volunteer Movement for Foreign Missions.
WCEU	U. S. A.	World's Christian Endeavor Union.
WCTU	International	World's Woman's Christian Temperance Union.

Abbreviations Used in the Concordia Cyclopedia.

A. D. = Anno Domini, year of the Lord; after Christ.
b. = born.
B. C. = before Christ.
ca. = *circa*, about.
can. = canon.
cf. = confer, compare.
Conc. Trigl. = *Concordia Triglotta.*
Cp. = compare.
d. = died.
ed. = edited (by).
e. g. = *exempli gratia*, for example.
f. and ff. (plural) = and the following.
ibid. = *ibidem*, at the same place.
i. e. = *id est*, that is.
L. c. = *Loco citato*, at the place quoted.
M. E. = Mechanical Engineer.
n. = near.
N. B. = *Nota bene*, note well.
née = born (French); maiden name.
q. v. and *qq. v.* = *quem* or *quod* (sing.) *vide* and *quos* or *quae* (pl.) *vide*, whom or which see.
R. C. = Roman Catholic.
R. V. = Revised Version of English Bible.
Sess. = Session.
v. and vv. (plural) = verse, verses.
viz. = *videlicet*, that is.



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Abbess. In many monastic communities of women, the superior, whose position corresponds to that of an abbot, except that she has no spiritual jurisdiction whatever.

Abbey. A monastic house governed by an abbot or an abbess. In the Middle Ages the living-quarters of the monastics were usually built in connection with the abbey church.

Abbot (from Syrian *abba*, father). The superior in certain communities of monks, especially Benedictines. Abbots must be priests and are usually elected for life by the members of the community. They are exempt from the jurisdiction of the bishop, administer the property of their abbey, maintain discipline, absolve, and, in certain cases, dispense. Some abbots, in the Middle Ages, held high rank and wielded great power.

Abbot, Ezra, American Biblical scholar; Unitarian; b. 1819, Jackson, Me.; d. 1884, Cambridge, Mass. Since 1872 professor, New Testament Criticism and Interpretation, Harvard. Noted textual critic. Member, American New Testament Revision Committee.

Abbott, Lyman. Congregationalist clergyman and writer, b. Roxbury, Mass., 1835, d. New York, 1922; held pastorate, among others, at Plymouth Church, Brooklyn, editor of the *Outlook*, wrote various exegetical and practical treatises and books, all with marked liberal tendency.

Abdul Baha. See *Bahais.*

Abelard. Monastic or historical name of Pierre de Palais, notable scholastic, b. 1079, d. near Chalon-sur-Saône, 1142. Studied philosophy under various teachers and began to lecture, first at Melun and Corbeil, then at Paris; studied theology with Anselm of Laon, then returned to Paris; was secretly married to Heloise, who subsequently entered a nunnery. Abelard entered the Benedictine Abbey of St. Denis at Paris; views expressed in his writings (*Sic et Non*) attacked as heretical, was condemned to silence, wrote an apology, died soon after, broken by sufferings and misfortunes. See also *Education.*

Abgar. See *Edessa.*

Ablution. Water and wine with which Roman priests wash their fingers after Communion to preserve particles that may adhere to them. The priests drink the ablution.

Abraham a Sancta Clara. Monastic name of German preacher Ulrich Megerle; b. Kreenheinstetten, Baden, 1644; d. Vienna, 1709; educated by Jesuits and Benedictines; held high positions in order of barefooted Augustinians; a forcible preacher, appealing to popular fancy; among his writings *Auf, auf, ihr Christen* (against Turks), *Judas der Erzschelm* (an imaginary autobiography), *Grammatica Religiosa* (compend of moral theology).

Abrahamson, Dr. L. G. For many years editor of *Augustana,* b. 1856 in Sweden, pastor in Altona and Chicago, 1880—1909, author of three volumes of sermons and (with C. A. Swensson) of *Jubel-Album.*

Abrenunciation. The formal repudiation or utter renunciation of the devil and all his works and all his pomp, as practised in the Church since ancient times in connection with the vow of baptism.

Absolution, *Doctrine of.* Literally, absolution signifies the act of loosening or setting free, the remission of sin and of the penalty of sin. It is distinctly stated in Scriptures: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18, 18. And again: "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." John 20, 23. Another passage which comes into consideration here is Matt. 9, 8: "But when the multitudes saw it, they marveled and glorified God, which had given such power unto men." It is clear from these passages that absolution is not merely a declaration of the grace of God in Christ Jesus, but an actual imparting of the remission of sins to all those who repent of their sins and believe the Gospel. It is not only the promise of the forgiveness of sins, but it is the voice of the reconciled God actually giving assurance of the state of jus-

tification through the merits of Jesus Christ; for He has been set forth by God to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, that He might be just and the Justifier of him which believeth in Jesus. Rom. 3, 25. 26. Absolution is rightly described and defined in the Small Catechism as the peculiar church power which Christ has given to His Church on earth, to forgive the sins of the penitent sinners unto them. It is the application to the individual of the divine promise in Christ, with the full assurance of the forgiveness of his sins. Its distinguishing characteristic is this individual application of the promise, for in this respect the pronouncing of the absolution differs from the general announcement of the grace of God to the congregation as a whole. Not, indeed, as though it may be regarded as a Sacrament, — for the sealing of the forgiveness of sins by an external, earthly element is lacking, — but that it is the very heart and soul of both Sacraments. It is this feature that makes absolution an act of the highest comfort, that the individual soul receives the assurance of the Gospel applied to it directly, so that the formula, "Thy sins be forgiven thee," works a certainty of faith, which relies for its own person upon the Gospel promise and thus is sure of salvation through the merits of Christ.

These points are clearly brought out in the Lutheran Confessions. We read in the Smalcald Articles, Art. VI, "Of the Keys": "The keys are an office and power given by Christ to the Church for binding and loosing sin, not only the gross and well-known sins, but also the subtle, hidden, which are known only to God." (*Conc. Trigl.*, 493.) In the *Apology of the Augsburg Confession*, Art. XII: "The power of the keys administers and presents the Gospel through absolution, which proclaims peace to men and is the true voice of the Gospel.... For when the Gospel is heard, and the absolution, *i. e.*, the promise of divine grace, is heard, the conscience is encouraged and receives consolation. And because God truly quickens through the Word, the keys truly remit sins before God; here on earth sins are truly canceled in such manner that they are canceled also before God in heaven, according to Luke 10, 16: 'He that heareth you heareth Me.'" (*L. c.*, 261.) In the *Apology of the Augsburg Confession*, Art. XI: "It is well known that we have so elucidated and extolled that we have preached, written, and taught, in a manner so Christian, correct, and pure, the benefit of absolution and the power of the keys that many distressed consciences have derived consolation from our doctrine; after they heard that it is the command of God, nay, rather the very voice of the Gospel, that we should believe the absolution and regard it as certain that the remission of sins is freely granted us for Christ's sake; and that we should believe that by this faith we are truly reconciled to God, as though we heard a voice from heaven." (*L. c.*, 249.) Again, in the *Apology*, Art. VI: "For we also retain confession, especially on account of the absolution, as being the Word of God which, by divine authority, the power of the keys pronounces upon individuals." (*L. c.*, 281.) In short, the words of the *Small Catechism* summarize the doctrine: "Confession embraces two parts: the one is, that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that our sins are thereby forgiven before God in heaven."

The power of absolution is given to all Christians and may be exercised by any one of them, but within the organization of the Christian congregation, and in the name of all, it is exercised by the called servant of the congregation.

Absolution (Liturgical). The term is used in the Lutheran Church in a twofold sense. In the wider sense it refers to the so-called General Absolution which many church orders of the 16th century included in the regular service on Sunday morning, the pastor being required to read a general confession of sins after the sermon, followed by an absolution to the entire congregation. The inappropriateness of this custom was urged for several reasons, and therefore the more logical orders placed the General Absolution at the beginning of worship, where it was also placed by the Common Service. It is a declaration of the grace of God to repentant sinners. In a more restricted sense the term *absolution* refers to the public declaration of God's grace and mercy following the general confession in the special preparatory service before the celebration of the Holy Communion. The communicants, having had the Word of God applied to themselves in admonition and promise, make public confession of their sins, state their willingness henceforth to amend their sinful lives, and are thereupon given the assurance of the grace of God in the simple and stately words of the formula

of absolution. It is immaterial whether this proclamation be termed "Declaration of Grace" or "Absolution." In either case the forgiveness of sins declared in the Gospel is actually transmitted to all believers.

Absolution, *Roman Catholic Doctrine.* 1. Absolution from sin. The Roman Church teaches that only a priest can absolve. "No one is admitted into heaven if the gates are not opened by the priests, into whose charge the Lord has given the keys." (*Catechismus Romanus*, II, 5. 43.) A distinction is made between the power to absolve, which is conferred on the priest by ordination, and jurisdiction, which authorizes the priest to exercise this absolving power toward certain persons, though not for all sins (see *Reserved Cases*). Jurisdiction is ordinarily conferred by the bishop, and absolution given to a person over whom the priest has no jurisdiction is invalid, except that in danger of death any priest has jurisdiction. The necessity for jurisdiction follows from the teaching that the priest, in confession, acts as a judge of the self-accused criminal who comes to him. In this judicial capacity he acts also when, after hearing the case, he pronounces absolution and assesses works of satisfaction on the penitent. The Roman Ritual prescribes the following form of absolution: "I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost." The precatory form of absolution, such as, "May Jesus Christ absolve thee," etc., which was used in the Church during the first thousand years after Christ, is no longer permitted. Absolution, to be valid, must be uttered by the priest in the presence of the person absolved and cannot be given by letter or messenger. It is to be noted that, according to Roman doctrine, absolution is intended to be only partial and to absolve only from eternal punishment. Even after absolution the penitent is supposed to remain subject to temporal punishments for his sin at the hands of God. To escape these punishments, he must do the works of satisfaction enjoined by the priest, earn indulgences, etc. — 2. Absolution from church penalties (excommunication, suspension, interdict) may be given either in the confessional or, apart from the so-called Sacrament of Penance, by any cleric having jurisdiction. The person absolved need not be present, or contrite, or even living.

Abyssinia. Early religious history (see *Abyssinia, missions*) shrouded in mystery of tradition, but fairly certain since Frumentius, at end of fourth century. A Christian island in a sea of Mohammedanism, its archbishop being consecrated by the Patriarch of Alexandria and bearing the title Abuna, father. Abyssinian Christianity is strongly decadent, partly due to the prevalence of Jewish customs (circumcision, abstaining from certain foods as unclean, the observance of Saturday as well as Sunday), partly on account of Monophysitism (*q. v.*). The language of the Abyssinian Church is Geez, in which church services are conducted, but the language of the people is Amharic, and in this tongue a translation of the Bible has been prepared. The people have consistently opposed all attempts at converting them, whether made by Roman Catholics or by Protestants. In 1896 Italy tried to conquer the country of Abyssinia, but failed, King Menelik's victory over the invaders giving him great prestige. Up till now, also under the present ruler, Ras Taffari, Abyssinia has successfully withstood the attempts of Islam to gain the country, and the growing acquaintance with the Bible seems to indicate further safety for Christianity.

Abyssinia — *Ethiopia* (missions in). A kingdom in East Africa. Population about 8,000,000, chiefly of Semitic Abyssinians, Somali Negroes, and Felashas of Jewish faith. Has Coptic form of Christianity. Unsuccessful attempts by Jesuits to attach the Abyssinian Church to Rome in 16th, 17th, and 18th centuries. Peter Heiling, of Luebeck, essayed missionary work in 1834. Translated New Testament into the Amharic. In 1830 the Church Mission Society sent Samuel Gobat and others, who were expelled after ten years of missionary effort. Later missionary attempts were made by Spittler (Chrischona) 1856; Dr. Stern (1860), sent by the London Jews' Society; the American United Presbyterians (1861); the Swedish Evangeliska Fosterlands Stiftelsen (1861) in Eritrea.

Academic Degrees are the official recognition by a university that a certain grade has been attained in a branch of learning. The practise dates back to the early history of the university. Great changes have taken place since, and there is at present no uniformity as to requirements, studies, and titles. The tendency has been, especially in America, to increase the number of titles. Since 1861 more than fifty different degrees are conferred. The usual requirement for the bachelor's degree (A. B.) is a four-year course, accompanied with necessary examinations. The master's degree (A. M.) is conferred after one year of specializing in a definite field, exami-

nations, and, in most cases, a thesis. For the higher degree of doctor (D.) two or three years' study and the presentation of an original piece of research work is required. Most faculties have the degree of bachelor, master, and doctor. Degrees are often bestowed *honoris causa*. The title "dean" is not an academic degree, but denotes an office; as, of an assistant to a Roman Catholic bishop, of a college officer, member of the faculty, who has charge of the local and internal executive affairs; also of the head of a department, theological, medical, or law, connected with a college; of a minister who is the chief officer of a cathedral or of a collegiate church.

Academies. The designation "academy" was first applied to a pleasure-ground near Athens, since its shady walks were a favorite resort for Plato, who lectured here to his pupils. Cicero gave the name to his gymnasium at his villa near Tusculum. From this fact the usage of the word to apply to institutions of learning was derived, not so much during the Middle Ages as after the revival of classical studies. The word now has a double significance. It was restricted to special schools, such as academies of mining, of commerce, of forestry, of fine arts, and especially of music, likewise to institutions for military training. Thus the special use of the word "academy" came to designate associations of learned men for the advancement of specific sciences and arts. Such academies have been established particularly in European countries, *e. g.*, in France, although America also has a number of such societies. — In a more restricted sense the word "academy" is now applied to higher institutions of learning of about the rank of high schools, but with entrance requirements and courses offering a greater latitude and the organization less definitely forming a link between the grade school and the university or college. In the Lutheran Church there are about one hundred academies, some of which are organically connected with colleges or Bible training-schools, while others are independent in their organization. To the former class belong such schools as the Gettysburg Academy, the Allentown Preparatory School of Muhlenberg College, the Wittenberg College Academy, Upsala College Academy, and the high school department of the institutions which offer pretheological courses. To the latter class belong such institutions as the Collegiate Institute of Mount Pleasant, N. C., Summerland College of Leesville, S. C., Hebron Academy of Hebron, Nebr., St. John's Academy of Petersburg, W. Va., Martin Luther Academy of Sterling, Nebr., North Star College of Warren, Minn., Luther College of Wahoo, Nebr., Luther Academy of Albert Lea, Minn., Luther Institute of Chicago, Ill., Lutheran High School of Deshler, Nebr., Luther Institute of Fort Wayne, Ind., and others.

Accentus. The individual chanting of the service by the officiating priest, found chiefly in the Roman Church, seven accents being distinguished in liturgiology, namely, *medius, gravis, moderatus, acutus, interrogativus, immutabilis,* and *finalis.*

Acceptilation. A theological term first applied in the Middle Ages to denote the acceptance by God of an atonement, not because it is in itself an equivalent, but because God determines to accept it as such.

Accommodation, *Jesuit Doctrine of.* A long and bitter dispute, the Accommodation Controversy, was waged between Dominicans and Jesuits during the 17th and 18th centuries regarding the so-called Chinese Rites. The Jesuits had permitted Chinese converts to continue ancestor-worship, to bring offerings to Confucius, and to call God Tien (Sky, Heaven), claiming that these were harmless accommodations to native customs. The Dominicans protested. Similar questions arose concerning the Malabar Rites in India. Rome decided against the Jesuits, though the decision entailed heavy losses in the mission-fields. A similar doctrine of accommodation was found in the Protestant Church in the period of Rationalism.

Achenbach, Wilhelm, b. in Darmstadt, Hessen, October 6, 1831, graduate of Concordia Seminary, St. Louis, ordained and installed as pastor in Grand Rapids, Mich., 1859; professor at Fort Wayne 1863 (*Konrektor*); pastor at Venedy, Ill. (1871), and St. Louis (Carondelet), Mo. (1883); d. February 24, 1899.

Acolyte. A member of the highest of the four minor orders of the Roman Church, who supplies water and wine and carries lights at the Mass.

Acosmism. See *Pantheism.*

Acoustics. That branch of physics which concerns the phenomena and laws of sound, especially as applied to an auditorium with respect to the clear conveyance of the voice in singing and speaking.

Act of Toleration. An act passed by the English Parliament under the reign

of William and Mary, May 24, 1689, to relieve the legal disabilities of Protestant dissenters. Primarily it restricted the application of laws against non-conformity passed in the reigns of Elizabeth, James I, Charles I, and Charles II. Protestant dissenters, upon taking the oaths of allegiance and supremacy, were not to be subject to legal action for attending "conventicles." Dissenting ministers who took the oath were exempt from jury duties and from holding parochial offices. Quakers might make affirmation of loyalty, but papists, and those who denied the doctrine of the Trinity, were excepted from the benefits of the Act. The worship of dissenters was protected under the Act, which imposed penalties upon those who should "disturb or disquiet" such worship.

Acta Martyrum and *Acta Sanctorum.* Collections of bibliographies of holy persons, especially of such as suffered martyrdom, those of saints referring to such persons as were canonized on account of their alleged pious and pure lives. There is a number of genuine stories, such as those of Perpetua, Felicitas, and Cyprian, but many are not authentic and have an essentially legendary character. Many of the names of both groups are found in the *Calendar* of the Roman Church.

Acta Sanctorum. See *Acta Martyrum.*

Addams, Jane. American social settlement worker; b. 1860, Cedarville, Ill. Together with Ellen Gates Starr established Hull House in Chicago, 1889, leading social settlement in America. Known also as lecturer and writer on subjects of social and political reform. Wrote *The Spirit of Youth and the City Streets,* 1909; *Twenty Years at Hull House,* 1910.

Addison, Joseph, 1672—1719. Educated at Oxford, gave himself to the study of law and politics, and held some very important posts, such as Chief Secretary for Ireland; the authorship of hymns ascribed to him has been disputed, but ably vindicated in recent years; among his hymns: "When All Thy Mercies, O My God"; "The Lord My Pasture Shall Prepare."

Adelberg, R., b. 1835, d. 1911, educated at Hartwick Seminary; pastor at Albany and vice-president of New York Ministerium, 1859; joined Wisconsin Synod, 1869; pastor at Watertown and Milwaukee; synodical treasurer, editor *Gemeindeblatt,* assistant professor at seminary.

Adeste, Fideles. Christmas-hymn whose authorship has been ascribed to Bonaventura, also to Bishop Borderies, since it is apparently of seventeenth or eighteenth century origin; translation: "Come Hither, Ye Faithful," credited to Charles Porterfield Krauth.

Adiaphoristic Controversy, caused by the *Augsburg Interim,* forced on the prostrate Lutherans in 1548 by the victorious Kaiser, which conceded the cup and clerical marriage, but demanded the restoration of the Mass, the seven sacraments, the authority of the Pope and bishops, etc., till matters might be finally adjusted. Melanchthon and others in the *Leipzig Interim* submitted and said these Romish ceremonies might be observed as matters indifferent in themselves. Professor Flacius, of Wittenberg, only twenty-eight, at the risk of losing his position, attacked the *Interim,* seconded by Wigand, Gallus, Brenz, and others. They held it wrong to observe even indifferent ceremonies when a false impression is thereby created. "Nothing is an adiaphoron when confession and offense are involved." The Passau Treaty of 1552 and the Augsburg Religious Peace of 1555 removed the cause; yet the controversy went on because the Adiaphorists continued to defend their position. Art. X of the Formula of Concord settled the controversy in the sense of Flacius.

Adler, Felix. See *Ethical Culture.*

Adonai Shomo Community. See *Communistic Societies.*

Adoptionist Controversy. A heretical, Nestorian view according to which Jesus Christ is the Son of God by adoption only, according to the human nature. Traces found in early history of Church, but especially strong in seventh and eighth centuries, the most prominent exponent being Bishop Felix of Urgel in the Pyrenees. On the orthodox side Alcuin wrote a controversial treatise; two separate encyclicals of bishops, Frankish and German, condemned Adoptionism. The controversy once more became strong in the twelfth century, with Eberhard of Bamberg, who accused the orthodox teachers of Eutychianism (*q. v.*), for in the heat of the controversy some statements approached that view. The doctrine that the man Jesus Christ is the Son of God, not through adoption, but through the personal union, afterward fully established against error.

Adultery. The illicit sexual intercourse between a man and a woman, either of whom is married to another. Under the ancient ecclesiastical law it was immaterial which party was married, the man or the woman, or whether

both were married and both were guilty. An essential factor of the sin is the meeting of wills on both sides, even though this be due to persuasion, Deut. 22, 22; for where this element is absent, it is a case of humbling or forcing, Ezek. 22, 11; Deut. 22, 24; 2 Sam. 13, 12. The sin of adultery is condemned in the strongest terms throughout the Bible; it was punished with death in the Old Testament, Deut. 22, 22; Lev. 20, 10, and in the New Testament we find it listed with the open sins of the flesh, Gal. 5, 19. It is clear that adultery dissolves and destroys the marital union, for it is the extreme form of desertion and a deliberate setting aside of the faithfulness which is an essential feature of holy wedlock according to God's institution, Gen. 2, 24, whence it is but natural that the Lord Jesus names this sin as the one which will at once excuse a person for putting away his spouse. Matt. 19, 9. If both parties to a marriage become guilty of adultery, the guilt on either side equalizes the transgression, and neither party is entitled to a divorce. The same thing holds true in the case of connivance or collusion, also in instances of condonation, if the parties live together subsequently with full knowledge of the adultery on the part of the one who is innocent. Such condonation may be the result of Christian forgiveness; for the Lord does not command a divorce on account of adultery, but merely grants it.

Advent Christian Church.* The organization under this name dates from 1861. Disappointed at the passing of the date (1844) fixed for the second advent of Christ, Jonathan Cummings began to teach that the 1,335 days of Daniel (Dan. 12, 12) would end in 1854, when the resurrection would occur. When 1854 also passed, they frankly admitted their mistake as to the date of the advent, and it was hoped that they would rejoin the original body. However, by this time a well-marked difference of opinion had developed among Adventists with reference to the immortality of the soul. The followers of Mr. Cummings had for the most part accepted the doctrine that man is by nature wholly mortal and therefore unconscious in death, immortality not being inherent in mankind, but the gift of God to be bestowed in the resurrection on those who have been true followers of Christ. The main body of Adventists, on the other hand, accepted, in general, the doctrine of the conscious state of the dead and the eternal suffering of the wicked. Owing largely to the difference which they regarded as vital, the followers of Mr. Cummings did not unite with the general conference held at Boston, June 5, 1855, but held a conference of their own on the same day. From that time on the separation between the two bodies was definitely recognized. Those who had separated from the main body organized the Advent Christian Association at Worcester, Mass., November 6, 1861, and have since borne the name Advent Christian Church. This branch of the Adventists now holds simply to the general imminence of Christ's return and takes the position that "no man knoweth the day nor the hour wherein the Son of Man cometh." The *Declaration of Principles*, as unanimously approved by the Advent Church Association and General Conference of America in 1900, emphasizes the following points of doctrine: that through sin man has forfeited immortality, and only through faith in Christ can any live forever; that death is a condition of unconsciousness for all persons until the resurrection at Christ's second coming, when the righteous will enter an endless life upon this earth and the rest suffer complete extinction; that the coming of Christ is near; that church government should be congregational; that immersion is the only true baptism; that open communion should be practised; and that the first day of the week, set apart by the early Church in commemoration of the resurrection, is held to be the proper Christian Sabbath, to be observed as a day of rest and religious worship. Their denominational activities are carried on mainly through the American Advent Mission Society, the Woman's Home and Foreign Mis-

* Editor's Note. — Since the various organizations which are directly or indirectly connected with the Church, or which have any bearing on the Church and its work, in the course of time undergo continual changes, and since such organizations from time to time cease to exist or new ones are organized, we have not attempted to give a complete list of such organizations nor a detailed account of such as we have included in this work. In reference to such organizations a book of this kind cannot be up to date, but the annual publication of a special year-book, such as the *Year-book of the Churches* (edited by E. O. Watson and published by J. E. Stohlmann, 129 Park Row, New York City), is a necessity and ought to be in the hands of such as have occasion to inquire into the many and varied activities of the Church at large or of any organizations whose work has a direct or indirect bearing upon that of the Church. For the Lutheran Church at large much valuable detailed information is given in the *Lutheran World Almanac*, published by the National Lutheran Council. For the various Lutheran church-bodies their own official publications ought to be consulted, as the *Lutheran Annual* and the *Statistical Year-book* published by the Missouri Synod.

sionary Societies, and four publication societies. Their main organ is *The World's Crisis and Second Advent Messenger*, published in Boston. The young people of the denomination are organized in a Young People's Loyal Workers' Society. In 1921 they numbered 770 ministers, 535 churches, and 30,597 communicants. See also *Adventism*.

Adventism. The term "Adventism," in its general application, broadly expresses the peculiar tenet of the Adventists, a church-body embracing several branches, whose members look for the proximate personal coming of Christ. The "Advent Movement" originated with William Miller, who was born at Pittsfield, Mass., February 15, 1782, and died in Low Hampton, N. Y., December 20, 1849. For many years Mr. Miller was an avowed deist, but "found no spiritual rest" until 1816, when he was converted and joined the Baptists. He now became a close student of the Bible, especially of the prophecies, and soon satisfied himself that the advent of Christ was to be personal and premillennial, and that it was near at hand. Through the study of the prophetic portions of the Bible, upon which he entered in 1818, he became convinced that the doctrine of the world's conversion is unscriptural; that not only the parable of the wheat and the tares, as explained by Christ in Matt. 13, 24—30, but many other passages, teach the coexistence of Christianity and antichristianity while the Gospel age lasts; and that, as the period of a thousand years, during which Satan is bound (Rev. 20) and from which the conception of the millennium is derived, lies between the first resurrection (Rev. 20, 4—6), which he understood to include all the redeemed, and that of "the rest of the dead" (Rev. 20, 5), the coming of Christ in person, power, and glory must be premillennial. Taking the more or less generally accepted view that the "days" of prophecy symbolize years, he was led to the conclusion that the 2,300 days referred to in Dan. 8, 13. 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B. C. (Dan. 9, 25), and the 1,335 days of the same prophet (Dan. 12, 12), which he took to constitute the latter part of the 2,300 days, would end coincidently in or about the year 1843. The cleansing of the Sanctuary, which was to take place at the close of the 2,300 days (Dan. 8, 14), he understood to mean the cleansing of the earth at the second coming of Christ, which, as a result of his computations, he confidently expected would occur some time between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year. In 1831 Mr. Miller began his public labors by accepting an invitation to go to Dresden, N. Y., to speak on the subject of the Lord's return. Other invitations quickly followed, and thus began a work which in a few years, though not without opposition, spread far and wide, ministers and members of various evangelical denominations uniting in expecting the speedy, personal, and premillennial coming of Christ. The "Advent Movement" was assisted by the appearance of a number of papers, such as *The Midnight Cry, The Signs of the Times*, and *The Trumpet of Alarm*, which emphasized these views. As the time approached when the coming of Christ was expected, there was a wide-spread interest and elaborate preparation. Naturally, when the period originally indicated by Mr. Miller passed without bringing the event, there was much disappointment. Later, however, some of the Adventists put forth a theory fixing October 22, 1844, as the date of Christ's advent. This prediction also proved a sad failure. In the beginning the "Advent Movement" was wholly within the existing churches, and there was no attempt to establish a separate denomination. Mr. Miller himself, during the greater part of his work, was a Baptist licentiate. In June, 1843, however, the Maine Conference of the Methodist Episcopal Church passed resolutions condemning the movement, and from that time on considerable opposition was manifested. In some cases Adventists were forced to leave the churches of which they were members; in others they withdrew voluntarily, basing their action, in part, on the command to "come out of Babylon" (Rev. 18, 4), including under the term "Babylon," not only the Roman Catholic Church, but also the Protestant churches. Mr. Miller and other leaders earnestly deprecated this interpretation, yet it influenced some to leave the old communions. No definite move was made, however, toward the general organization of the adherents of the Adventist doctrines until 1845. In that year, according to an estimate made by Mr. Miller, there were Advent congregations in "nearly a thousand places," "numbering ... some fifty thousand believers." A conference was called at Albany, N. Y., in April, 1845, for the purpose of defining their position, and it was largely attended, also by Mr. Miller. A declaration of principles was adopted embodying the views of Mr. Miller respecting the personal and premillennial

character of the second coming of Christ, the resurrection of the dead, and the renewal of the earth as the abode of the redeemed, together with cognate points of doctrine, which have been summarized as follows: 1. The present heavens and earth are to be dissolved by fire, and new heavens and a new earth are to be created, whose dominion is to be given to "the people of the saints of the Most High." 2. There are but two advents of the Savior, both of which are personal and visible. The first includes the period of His life from His birth to His ascension; the second begins with His descent from heaven at the sounding of the last trump. 3. The second coming is indicated to be near at hand, even at the doors; and this truth should be preached to the saints that they may rejoice, knowing that their redemption draws nigh; and to sinners that they may be warned to flee from the wrath to come. 4. The condition of salvation is repentance toward God and faith in the Lord Jesus Christ. Those who have repentance and faith will live soberly and righteously and godly in this world, looking for the Lord's appearing. 5. There will be a resurrection of the bodies of all the dead, both of the just and the unjust. Those who are Christ's will be raised at His coming; the rest of the dead not until a thousand years later. 6. The only millennium taught in the Word of God is the thousand years intervening between the first resurrection and that of the rest of the dead. 7. There is no difference under the Gospel dispensation between Jew and Gentile, but God will render to every man according to his deeds. The only restoration of Israel is in the restoration of the saints to the regenerated earth. 8. There is no promise of this world's conversion. The children of the Kingdom and of the Wicked One will continue together until the end of the world. 9. Departed saints do not enter their inheritance at death, that inheritance being reserved in heaven ready to be revealed at the second coming, when they will be equal to the angels, being the children of God and of the resurrection; but in soul and spirit they enter the paradise of God to await in rest and comfort the final blessedness of the everlasting kingdom.

The somewhat loosely organized body, which was formed at the general conference of Adventists held at Albany, N. Y., in April, 1845, continued for a decade to include practically all the Adventists except those who held to the observance of the seventh day of the week, rather than the first, as the Sabbath. In the year of Mr. Miller's death (1849) they were estimated at 50,000. In 1855 the discussions, in which Jonathan Cummings had so prominent a part, resulted in the withdrawal of some members, and the subsequent organization of the Advent Christian Church (*q. v.*). The Adventists who continued their adherence to the original body were for the most part those who believed in the doctrine of the conscious state of the dead and the eternal sufferings of the wicked, claiming on these points to be in accord with the personal views of Mr. Miller. They, however, felt the need of closer association and in 1858 organized at Boston, Mass., the American Millennial Association, partly for the purpose of publishing material in support of their belief, partly as a basis of fellowship. Some years later the members of this society adopted the name Evangelical Adventists as a denominational term, with a view to distinguishing themselves from other bodies with which they differed on doctrinal points. For some years the association published a periodical, called, at different times, *Signs of the Times*, *Advent Herald*, *Messiah's Herald*, and *Herald of the Coming One*. It contributed to the support of the China Inland Mission and of laborers and missions in other fields, but as the older members died, many of the younger families joined other evangelical denominations, and the number of churches and members diminished rapidly. In 1916 all the churches, except a few in Pennsylvania, had disbanded or discontinued all services, and from those in Pennsylvania no information could be obtained. Discussions with respect to the nature of the advent of Christ, and particularly in regard to the future life, resulted in the formation of other bodies, independent as to organization, but agreeing in the belief that the advent of Christ would be personal and premillennial and was near at hand; they also recognized the influence of Mr. Miller and those immediately associated with him. There are at present five distinct branches of Adventists, all of whom agree in the personal, premillennial coming of Christ. The Seventh-day Adventists and the Church of God are presbyterial, the others congregational, in their polity. All practise immersion as the mode of baptism. On the doctrines of fixing the date of Christ's second coming and of the immortality of the soul there have been divisions. (Special tenets of the various branches of Adventistic denominations will be mentioned under the respective headings.) The total number of communicant members in all Adventist bodies is somewhat more than 136,000.

Adventists. See *Seventh-day Adventists* and *The Church of God.*

Advent of Christ, Second. In the Second Article of our holy Christian faith we confess: "From thence He [Christ] shall come to judge the quick and the dead." It is clear that the Creed here speaks of a second coming of Christ. This is in agreement with Scripture, for we are told, Heb. 9, 28: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear *the second time* without sin unto salvation." This coming will be a *visible* coming. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Acts 1, 11. It will be a coming *visible to all men at the same time.* "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be." Matt. 24, 27. "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24, 30. Cp. also Luke 17, 24; 1 Thess. 5, 2. Christ will come *in the fulness of His divine glory and majesty and in the company of all His holy angels.* "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25, 31. This coming of Christ must be regarded as a fact clearly revealed in Scripture. We hold it over against the scoffers of these last days. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of His coming?" 2 Pet. 3, 3. 4. We also hold it over against the forgetfulness of the believers, who on account of the weakness of their flesh are inclined to disregard the warnings of the Bible. The words of Jesus regarding the end of the world and His coming to judgment are especially important in this connection, as Matt. 24 and 25 and Luke 21 show, as well as His emphatic word of admonition, Mark 13, 37: "What I say unto you I say unto all, Watch!" — We distinguish, according to the Bible, between this second coming of Christ in person for the purpose of judging the world and His coming in and through the Word of the Gospel as it is preached since His ascension. It is of this spiritual coming that Jesus speaks in John 14, 18: "I will not leave you comfortless, I will come to you." In this sense Christ is coming to the hearts of men until the end of time.

The Bible speaks of certain signs which would precede the second coming of Christ. Among these signs, according to Matt. 24 and the parallel passages, are abnormal conditions in the life of nations, such as wars and rumors of wars, pestilences, famines, enmity against the Christian Church, then also certain irregularities in the realm of nature, such as earthquakes, floods, deviations in the course of the heavenly bodies, and finally, in the Church, false teachers, denial of the Gospel, the growing power of Antichrist. As the maladies and disturbances in the life of the individual are messengers of the coming dissolution of the body, so these diseases of the body politic herald the great Judgment and the end of the world. Luther writes: "Heaven and earth creak like an old house which is about to collapse and to break asunder and indicate altogether that they have a premonition of the coming end of the world, and that the day is near at hand," (St. Louis Ed., VII, 1840 ff.) Of the signs as thus prophesied it is true that their description is purposely held in a vein which makes the exact determination of the day of Christ's second coming impossible. The object of this arrangement is to bring about untiring vigilance and watchfulness on the part of the Christians, as the Lord says: "Watch therefore; for ye know not what hour your Lord doth come." Matt. 24, 42. All attempts of men at determining the exact day and hour of the Lord's second coming are foolish from the outset; for He Himself says: "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Matt. 24, 36. The Lord urges the believers and all men to note the signs of His coming and to prepare for the events which will immediately follow His second advent. Cp. Matt. 24; Luke 21; 2 Thess. 2. Of particular importance is the necessity of guarding against false prophets and false Christs. Matt. 24, 5.

In this connection we may refer to signs of the Last Day and of the second coming of Christ which have been invented by men. Among these is the so-called millennium, or a thousand glorious years of peace and happiness of the Christian Church, this period being placed by some before the second coming of Christ, by others after. Both views are based upon a wrong understanding of Rev. 20 and of certain Messianic prophecies in the Old Testament. We confess, in the *Apology of the Augsburg Confession,* Art. XVII, "Of Christ's Return to Judgment": "The Seventeenth Article

the adversaries receive without exception, in which we confess that at the consummation of the world Christ shall appear and shall raise up all the dead and shall give to the godly eternal life and eternal joys, but shall condemn the ungodly to be punished with the devil without end." (*Conc. Trigl.*, 335.) — See *Chiliasm.*

Advocatus Diaboli (devil's advocate). The name popularly given an official of the Congregation of Rites (see *Roman Congregations*), whose duty it is to urge every possible argument against the canonization (*q. v.*) of a new saint. He has a right to insist on the consideration of every objection, and any action taken in his absence is invalid. His proper title is *promotor fidei.*

Aemilie Juliane, Countess of Schwarzburg-Rudolstadt, 1637—1706; educated in music and poetry, very productive hymn-writer, deep feeling, almost mystical; wrote: "Wer weiss, wie nahe mir mein Ende."

Aepinus. See *Descent to Hell.*

Aera. See *Era.*

Aerius. Presbyter and director of an asylum or hospital at Sebaste in Pontus in the fourth century; an opponent of strong hierarchical tendencies and of prayers for the dead; the "Aerians" named after him.

Aethiopian Movement. See *Ethiopianism.*

Aetius, deacon of Antioch, extreme Arian as opposed to the Eusebians, or Semi-Arians.

Affinity, Spiritual. See *Impediments of Marriage.*

Afghanistan, country in Central Asia, northeast of India. Area, 250,000 square miles. Population, approximately 6,000,000. Languages, Persian and Pushtov. Inhabitants claim descent from Jews, but are divided into many racially distinct clans. Religion, Animistic and Mohammedan. There are some traces of early Christianity (424). Carey translated the Bible into the Pushtov language in 1825; revised in 1886. Fanaticism of inhabitants permits no missions.

Africa. Africa Proconsularis, Numidia, Mauretania. Proconsular Africa, with the adjacent provinces of Numidia and Mauretania, came under the influence of Christianity at an early date, perhaps at the end of the first century. Christianity here developed a vigor and a growth unrivaled elsewhere in the Roman Empire except in Asia Minor. According to Harnack there were in 220 from 70 to 90 bishoprics; at the middle of the third century, 150; in the fourth century, 250; at the beginning of the fifth century, about 600. This beautiful field — not without some tares — was converted into a wilderness by Arian Vandalism and Moslem fanaticism. Africa produced probably the first Latin Bible version, the *Itala*, the basis of Jerome's Vulgate. The Punic element of the population was served in its own language, though there is no evidence of a Punic translation of the Scriptures.

Africa, *Missions in.* The continent lying south of the Mediterranean, having an area of 11,262,000 sq. mi., with an additional island area of 239,000 sq. mi. Total number of inhabitants, estimated, 140,000,000. Africa embraces Egypt, Algeria, Morocco, the Sudan, Anglo-Egyptian Sudan, Abyssinia, British Somaliland, Italian Somaliland, Kenya Colony (formerly British East Africa), Belgian Congo, Kamerun (French Mandate), Dahomey, French West Africa, Sierra Leone, Liberia, Gold Coast, Nigeria (Guinea), — the last four are now called British West Africa, — Angola, Rhodesia, Portuguese Africa, Bechuanaland Protectorate, the Union of South Africa, and German Southwest Africa, which is a protectorate of the Union; German East Africa (British and Belgian mandatories) is to be known as Tanganyika Territory. — Mohammedanism prevails in Northern Africa and is rapidly pushing farther south beyond the equator. Christian missions have done much work in Central and Southern Africa, but there is still much unoccupied territory.

Agapae, or love-feasts, in the early Church (cf. Acts 2, 42) were simple meals partaken of in common by the assembled congregation as an expression of brotherly love. Connected at first with the celebration of the Eucharist, they were separated from the latter already in the second century. In course of time the abuses attending these feasts (already censured by Paul; cf. 1 Cor. 11, 20) led to their total abolition.

Age, Canonical. The age at which the Roman Church admits its subjects to various obligations and privileges. A child, upon attaining the "age of reason," about the seventh year, is held capable of mortal sin and of receiving the sacraments of penance and extreme unction, becomes subject to the law of the Church, and can contract an engagement of marriage. Shortly after, confirmation and Communion are administered. Girls may contract marriage at twelve, boys at fourteen. The obligation

of fasting begins at twenty-one and ends at sixty. A deacon must be twenty-two years old; a priest, twenty-four; a bishop, thirty.

Agenda. A book containing directions for, and exact forms of, all the sacred acts performed in the liturgical worship of the Church, both public and private. The derivation of the word is most probably to be found in the *missas agere* of the Western Church, the word "agenda" (neutr. plur.) thus designating that which was to be performed by the officiating clergyman (priest or pastor) in administering the means of grace. The use of written forms has been traced back to the fifth century, the texts before that time having been preserved chiefly by oral tradition. The Roman Church eventually had a great number of service books, all coming under the general name *Rituale*, while the Lutheran Church early adopted the name *Agenda*. At the present time a distinction is being observed, the acts of public worship, including all prayers, collects, and lessons being spoken of as the Liturgy, and all special acts of the pastor, particularly baptisms, marriages, the communion of the sick, and funerals being included in the *Agenda* proper. — The history of the Lutheran books of worship may be said to have begun with the publication of Luther's *Formula Missae et Communionis pro Ecclesia Wittenbergensi*, in November, 1523, followed, a little more than two years later, by his *German Mass and Order of Services*, which, as Luther expressly stated, was not intended to supersede or change the *Formula Missae*. As far as occasional sacred acts are concerned, the influence of Luther's *Taufbuechlein* of 1523 and of his *Traubuechlein* of 1534 may be traced to the present day. Many of the Lutheran church orders of the sixteenth century, indeed, gave only the order of the parts of service, without the texts, referring, at the same time, to the versions of Luther; but others offered a complete liturgical apparatus. The liturgical books of the latter part of the sixteenth century may roughly be divided into three classes. The first of these groups includes the forms that were most conservative, following, in general, the traditional uses, among these being the Brandenburg of 1540, the Pfalz-Neuburg of 1543, and the Austrian of 1571. To the second group belong all the church orders of the Saxon-Lutheran type, based upon Luther's work, such as the Prussian of 1525 and the Pomeranian of 1535. The third group includes the so-called mediating type, mediating between the Lutheran and the Reformed service. The beginning of this type was made by Bucer, Capito, and Hedio, in 1525, and it persisted chiefly in Southern Germany. The tendency in the Lutheran Church of America is to return to the best development of the Lutheran spirit in the sixteenth century, both in the liturgy used in public worship and in the forms employed for the special sacred acts.

Agnosticism, a philosophic doctrine, developed by Huxley and Spencer (*qq. v.*), which limits human knowledge to that which is known through the senses. In religion it denies the possibility of attaining certain knowledge of the existence and nature of God and of the supernatural world in general. Though theoretically distinct from atheism (*q. v.*), it practically has the same vitiating character.

Agobard of Lyons. Prominent theologian of Gallican Church; b. in Spain, 779; d. in Saintonge, Western France, in 840. Trained by Leidrad, archbishop of Lyons, whose successor he became; one of the bishops who forced Louis le Debonnaire to his humiliating penance at Soissons; wrote theological treatises against Adoptionism, etc.

Agricola (Schneider), **John**, b. 1492 at Eisleben, studied at Wittenberg, kept minutes of the Leipzig Debate in 1519, sent by Luther to reform Frankfurt, pastor at Eisleben, at University of Wittenberg since 1537, court preacher at Brandenburg since 1540, one of the authors of the Augsburg Interim in 1548, d. 1566. See *Antinomian Controversy*.

Ahlbrand, Albert H., buggy manufacturer; b. Seymour, Ind., April 27, 1872. Concordia College, Fort Wayne, Ind., 1886. Financial Secretary, Central District, Missouri Synod. Originator of "Ahlbrand Plan." Member of Board of Directors 1923.

Ahlfeld, Johann Friedrich; b. 1810, d. 1884, Leipzig; one of the most popular and influential Lutheran pastors; pastor at Halle, since 1851 at St. Nicolai in Leipzig.

Ahriman. See *Zoroastrianism*.

Ahura Mazdah. See *Zoroastrianism*.

Ailly, Pierre d'. See *D'Ailly, Pierre*.

Ainos. See *Japan*.

Ainsworth, Henry, 1571—1623. Learned champion of English Separatists; b. near Norwich; fled to Amsterdam, 1593; teacher there of Separatists till his death. Hebraist; controversialist.

Akron Rule. See *Galesburg Rule*.

A Lasco, Johannes, 1499—1560. Polish nobleman, Calvinistic theologian; b. Warsaw; d. Pirchow. Became Protestant and left Poland with recommendations of Polish king; superintendent of East Frisia, of Church of Foreign Protestants, London, and of Reformed churches, Poland; failed to reconcile Reformed and Lutherans; prepared, with seventeen others, the Polish version of the Bible.

Alaska, the great northwestern territory of the United States. Area, 590,884 square miles. Population, approximately 100,000, mostly Indians, with some 15,000 Eskimos. Territory bought from Russia in 1867. Since discovery of the placer gold fields there has been a rapid increase of the white population. The Russian (Orthodox Greek Catholic Church) had some mission-stations in. the Aleutian Islands since 1793. Other mission-work was done by John Veniaminoff, who was later made Archbishop Innocent (1850). A Greek Catholic diocese has been established for the Aleutian Islands and Alaska, the seat of which is in San Francisco, Cal., with a membership of possibly 50,000, of which over 10,000 are Indians. — Protestant missions are conducted by the American Presbyterians, the Moravians, the Protestant Episcopal Church (Dr. Jackson since 1877), the Baptists, the Congregationalists, the Lutherans (United Norwegian Church of America), the Methodist Episcopal Church, the Church Mission Society, and the Swedish Evangelical Mission Covenant of America.

Alb. See *Vestments, R. C.*

Albania. A small country in the mountains of the Balkan Peninsula, bounded by the Adriatic Sea, by Jugo-Slavia, and Greece; half-civilized mountaineers call themselves Skipetar; many have turned Mohammedan, but the Albanian Orthodox Church is still fairly strong. See also *Greek Catholic Church.*

Alberta. See *Canada.*

Albert, Heinrich, 1604—1651, studied music at Dresden, law at Leipzig; organist at Dresden and Koenigsberg; ranked high as poet, but especially as composer; many of his hymn-tunes in use to this day; father of the German Lied; wrote: "Gott des Himmels und der Erden."

Albertus Magnus. Founder of the most flourishing period of scholasticism; b. at Lauingen, Bavaria, 1193; d. at Cologne, 1280. Studied at Padua, where he entered the Dominican order, served as lector of convent schools of his order in Germany; became general of his order for Germany after studying theology at Paris; later bishop of Regensburg for two years; many-sided author, which gave him the title of "Doctor Universalis"; wrote a commentary on the *Sententiae* of Peter Lombard and a *Summum Theologiae;* prepared way for modern conflict between theology and false science.

Alberus, Erasmus, 1500—1553, one of the Prussian reformers, at first schoolmaster in Frankfurt-on-the-Main and in Heldenbergen, then pastor at Berlin, at Magdeburg, and elsewhere, finally General Superintendent in Mecklenburg; prominent hymn-writer, the ruggedness of whose poetry has been compared with that of Luther; wrote: "Gott hat das Evangelium"; "Gott der Vater wohn' uns bei"; "Nun freut euch, Gottes Kinder all'."

Albigenses, *Crusade.* The Albigenses, together with the Bogomiles and the Cathari or Catharists (*qq. v.*), were a New Manichean sect found principally in Northern Italy and in Southern France. They believed in a peculiar dualism, with a god of light and a prince of this world, the angels being the "lost sheep of the house of Israel," and Jesus only apparently dying for the redemption of men (see *Docetism*). When arguments against these heretics failed, the inquisition organized a crusade against them. The first attack, in 1181–82, had no result, but between 1208 and 1229 a relentless war was waged under the leadership of Arnold of Citeaux and Count Simon of Montfort. After the death of Simon, in 1218, the heretics rallied, and several of them, notably the counts of Toulouse, regained their lands; but a new crusade was directed against them with disastrous consequences for their leaders. Some of them held out in spite of all reverses and cruel treatment, and they do not finally disappear until the middle of the fourteenth century.

Albinus, Johann Georg, 1624—1679, pastor in Naumburg; poems forceful, lively, Scriptural, religious; wrote: "Alle Menschen muessen sterben"; "Straf' mich nicht in deinem Zorn"; "Welt, ade!"

Albrecht, Christian Johann, b. July 13, 1847, Eschenau, Wuerttemberg; educated at St. Crischona; came to Minnesota, 1872; pastor Greenwood; New Ulm, since 1882. President of Minnesota Synod, 1883—94; father of the college and practical seminary at New Ulm (1884); acted as first director and taught some branches under Director

Hoyer as long as New Ulm remained a theological seminary (1893). Active in forming Joint Synod of Wisconsin and Other States; president of China Mission Society, which sent first missionary (E. L. Arndt).

Albrecht, M. See Roster at end of book.

Albrecht, *Margrave of Brandenburg-Culmbach,* 1522—1557, the Younger, Evangelical prince, daring in his youth, one of the Prussian reformers; wrote "Was mein Gott will, das g'scheh' allzeit."

Albrecht of Prussia, *Margrave of Brandenburg-Ansbach;* b. 1490; Grand Master of the German Order when only twenty-one. His "father-in-God" was Osiander of Nuernberg. In 1523 Luther encouraged him to marry and secularize his order, which he did. Introduced the Reformation; founded the University of Koenigsberg in 1544. The Osiandrian controversy embittered his last years. The labors of Chemnitz and Moerlin in 1567 brought peace, and Albrecht died in 1568, praying, "Lord, into Thy hands I commend my spirit."

Albrechtsbrueder. (See *Evangelical Association.*) A religious sect in the United States, very similar to the Methodists in doctrine. It was founded by Jacob Albrecht (Albright), who was born in Pennsylvania in 1759, traveled as an evangelist, and organized his adherents in "classes" in 1800. He was appointed bishop in 1807. In 1816 the denomination assumed the title of Evangelical Association of North America.

Alcuin. Prominent theologian and educator under Charlemagne; b. in Northumbria, England, about 730 or 735; d. at Tours, France, 804. Educated in cathedral school of York, made visits to France and Rome; became head of school and also of cathedral library of York; after 781 on Continent, where he was head of the court school of Charlemagne, which became a nursery of ecclesiastical and liberal education for the whole kingdom; wrote several theological treatises, also against Adoptionism (*q. v.*).

Alderson, Eliza Sibbald, *née* Dykes, 1818—1889, married a chaplain of the Established Church; lived last in Yorkshire; wrote: "Lord of Glory, Who hast Bought Us"; "And Now, Beloved Lord, Thy Soul Resigning."

Alesius (Alane), **Alexander,** b. 1500, converted by Patrick Hamilton, fled from prison to Wittenberg, took Melanchthon's *Loci* to King Henry VIII of England, professor at Frankfurt, took part in many religious conferences, in England under Edward VI, twice rector of the Leipzig University, d. 1565.

Aleutian Islands, belonging to the territory of Alaska (U. S.), extend about 1,600 miles from east to west. Area, 6,391 sq. mi. Population, about 3,000. The natives belong to Kamchatkan stock. The Greek Catholic (Russian Orthodox) Church has some mission-stations there.

Alexander VI (Pope). See *Popes.*

Alexander of Hales. Scholastic theologian, known as *Doctor irrefragabilis* (firm, incontroversible) and *Theologorum monarcha;* b. Hales, Gloucestershire, England; d. Paris, 1245. Educated in monastery at Hales, studied and lectured at Paris, acquired great fame as teacher of theology, entered order of St. Francis in 1222; his great work, *Summa Universae Theologiae,* in which the character indelebilis (not to be erased or removed) of baptism, confirmation, ordination, and other sacraments of the Catholic Church is taught.

Alexander, James Waddell, 1804 to 1859, studied at Princeton; professor of rhetoric, after an interval professor of church history, Princeton; wrote translations of hymns, among them: "I Leave Thee Not."

Alexander, William. Anglican Primate of All Ireland; b. Londonderry, 1824; archbishop of Armagh, 1896; d. Torquay, 1911. *Witness of the Psalms to Christ;* contributor to *The Speaker's Commentary;* etc.

Alexandria, *School of Interpretation and Doctrine.* The Alexandrian school of theology, represented chiefly by such men as Clement and Origen, aimed at a reconciliation of philosophy with Christianity, just as Philonism had attempted a similar alliance between philosophy and Judaism. Some of the early apologists, notably Justin the Philosopher, represent a similar mode of thought, but it remained for the Alexandrians to elaborate a complete system of philosophico-Christian theology. According to Clement, Greek philosophy served, under divine providence, a propaedeutic purpose in the education of the race, was, in fact, an intellectual schoolmaster to Christ, just as the Law of Moses was a moral and a religious one. Origen compares the wisdom of the Greeks to "the jewels which the Israelites took out of Egypt and turned into ornaments for the Sanctuary, though they also wrought them into the golden calf." The synthesis attempted by the Alexandrians, though avowedly resting on a Scriptural basis and purporting to

offer the *true gnosis* in opposition to the *false gnosis* of the Gnostics, shows especially the influence of Plato and embodies much unscriptural and antiscriptural speculation. And again, it betrayed its exponents into an allegorical method of exegesis, which lost itself in the most extravagant and arbitrary fancies.

Alford, Henry, 1810—1871, educated at Cambridge; held several positions as clergyman, also important appointments, such as that of Fellow of Trinity; most important undertaking: edition of Greek Testament, the result of twenty years' labor; numerous hymnological and poetical works, noted for musical quality; wrote, among others: "Come, Ye Thankful People, Come"; "Ten Thousand Times Ten Thousand."

Al Fresco. A species of painting which is done chiefly on fresh plaster, the colors usually being water-colors which are not affected by the setting of the plaster (catacombs and early mural paintings).

Algeria, French colony in Northern Africa, part of the former Barbary States. Area, 343,500 sq. mi. Population, 5,500,000, native Berbers predominating, with possibly 65,000 Jews. Islam is the dominant religion. Missions by Algiers Mission Band.

Alleghany Synod. See *United Lutheran Church.*

Allegri, Gregorio, 1585—1652 (or 1584—1662), belonged to the family of the Correggios; noted composer, studied music under Nanini, later member of the Sistine choir; one of the first musicians to compose for stringed instruments; his most celebrated work a *Miserere* for two choirs, five- and four-part score, sung in Rome during Holy Week; renditions elsewhere have proved disappointing.

Allen, Oswald, 1816—1878, born at Kirkby Lonsdale, where he resided the greater part of his life, on staff of local bank; published *Hymns of the Christian Life,* among others: "To-day Thy Mercy Calls Us."

Allgemeine Evangelisch-Lutherische Konferenz. An organization consisting of representatives of the various Lutheran bodies of Germany, which has met since 1868 as need required. The first president was Harless, who was followed by Kliefoth. The official organ of the *Konferenz* is the *Allgemeine Evangelisch-Lutherische Kirchenzeitung,* edited for many years by Luthardt, at present by W. Laible. With it is connected the *Theologische Literaturblatt.* Some of the leaders of the organization were connected also with the Eisenach Conference and with the *Lutherische Gotteskasten* (*qq. v.*).

Alloiosis. A figure of speech by which Zwingli construed all those passages of Scripture in which anything is ascribed to the divine nature of Christ or to the entire Christ which properly is the property of the human nature only, and *vice versa.* Thus, when it is said: "Ought not Christ to have suffered these things and to enter into His glory?" (Luke 24, 28) Zwingli declared that the term "Christ" in this passage referred only to His human nature, since it is a mere figure of speech if the suffering and death of our Lord is ascribed to His divine nature. The purpose of the *Alloiosis,* as used by Zwingli, was the denial of the *communicatio idiomatum.*

Allocution. A solemn address delivered by the Pope to the cardinals gathered in secret consistory, usually published later, to present the Pope's position on some matter.

Allwardt, Dr. H. A., 1840—1910, b. in Mecklenburg, educated at Fort Wayne and St. Louis, one of the opponents of Walther in the Predestination Controversy, especially at the conference of Missouri Synod pastors at Chicago, 1880. Left Missouri Synod and joined Ohio, with a number of others, in 1881. Continued to oppose the doctrine of predestination as taught by Missouri till his death.

Alpha Synod of the Ev. Luth. Church of Freedmen in America, organized May 8, 1889, by four pastors who had been ordained by the North Carolina Synod, David Koonts, president, W. Philo Phifer, secretary, Sam Holt, Nathan Clapp. When Koonts died, the synod died with him. Phifer, in the name of the other two pastors, wrote to President Schwan of the Missouri Synod. The result was that the Synodical Conference took up the work among the colored people in North Carolina.

Alt, Heinrich. Preacher and liturgiologist, b. Breslau, 1811; d. Berlin, 1893; educated in Berlin under Neander, teacher and preacher at the Charité Hospital; wrote: *Der christliche Kultus,* in two parts: "Der kirchliche Gottesdienst" and "Das Kirchenjahr."

Altar. In the Lutheran Church, a table for the celebration of the Lord's Supper and the place where the liturgical part of the service centers. The altar is often richly ornamented, also with a retabulum or reredos, but it is in no sense representative of a sepulcher or sarcophagus.

Altar (*Paintings*). Oil-paintings placed in the central panel of the reredos triptych of an altar, the choice of pictures being guided by the consideration that the scene from the life of Christ should be of general significance.

Altar-Cards. Three cards, containing parts of the ritual of the Mass, which are placed on the altar, under the crucifix, at the celebration of Mass. The priest is expected to have the ritual committed to memory; but if his memory should lapse, he can refer to the cards.

Altenburg, Johann Michael, 1584 to 1640, at first teacher and precentor, later pastor near and in Erfurt; good musician and composer; wrote: "Verzage nicht, du Haeuflein klein."

Altenburger Religionsgespraech. A colloquy held at Altenburg, Saxony, October 20, 1568, to March 9, 1569, between the theologians of Wittenberg and of Jena, on questions pertaining to justification, free will, and adiaphora. The colloquy did not succeed in effecting an understanding.

Altenburg Theses, The. 1. The true Church, in the most perfect sense, is the totality [*Gesamtheit*] of all true believers, who from the beginning to the end of the world, from among all peoples and tongues, have been called and sanctified by the Holy Ghost through the Word. And since God alone knows these true believers (2 Tim. 2, 19), the Church is also called invisible. No one belongs to this true Church who is not spiritually united with Christ, for it is the spiritual body of Jesus Christ. 2. The name of the true Church also belongs to all those visible societies in whose midst the Word of God is purely taught and the holy Sacraments are administered according to the institution of Christ. True, in this Church there are also godless men, hypocrites, and heretics, but they are not true members of the Church, nor do they constitute the Church. 3. The name *Church*, and in a certain sense the name *true Church*, also belongs to such visible societies as are united in the confession of a falsified faith and therefore are guilty of a partial falling away from the truth, provided they retain in its purity so much of the Word of God and the holy Sacraments as is necessary that children of God may thereby be born. When such societies are called true Churches, the intention is not to state that they are faithful, but merely that they are real Churches, as opposed to secular organizations [*Gemeinschaften*]. 4. It is not improper to apply the name *Church* to heterodox societies, but that is in accord with the manner of speech of the Word of God itself. And it is not immaterial that this high name is granted to such societies, for from this follows: (1) That members also of such societies may be saved; for without the Church there is no salvation. 5. (2) That the outward separation of a heterodox society from the orthodox Church is not necessarily a separation from the universal Christian Church or a relapse into heathenism and does not yet deprive that society of the name *Church*. 6. (3) Even heterodox societies have church power; even among them the treasures of the Church may be validly dispensed, the ministry established, the Sacraments validly administered, and the keys of the kingdom of heaven exercised. 7. Even heterodox societies are not to be dissolved, but reformed. 8. The orthodox Church is to be judged principally by the common, orthodox, and public confession to which the members acknowledge themselves to have been pledged and which they profess. These theses were defended by Pastor C. F. W. Walther at the historic disputation held at Altenburg, Mo., in April, 1841. His chief opponent was a lawyer, Adolf Marbach. The theses saved the Saxon Lutherans from disorganization. See also *Missouri Synod*.

Altenburger Bibelwerk. Not a commentary, but the Bible reprinted with Luther's prefaces and marginal notes, summaries by Vitus Dietrich, prefaces and prayers by Franciscus Vierling, for devotional purposes. (3 vols.)

Altruism. Term invented by Comte (French philosopher, 1798—1857) to denote unselfish regard for the welfare of others, opposed to egoism, and considered by him to be the only moral principle of life.

Altruist Community. See *Communistic Societies*.

Amana Society, or *Community of True Inspiration,* or *Inspirationists.* A German communistic religious society in Iowa. It traces its origin back to 1714, when separatists in Northern and Western Germany, stimulated by the preaching of the French Camisard prophets, under the leadership of Eberhard Gruber and Johann Rock, organized *Inspirationsgemeinden.* The movement flourished for a generation, then declined almost completely, but was revived, 1817 and the following years, in Hesse, the Palatinate, and Alsace, through the influence of the new *Werkzeuge* Michael Krausert, Barbara Heinemann, an illiterate Alsatian peasant girl, and Christian

Metz. When they refused to send their children to the state schools, swear allegiance, and bear arms, the government used repressive measures, as a result of which they began to immigrate to America, 1842. They first settled near Buffalo and organized under the name of Ebenezer Society, 1843. In 1855 they removed to Iowa Co., Iowa, where they bought 26,000 acres of land, laid out seven villages, of which the principal one is Amana, and incorporated as Amana Society 1859. The community is primarily religious, and their communism, which at first was incidental, has been made to serve this primary purpose. They hold all property in common and carry on agriculture, manufacture, and trade. The entire government is vested in thirteen trustees. Religiously the society is divided into three *Abteilungen*, or classes, graded according to their piety. Their main religious tenets, as contained in *Glaubensbekenntnis der wahren Inspirationsgemeinde* and *Katechetischer Unterricht von der Lehre des Heils*, include, besides the fundamental doctrine of present-day inspiration, belief in the Trinity, in the resurrection of the dead, and in the Judgment, but also in justification through forgiveness of sins and holy life, perfectionism, and millenarianism. The Sacraments are not means of grace. Baptism is rejected, and the Lord's Supper, or *Liebesmahl*, is celebrated whenever the Spirit prompts them, that is, about every two years, when the highest *Abteilung* also practises the rite of footwashing. There is a possibility of salvation after death, and the wicked are not punished eternally. Oaths are forbidden. Prominent in their religious life is an annual *Untersuchung*, or examination, of the spiritual condition of each member. At the services, which are conducted in German and held twice every Sunday, the Bible and the "inspired word" of the *Werkzeuge* is read. Marriages are frequent, but celibate life is looked upon with favor. The society reported a membership of 1,756 in 1906 and 1,534 in 1916.

Ambrose. Noted leader and teacher of the Western Church; b. Treves, 340; d. Milan, 397. Educated in Rome for a legal career; appointed consular prefect for Upper Italy; took up his residence in Milan about 370. After death of Bishop Auxentius a dispute between the orthodox and Arian parties caused a severe quarrel which threatened the peace of the city. Ambrose, as magistrate, was present to maintain order, when the people, suddenly turning to him as a new candidate, transferred him from his official position to the episcopate. Since he was still a catechumen, his baptism took place at once, and eight days later, in 374, he was consecrated bishop. Ambrose was distinguished for his defense of the orthodox faith and for his firm stand in all matters revealed in Scripture, opposing both paganism and heresy with equal zeal. He did not hesitate to rebuke even the emperor when he permitted himself to become guilty of a massacre. As a teacher of the Church, Ambrose was concerned more with the practical and ethical side of Christianity than with the scientifically theological; among his works are *De Officiis Ministrorum* (Of the Offices of Christian Ministers), *De Virginibus* (Of Virgins), and others. Toward the end of his life he exhibited a stronger tendency toward asceticism (*q. v.*), for he emphasized the supposed value of celibacy, of voluntary poverty, and of the martyr's death. He did much for the reform and development of church music, not only in hymns, but also in the liturgy which is associated with his name. See *Ambrosian Chant*.

Ambrosian Chant. The mode of singing or chanting in the form of a lively, rhythmical, congregational singing, based upon the ancient Greek musical system in four keys (Dorian, in d; Phrygian, in e; Eolian, in f; Mixolydian, in g), introduced by St. Ambrose in the Cathedral in Milan, whence it rapidly spread throughout the Occident.

Ambrosiaster. Designation of the unknown author of a *Commentary on the Thirteen Epistles of Paul*, a work which was commonly ascribed to Ambrose of Milan. Opinions differ as to whether the real author is Hilary of Poitiers, or Hilarius, prefect of Rome, or Isaac the Jew, a professed convert.

American and Foreign Bible Society (Baptist). Founded April, 1837, as a result of the Baptist difficulty with the American Bible Society. (See *American Bible Society*.) It was agreed that in English the commonly received version should be used. This led to a further split in 1850 and the founding of the American Bible Union.

American Bible Society. Headquarters at New York. "A voluntary association, which has for its object the circulation of the Holy Scriptures in the commonly received version without note or comment." Its formation was suggested by the success of the British and Foreign Bible Society. During the Revolutionary War, Congress, because of the scarcity of Bibles, voted in 1777 to print 30,000 copies, and when, on account of

want of type and paper, this could not be done, a committee was directed to import 20,000 copies from Europe. When the embargo, however, prevented this, Congress in 1782 passed a resolution in favor of an edition of the Bible published by Robert Aitkin, of Philadelphia, which it pronounced "a pious and laudable undertaking, subservient to the interests of religion." The number of copies issued did not meet the demand, and the price was beyond the reach of the poor. Local, independent Bible societies were formed, and at the suggestion of the Rev. Samuel J. Mills a circular was issued in 1815 by the Bible Society of New Jersey to the several Bible societies in the country, inviting them to meet in New York the ensuing year. On May 8, 1816, a convention was held at New York, sixty delegates representing thirty-five Bible societies in ten States and the District of Columbia. Elias Boudinot was chosen president. All the original officers gave their labors gratuitously. The first paid officer was John Nitchie, agent and accountant since 1810. The constitution provided that only the text of the King James Version be used. The principles of this English version were to be followed in the translations, that is, they should adhere strictly to the original text and not feature the doctrines of any particular church. In 1822 the Bible House on Nassau Street was erected and in 1852 the Bible House in Astor Place. In 1835 Baptist missionaries in Burma published, with funds of the Society, translations into Burmese, in which the Greek words *baptismos* and *baptizo* were rendered by words signifying immersion and to immerse. The managers, in accordance with the constitution, refused to publish such versions, because they had the force of a comment. Many of the Baptist churches took offense at this action, and after a heated and protracted controversy many Baptists withdrew from the Society.

American Bible Union. Organized in 1850 by seceders from the American and Foreign Bible Society. A special aim of the society was to revise the common English version. *Baptismos* was in their version rendered by "immersion," and *baptizein* by "immerse." Even among Baptists the Society met with opposition.

American Board of Commissioners for Foreign Missions. Founded September 5, 1810, by the General Association of Congregational Churches of Massachusetts, at Bradford, Mass. First missionaries sent out were Adoniram Judson, Samuel Newell, Samuel Nott, and others, 1812, to India. In 1812 the Presbyterian churches resolved to work through the American Board; in 1814 the Associate Reformed Church joined; in 1816 the Dutch Reformed Church; later again the German Reformed Church. In 1825 the Presbyterian United Foreign Missions Society, formed for work among the Indians, by resolution turned over its work to the American Board. A separation of the Old-school people took place in 1837. The New-school Presbyterians continued the relation until 1870 and then withdrew to join the reunited Presbyterian Board. In 1857 the Reformed Dutch withdrew to organize their own Foreign Missions Board. They were followed in quick succession by the Associate Reformed Presbyterians and the German Reformed Church. Since 1870 the American Board represents practically only Congregational Churches.

There is no purely American society that has engaged more extensively in foreign mission work than the American Board. Associated with it are several women's societies. Fields: Asia: Japan, Korea (Chosen), China, Philippine Islands, India, Ceylon, Transcaucasia, Asiatic Turkey, Syria; Africa: Angola, Union of South Africa, Southern Rhodesia, Portuguese East Africa; Oceania: Micronesia; North America: Mexico; Europe: Turkey, Bulgaria, Czecho-Slovakia, Spain.

American Catholic Church. An independent organization of Roman Catholics, who have outwardly severed their relation with the Church of Rome, but still adhere to its doctrines. See *Old Catholics.*

American Lutheran Publicity Bureau. Owing to the fact that the Lutheran Church was little known by the American people and also much misunderstood, and being therefore convinced that the Lutheran Church, its doctrines, and its work, ought to be given more publicity, the American Lutheran Publicity Bureau was organized in New York City in 1913 (1914). The constitution adopted October 26, 1920, being essentially the same as that adopted at the organization, says that the object of the A. L. P. B. shall be "to make known the teachings, principles, practise, and history of the Lutheran Church by spreading proper literature, by lecture courses, through the public press, and by means of other publicity methods." "Any communicant member of a congregation connected with the Synodical Conference or of a congregation in doctrinal affiliation

with the Synodical Conference, or a society connected with such a congregation, or such a congregation may become a member of the American Lutheran Publicity Bureau on payment of at least one dollar annual dues." The Bureau has a Free Tract Fund and a Free Bible Fund. Its official magazine is the *American Lutheran*. The work is supported by the annual dues and by voluntary contribu tions. A board of directors, consisting of the officers and an even number of pastors and laymen, the total membership not exceeding twenty-four, conducts the Bureau's business in the intervals between the meetings of the general body.

"American Lutheranism," falsely so called, was a movement fathered by S. S. Schmucker, B. Kurtz, S. Sprecher, and other leaders of the General Synod about the middle of the nineteenth century. It was "essentially Calvinistic, Methodistic, Puritanic, indifferentistic, and unionistic, hence nothing less than truly Lutheran; denied and assailed every doctrine distinctive of Lutheranism . . .; attacked what was most sacred to Luther and most prominent in the Lutheran Confessions." It was sponsored by B. Kurtz in the *Observer*, by Weyl in *Luth. Hirtenstimme*, and later by the *American Lutheran* (1865). The promoters of this movement called the champions of the Lutheran Confessions "Symbolists" and pictured them as "extremists of the most dangerous sort." American Lutheranism was the result of fraternizing with the sects, of the influence of the Prussian Union, and of the Methodistic revivals, and the reaction against the confessionalism of the Tennessee Synod and the Missouri Synod, as well as against the awakening Lutheran consciousness in other circles. Though decrying the Lutheran Confessions, the leaders of the movement proposed a "Definite Platform" (*q. v.*) as a confession of faith on which they hoped to unite the Lutheran Church of America. The movement finally led to the disruption of the General Synod in 1866, but its spirit still survives in some quarters in the twentieth century.

American Protective Association. (A. P. A.) *History:* A secret, proscriptive society, an offshoot of the political secret society known as the Know-nothing Party. The A. P. A. was founded by Hy. F. Bowers, a lawyer, at Clinton, Iowa, in 1887, to combat the political machinations of the Roman Catholic Church, especially its attacks upon the public school. After 1892 it spread rapidly, absorbing many of the older patriotic orders, until in 1896 it counted from 1,000,000 to 2,000,000 members. Its woman auxiliary is known as the Women's Historical Society. A split in the association, in 1895, resulted in the formation of the National Assembly Patriotic League, which, however, did not survive long. In recent years the American Protective Association has been inactive. In 1923, however, the *Fellowship Forum* (Masonic) noted "evidences of awakened activity." (Cp. Vol. III, No. 2, p. 4, June 30, 1923.)—*Objects:* 1) "Perpetual separation of Church and State. 2) Undivided fealty to the Republic. 3) Acknowledgment of the right of the State to determine the scope of its own jurisdiction. 4) Maintenance of a free, non-sectarian system of education. 5) Prohibition of any Government grant or special privilege to any sectarian body whatever. 6) Purification of the ballot. 7) Temporary suspension of immigration. 8) Equal taxation of all except public property. 9) Prohibition of convict labor and the subjection to public inspection of all private institutions where persons of either sex are secluded with or against their consent."—*Methods of Work:* The A. P. A. endeavored to further its cause by lectures, pamphlets, periodicals, and the public press, which it influenced against the parochial school. In 1894 there were about 70 A. P. A. weeklies in existence.—*Religious Aspects:* The A. P. A. maintained a secret ritual and obligated its members by an oath of secrecy. A complete discussion is found in the *Congressional Record* of October 31, 1893.

American Rescue Workers. This branch of the Salvation Army originated in 1882, when Thomas E. Moore, who had come to America to superintend the work here, withdrew from the organization because of differences between himself and General Booth in regard to the financial administration and began independent work. This movement was incorporated in 1884, and in 1885 an amended charter was granted to it under the name of "Salvation Army of America." Subsequent changes in the Salvation Army in the United States resulted in the return of a considerable number of officers to that organization, but about 25 posts refused to return, and these reorganized under the name of "American Salvation Army." In 1913 the name was changed to "American Rescue Workers." In its general doctrine and polity this body is very similar to the older one, except that it is a Christian Church, with the usual Sacraments of Baptism and the Lord's Supper, rather than an evangelistic or

philanthropic organization. However, the organization does general philanthropic work. Statistics of 1916: 29 organizations, 611 members, 2 church edifices, 13 Sunday-schools, and 438 pupils.

American Sunday-School Union. "The First-day or Sunday-school Society," organized in Philadelphia, January 11, 1791, composed of members of different denominations, including the Society of Friends, was the first general Sunday-school organization. The teachers were paid for their services. The New York Sunday-school Union was organized in 1816; the Philadelphia Sunday- and Adult School Union in 1817. The last-named organization was in 1824 merged in the American Sunday-school Union. It is composed of members belonging to different denominations, publishes Sunday-school literature, founds Sunday-schools, and distributes Bibles and tracts.

Ammon, Christoph Friedrich von; b. 1766, d. 1850 at Dresden as court-preacher and vice-president of the consistory; considered the most skilful defender of popular rationalism.

Amsdorf, Nicholas von; b. 1483, d. 1565. One of first students at Wittenberg in 1502; professor; intimate with Luther; went with him to Worms without a safe-conduct. In 1542 Luther consecrated him Bishop of Naumburg; ousted after Battle of Muehlberg. Opposed Interim. Faithful to the captive John Frederick. After 1552 at Eisenach, without office, but actually at head of church affairs. "Good works are harmful to salvation," he said against Major's: "Good works are necessary to salvation."

Amice. See *Vestments, R. C.*

Amulets. The wearing of amulets, or charms, objects supposed to have magical power of warding off danger and protecting against evil spirits, has been almost universal among pagans in all ages. The semipagan influx of the fourth century brought them into the Christian Church, where they were denounced as a species of idolatry. The increasing degeneracy of the Church, however, permitted them to survive under a Christian coloring. Relics enclosed in costly cases, called phylacteries, were worn as potent protectors; holy water, blessed salt, and consecrated wafers were carried on the person. Contact with the East during the Crusades multiplied the talismans and charms of the superstitious Middle Ages. Roman writers strongly denounce the use of amulets, but it is not easy to see wherein these differ from the objects worn by devout Romanists — the endless variety of scapulars (*q. v.*), crosses, medals, and medallions, all blessed or consecrated by contact with relics, and supposed, for that reason, to have definite power of protecting the wearers. Rome seems, by such objects, to foster among her adherents reliance in a kind of ecclesiastical magic, as she does by certain peculiar practises, *e. g.*, the sprinkling of fields with holy water as a sacred insecticide and a "magic manure."

Anabaptists. (*Ana* [Greek], again, and *baptizo* [Greek], I baptize.) A name given to those who reject infant baptism and rebaptize such as join their communion, maintaining that this Sacrament is not valid unless administered by immersion and to persons who are able to give an account of their faith. The Anabaptist sect originated at Zwickau, Saxony, in 1520. Its leaders, by their lawless fanaticism, completely separated themselves from the cause of the Reformation and with the subject of adult baptism connected principles destructive of all religious and civil order. The most eminent of its early leaders were Thomas Muenzer, Mark Stuebner, and Nicholas Storck, who had been disciples of Luther, but, becoming dissatisfied with the moderate character of his Reformation, cast off his authority and attempted to bring about more sweeping changes in the reformation of the Church. During Luther's absence from Wittenberg, in 1521, they began to preach their doctrines there. They laid claim to supernatural powers, declared they saw visions, uttered "prophecies," and gained a large number of proselytes; for the ferment which the great religious events in Central Europe had produced in the minds of men rendered them impatient of the existing order of things, socially and politically as well as spiritually. In 1525, incited by the revolutionary harangues of Muenzer and his revolutionists, the peasants of Suabia, Thuringia, and Franconia, who had been much oppressed by their feudal superiors, rose in arms and began a sanguinary struggle chiefly for political emancipation. The Anabaptist leaders, having cast their lot with the insurgent peasantry, became their leaders in battle. After some time of watchful waiting, during which Luther requested the peasants to submit to law and order and, after his requests had been refused, he called upon the magistrates to enforce order, the allied princes of the emperor, led by Philip, Landgrave of Hesse, put down the revolution. Muenzer was de-

feated, captured, the torture applied to him, and ultimately beheaded. In 1533 some extreme Anabaptists from Holland, led by a baker called John Matthias, or Matthiesen, and a tailor, John Bockhold, or Bockelson, both extremists, seized on the City of Muenster, Westphalia, which had adopted the doctrines of the Reformation, with a view to setting up in it a spiritual kingdom, in which, at least nominally, Christ should reign. The name of Muenster was changed to Mount Zion, and Matthias became its actual king. In a sally against the Bishop of Muenster, who had laid siege to the city, Matthias lost his life, and the sovereignty and prophetic office devolved on John Bockhold. Muenster now became a theater of all the excesses of fanaticism, lust, and cruelty. The introduction of polygamy and the neglect of civil order concealed from the infatuated people the avarice and madness of their young tyrant. Bockhold, under the name of John of Leyden, lived in princely luxury and magnificence, sent out specious proclamations against neighboring rulers, — against the Pope and Luther, — threatened to destroy with his mob all who differed from him, and finally made himself an object of terror to his own subjects by frequent executions, while famine and pestilence raged in the city. On June 24, 1535, the Bishop of Muenster reattacked the city by force of arms, and Bockhold and two of his most active companions, Knipperdolling and Krechting, were tortured to death with red-hot pincers and then hung up in iron cages on St. Lambert's steeple at Muenster for the purpose of terrifying all rebels. In the mean time some of the 26 "apostles" who had been sent out by Bockhold to extend the limits of his kingdom had been successful in various near-by cities. Among these Anabaptist prophets the most celebrated were Melchior Hoffmann and David Joris.

Anatolia. See *Asia Minor*.

Ancestor Worship. Worship of the spirits of deceased parents or forefathers, a widely spread cult, found among the savage and barbaric peoples of Polynesia, Melanesia, India, Southern and Western Africa, North and South America. It plays a prominent rôle in the religious life of China and Japan and among the ancients was practised by the Babylonians and especially by the Romans. The cult is based on the universal belief in the existence of an immaterial part of man which leaves the body at death (see *Animism*). The deceased, furthermore, is believed to have the same kindly interest in the affairs of the living as when alive and to interfere in the course of events for the welfare of the family or clan. He is able to protect his relatives, help them in war, give them success in their undertakings, and therefore demands their continued service, reverence, and sacrifices; or he may bring diseases, storms, or other misfortunes upon them, if his worship is neglected. The motive, therefore, which induces survivors to worship their ancestors is not only filial respect and love, but frequently also fear, often a mixture of both. With the ancient Romans ancestor worship was a sort of family religion. Masks or images, embodying the *manes*, *i.e.*, the spirits of the deceased, who had become gods of the lower world, were set up in the homes, altars were erected, sacrifices made, and prayers offered to them in the same manner as to the *penates*, the protecting spirits of the household. The Hindus bring sacrifices to the *pitris* (*patres*), the divine spirits of deceased ancestors, and implore them for assistance. In China ancestor worship is universal. Tablets of wood bearing the name and date of birth and death of the deceased are found in every home, and incense and paper are daily burned before them. Frequently an entire room is set aside for this purpose, and a rich family will erect a separate building. The oldest son especially is obligated to perform this worship, from which fact comes the great desire for male offspring and the little regard paid to girl babies. In the first part of April a general worship of ancestors is observed with sacrifices, libations, burning of candles, incense, and paper. From China ancestor worship passed to Japan, where, too, it became firmly established.

Besides actual worship of the spirits of the deceased there has been prevalent among many races the custom of supplying the dead with things which they enjoyed while alive, under the assumption that they needed them as much in the other world as in the present. Food, clothing, utensils, and weapons were placed in the tomb, as was done by the ancient Egyptians. Among some savage races the dead man's wife, servants, and favorite animals were killed or buried alive with their former master. However, as this was done to minister to his needs, not to implore him for help, such practises alone are not ancestor worship in the strict sense.

Associated with ancestor worship is the belief in the possibility of communicating with the spirits of the dead and

obtaining their counsel and assistance in times of danger and misfortune through the agency of medicine-men, wizards, or seers (see *Spiritism*). There is also a widely prevalent belief that ancestors are reincarnated in new-born children, for which see *Transmigration*. Ancestor worship has in some cases developed into idol worship, and the Roman worship of the *manes* was the substructure upon which developed the worship of saints in the Roman Catholic Church.

Anchorites. See *Hermits*.

Ancient Languages. The term embraces principally classical Latin, Greek, and Hebrew and, as a result of modern researches and excavations, the languages of ancient Egypt, Syria, Babylonia, Assyria, etc. — *Latin* was the language of the founders of Rome. In the wake of Roman conquests it spread until it became the almost universal language of the Western civilized world. Writers of the Golden Age, as Cicero, Caesar, Virgil, Ovid, Horace, Livy, etc., exhibit the literary language, *Lingua Latina*, in its fullest maturity. The language of the people, into which foreign forms and idioms were subsequently introduced by Goths, Vandals, and Longobards, was called *Lingua Romana Rustica*, from which developed the Romance languages: Italian, French, Spanish, Portuguese, and Rumanian. As a result of the Norman-French Conquest also the English language contains many Latin elements. The Latin language was perpetuated, though in a state of deterioration, in the Western Church (Church Latin) and for centuries remained the ecclesiastical and official language of Europe. As a language, Latin, in general, resembles the English in simplicity and directness of expression, though, unlike the Greek and German languages, it lacks the flexibility and the power of forming compounds. — *Greek*, like Latin an Indo-Germanic language, originally comprised a number of dialects, often grouped as Ionic, Doric, and Aeolic. The Attic, or the Ionic group, gradually became the chief literary dialect; used by classical writers and taken as norm by grammarians. Classical writers: Homer, Sappho, Pindar, Aeschylus, Sophocles, Xenophon, Demosthenes, Plato, Aristotle, etc. Following the conquests of Alexander, 330 B. C., Greek spread over great parts of Asia, and thus arose the common dialect, *Koine*, Hellenistic Greek, tinged with local peculiarities (Septuagint and New Testament). The difference between the literary language and the *Koine* increased, until the latter gradually supplanted the former. With 800 A. D. the period of modern Greek may be said to have begun. Since the establishment of the Greek kingdom, 1830, there has been a strong movement toward purification of modern Greek and a closer conformity to the ancient idiom. Greek is the oldest classical language of Europe. Its variety of forms and its great power to form new word compounds make it one of the most flexible and most beautiful languages; its literature exerted a dominating influence upon the literary types employed by other European nations. — *Hebrew*, a Semitic language, was spoken by the Ibrim, as the Israelites were called. The books of the Old Testament, except parts in Daniel and Ezra, were written in this tongue. The Hebrew characters at first very much resembled those of the Phenicians. The present square writing came into vogue after the return of the Jews from exile. The alphabet contains 22 characters. The ancient text (*k'thibh*, the written) contained only consonants; the vowels were supplied later by the Masorites, ca. 600 A. D., and were called *k'ri* (to be read). The chief part of the grammar is the verb, whose seven formations, conjugations, are expressive of various relations. Since the exile, Hebrew ceased to be the current speech of the Jews. In Palestine they adopted the Aramaic and outside of Palestine the language of the people among whom they had settled. But Hebrew maintained its sway as the language of Holy Writ and as the official language of the synagog and was therefore cultivated both by the learned and the masses. The Hebrew of the Middle Ages and the New Hebrew are modeled entirely after the Biblical type, but are now nowhere used as exclusive means of communication. — *Aramaic*, a Semitic language spoken by the Arameans northeast of Palestine, was used as a medium of international communication already in the time of the later Assyrian (2 Kings 18, 26) and Chaldean empires and gradually became the vernacular of many nations. During the Babylonian Captivity the Jews also adopted the Aramaic dialect spoken in Babylon, and portions of Ezra (6, 8—18; 7, 12—26) and of Daniel (2, 4—7, 28) were written in Aramaic. At the time of Christ, Aramaic was spoken throughout Palestine and was probably the language which our Lord spoke.

The study of any language is of great cultural value. This is especially true of the study of Latin, Greek, and Hebrew because of their determining influence upon modern languages and liter-

atures. These ancient languages are important to us for the reason that during the Middle Ages and the Reformation Period theological and scientific works were written in Latin, the New Testament was originally written in Greek, and the Old Testament in Hebrew. Knowledge of these languages, therefore, will facilitate not only the study of many a modern language and help us to understand modern culture, but will also enable us to read the Word of God in the language in which it was revealed.

Anderson, Lars, b. about 1480; bishop of Strengnaes; chancellor of Sweden since 1523; had confidence of Gustavus Vasa; aided Olavus and Laurentius Petri, or Peterson, in the work of the Reformation; translated the New Testament into Swedish; conspired against the king, who ruthlessly interfered with the rights of the Church, and barely escaped death in 1540; died, poor and neglected, in 1552.

Anderson, Maria Frances, *née* Hill (1819—1900), wife of professor at University of Lewisburg, Pa.; Baptist, published works in prose; among her hymns: "Our Country's Voice is Pleading."

Andreae, Jakob, b. 1528. Studied at Tuebingen; at eighteen preacher at Stuttgart; chancellor of Tuebingen; active reformer in all Southern Germany; confessed his faith before King Antony of Navarre at Paris and discussed it with the Patriarch Jeremiah of Constantinople; failed to unite the Flacians and Philippists at Zerbst in 1570; preached six sermons on the disputed points; revised again and again the basis of the *Formula of Concord;* the Church owes the *Formula,* next to Chemnitz, to him. "Unparted from God," he died 1590. — His grandson, *Johann Valentin Andreae,* b. 1586, studied at Tuebingen; insisted on pure morals as well as pure doctrine; called to Calev in 1620; pioneer in Inner Mission work; called to Stuttgart in 1639; labored to educate ministers and to introduce church discipline; d. 1654.

Andreen, Dr. Gustav Albert, educator, college president; b. 1864 in Porter, Ind.; educated chiefly at Augustana College, Rock Island, Ill., and Yale; instructor at Augustana College, 1882—84; professor of languages at Bethany College, Kans.; professor at Yale; president of Augustana College since 1901; author of *Det Svenska Spraeket i Amerika, Studies in the German Idyl, History of the Educational Work of the Augustana Synod.*

Angelicals, Order of. An order of Augustinian nuns, founded at Milan about 1530, now extinct for nearly a century. Every member adopted the name "Angelica."

Angelicus, Doctor. See *Thomas Aquinas.*

Angel of the Lord. The special, uncreated Angel of the Old Testament, the Son of God as He appeared to the believers of the Old Testament upon various occasions. The Angel of the Lord, we are told, appeared to Hagar in the wilderness, Gen. 16, 7 ff.; later again, Gen. 21, 17; in company with two created angels He visits Abraham in Mamre and also rescues Lot from Sodom, Gen. 18 and 19; He appears to Abraham as he is about to sacrifice Isaac, Gen. 22, 11; to Jacob at Bethel, Gen. 31, 11—13; cf. 28, 10 ff.; Jacob wrestles with Him at Peniel, Gen. 32, 24 (cf. Hos. 12, 3—5); Jacob asks Him to bless the sons of Joseph, Gen. 48, 16; He appears to Moses in the burning bush, Ex. 3; goes before the camp of Israel, Ex. 14, 19; God warns Israel not to provoke Him, Ex. 23, 20 f.; is again promised to Israel after they had committed idolatry with the golden calf, Ex. 32, 34; 33, 1—12; leads them to Kadesh, Num. 20, 16; appears to Balaam, Num. 22, 22 ff.; appears to Joshua as the Captain of the Lord's host, Josh. 5, 13—6, 2; comes to Bochim, Judg. 2, 1—4; tells Israel to curse Meroz, Judg. 5, 23; appears to Gideon, Judg. 6, 11; to Manoah and his wife, Judg. 13, 2 ff.; His name is used in a proverbial expression, 1 Sam. 29, 9; 2 Sam. 14, 17. 20; 19, 27; when David had numbered Israel, the Angel of the Lord stretched His hand over Jerusalem to destroy it, 2 Sam. 24, 16 ff.; 1 Chron. 22, 15—30; He appears to Elijah under the juniper-tree, 1 Kings 19, 5—7; sends Elijah to Ahaziah, 2 Kings 1, 1—3; smites 185,000 Assyrians, 2 Kings 19,35; 2 Chron. 32,21; Is. 37, 36; David mentions Him, Ps. 34, 7; 35, 5. 6; Isaiah calls Him the Angel of God's presence, Is. 63, 9; He appears to Zechariah, who mentions His name, 1, 8 ff.; 3, 1 ff.; 12, 8; and Malachi calls Him the Messenger, or Angel, of the Covenant, Mal. 3, 1.

Angelolatry. That angelolatry, the worshiping of angels, was practised very early is evident from the condemnation voiced in Col. 2, 18. This passage, together with Rev. 22, 8. 9, long kept this unscriptural cult in check. Eusebius, Augustine, and even Pope Gregory the Great reproved it, and the Council of Laodicea called it disguised idolatry. With the increasing veneration of im-

ages and saints (*qq. v.*), the invocation of angels also gained vogue, was sanctioned by the Second Council of Nicea (787), and has since been practised in the Roman and Greek Churches. The *Catechismus Romanus* (III, 2, 8) says: "That also must carefully be taught in the explanation of this Commandment [the First], that the veneration and invocation of the holy angels . . . is not contrary to this law. For though the Christians are said to adore the angels, according to the example of the saints of the Old Testament [!], they nevertheless do not show them that veneration which they give God." Evidently any cult that lacks Scriptural warrant is man-made and infringes on the worship due to God.

Angels, the Good. The word angel literally means a messenger and is so translated Luke 7, 24, etc. It generally stands for the messengers of God, the unseen citizens of heaven, who are continually doing the bidding of the Most High. Ps. 104, 4; Matt. 4, 6; Heb. 2, 7. The "angels of the seven churches" in Revelation are evidently the pastors of these churches. "Angel of the Lord" is an Old Testament term for the Second Person of the Holy Trinity. See article on *Angel of the Lord.*

According to their nature the angels are creatures, Col. 1, 16, and are members of the great family of God under the Head, Jesus Christ, Eph. 1, 10; 3, 15. Their characteristic is spirituality. Heb. 1, 14. They are personal, conscious, intelligent beings, who differ from men in the completeness of their spiritual nature, which does not require a body in order to constitute a personality. The angels are endowed with knowledge, power, and the ability of free locomotion. They recognize the depth and glory of the divine counsels, but grow in their knowledge of God's plan of salvation as they see it in process of completion. Matt. 24, 36; 1 Pet. 1, 12; Eph. 3, 10. By reason of their great power — evidenced in mighty acts of judgment, Gen. 19; 2 Kings 19, 35; Matt. 13, 49. 50; they "excel in strength" Ps. 103, 20. 21 — they are given tremendous titles: Thrones, Principalities, Powers, etc., Rom. 8, 38; Eph. 1, 21; 3, 10; Col. 2, 10; 1, 16; 1 Pet. 3, 22; 2 Pet. 2, 10. Their power is employed in the preservation of the faithful. Dan. 3, 25; Acts 5, 19; 12, 7.

In numbers the angels are so great that the word "hosts" is characteristic of them. They are "many thousands," myriads, millions of them. Deut. 33, 2; Dan. 7, 10. As such they were created, since their multiplication by natural increase is excluded. Matt. 22, 30.

While some of the angels fell (see article *Devil*), the rest have been confirmed in their state of innocency. Theirs is not only an ability not to sin, but an inability to sin, Matt. 18, 10; and they are for this reason called the Holy Ones of God, Ps. 89, 7; Luke 9, 26, and elsewhere. The passage Job 4, 18 marks the difference between the absolute holiness of God and the sinlessness of the angels. The knowledge of their presence should fill us with holy dread. 1 Cor. 11, 10.

Whenever angels have been made manifest to man, it has always been in human form. Gen. 18 and 19; Luke 24, 4; Acts 1, 10, etc. Of what these bodies in which they were clothed for intercourse with man consisted is a question unanswered in Scripture. Whenever they appeared in human form, it was in order to bring a message or perform some service among men as agents of God's providence. The operation of natural forces is sometimes described as fulfilling the will of God under angelic guidance as in the case of pestilence. Ex. 12, 23; Heb. 11, 28; 1 Cor. 10, 10; 2 Sam. 24, 16. The plagues which cut off the army of Sennacherib, 2 Kings 19, 35, and which ended the career of Herod, Acts 12, 23, are plainly attributed to the work of an angel. — But by far the most numerous appearances of angels are those connected with the scheme of redemption and the sanctification of man. The angels mingled with, and watched over, the family of Abraham. Angelic guidance was withheld when the prophetic office began with Samuel, except when needed by the prophets themselves. 1 Kings 19, 5; 2 Kings 6, 17. But during and after the Babylonian Captivity, angels are again announced to Daniel and Zechariah as watching over the national life of Israel.

In the New Testament age the angels are revealed as ministering spirits to each individual member of Christ. While their visible appearances are unfrequent after the Incarnation, their presence and their aid are referred to familiarly almost as a thing of course. They watch over Christ's little ones, Matt. 18, 10; they rejoice over penitent sinners, Luke 15, 10; they attend the worship of Christians, 1 Cor. 11, 10; they bear the souls of the redeemed into paradise, Luke 16, 22. In all these employments the angels do not act independently, but as the instruments of God and by His command.

Of the angels, several are mentioned by name. Gabriel was the messenger sent to Daniel, to the father of John the

Baptist, and to the mother of our Lord. The name means "champion of God." Michael ("Who is like God?"), another of the archangels or angels of higher rank, is described in Daniel as having special charge of the Israelites and in Jude as disputing with Satan about the body of Moses. The nature and method of his war against Satan are not revealed to us. See also under *Cherubim* and *Seraphim*.

Angelus. A devotion repeated by Roman Catholics three times a day, at morning, noon, and night, when the bells sound three times three strokes, with intervals between. It ordinarily consists of three "Hail Marys!" with versicles and a prayer; in paschal time a hymn to the Virgin (*Regina Coeli*) is substituted. An indulgence of a hundred days is gained for each recitation, with a plenary indulgence once a month.

Anglo-Saxons, *Conversion of.* When the Angles and their confederates, under Hengist and Horsa, conquered England, beginning with 449, they almost eradicated Christianity, which had been established several centuries before. But at the end of the next century King Ethelbert of Kent (560—616) married a Christian princess, Bertha of Paris, who brought with her a Christian chaplain, Liudhard. The first obstacles having thus been removed, the emissary of Gregory the Great, Augustine of Canterbury, was able, in 596, to establish Christianity in Kent, whence, in spite of various reverses, it spread to Northumbria, Wessex, and the other parts of England.

Animism. Belief in, and worship of, spirits; a form of religious belief current among all non-civilized races and also surviving in many superstitions and folk-lore of modern civilized peoples. Primitive man not only believes that he has a soul and that this soul is separable from the body, he also attributes souls to all other living beings, animals and plants, as well as to inanimate objects, such as the heavenly bodies, springs, rocks, tools, weapons, etc. There is also found a wide-spread belief in spiritual beings that are independent of bodies and most of whom are malevolent, causing illness and misfortune. The whole life of such peoples is filled with dread at these superhuman forces, and their cult generally does not consist in worship, but in sorcery and magic, intended to subdue the spirits. Belief that an independent spirit may enter a material object and exert its influence through it leads to fetishism (*q. v.*). Belief in separable human souls and their complete departure from the body at death and subsequent intervention in the affairs of the living leads to ancestor worship (*q. v.*) and spiritism (*q. v.*). While Scripture, Rom. 1, 18—25, declares that the heathen animistic and polytheistic conceptions are due to a perverted view of God's manifestations in nature, evolutionistic science of religion assumes that animism is the lowest, or one of the lowest, stages in the upward development of religion. The phenomena of sleep, dreams, trance, and death convinced primitive man that he possessed a soul, separable from the body. He then attributed similar souls to animals, plants, and inanimate objects and finally believed in spirits which are entirely disembodied. Among the more civilized peoples some of these spirits eventually developed into gods (polytheism, *q. v.*).

Annihilationism. According to this teaching the unrighteous pass out of existence utterly immediately after death, or when they have suffered for a time in hell, either in expiation of their guilt or during a period of final probation. The origin of such teachings is to be found in the natural horror which men feel when confronted with the idea of eternal punishment. That the Church in every age has believed and taught the doctrine of eternal punishment is due to the fact that we must either believe it or else renounce the authority of the Bible. If words can teach the doctrine, it is taught in the Bible. Proof-texts are almost innumerable. Jesus sets forth this doctrine in unmistakable terms. He concludes His discourse on the Last Judgment: "And these shall go away into eternal punishment, but the righteous into life eternal." Matt. 25, 46. It is absurd to argue that the adjective *aionios* (eternal) has one sense in the first clause and a different sense in the second clause. "Their worm dieth not, and the fire is not quenched," Mark 9, 44. 46. 48. Certainly no temporary punishment could justify such language. Jesus used figures denoting fixedness, permanency. There are perverse men who welcome any scrap of evidence that there is no after-destiny. It would be something like a bold challenge and an invitation to continue in sin if men could believe that they were to end their career in a state of eternal forgetfulness of all their trespasses and blasphemies. But what a defeat of justice it would be should a lifelong despiser of grace be able in the end to seek his bed and sleep forever! Assuredly it would not be judicial punishment for a desperately wicked man just to be no more. Eternal

justice cannot allow such an easy get-off for a hardened lawbreaker and criminal.

Among the arguments against annihilationism the following are firmly grounded in Scripture: 1) The different degrees of punishment which the wicked will suffer according to their works proves that it does not consist in annihilation, which admits of no degrees. 2) When God threatens the wicked with recompensing tribulation and taking vengeance in flaming fire, 2 Thess. 1, does this mean that God threatens to put an end to their misery? 3) Moreover, this destruction is not described as the conclusion of a succession of torments, but as taking place immediately after the Last Judgment. 4) Everlasting destruction from the presence of the Lord cannot mean annihilation. According to Matt. 25, 41 the punishment of the wicked will be the same as that of Satan. But the punishment of wicked angels consists, not in annihilation, but torment. Compare also Rev. 20, 14; 21, 8. See also *Punishment, Eternal.*

Anselm of Canterbury. Eminent English prelate, called the father of medieval Scholasticism; b. at Aosta, Piedmont, 1033, d. at Canterbury, England, 1109. Son of wealthy parents, well educated, became monk in 1060, succeeding Lanfranc of Bec in Normandy as prior in 1063 and advancing to the post of abbot in 1078; became archbishop of Canterbury, England, after the death of Lanfranc, although he was prevented from taking over the office till 1093. Had many difficulties with the king of England over rights and privileges, a compromise being effected in 1107. In character he was humble, kind of heart, and charitable in judgment; had marked success as teacher, and the common people loved him; his most celebrated writing *Cur Deus Homo* (Why God Became Man).

Ansgar (*Anskar*). Apostle of Scandinavia and first archbishop of Hamburg; b. near Corbie, France, ca. 801; d. at Bremen, Germany, 865. Educated at a monastery, he made rapid progress and in 822 was sent as teacher and preacher to Westphalia. Four years later, when King Harold of Denmark asked for men to evangelize his country, Ansgar was among those chosen for the task. When he was obliged to abandon his work at the death of Autbert and the downfall of Harold, he was sent to Sweden at the solicitation of an embassy asking for missionaries and established Christianity in that country, returning in 831 to report to the emperor. Ansgar was now given the bishopric of Hamburg with the right to send missionaries into all the northern lands and to consecrate bishops for them. He tried to get a firmer foothold in Denmark, especially after 848, when he succeeded in getting King Haarik to recognize Christianity as a tolerated religion. His success in his own diocese was most marked, and he was deeply venerated by all who came in contact with him. He is commonly known as the Apostle of Denmark and Sweden, or of Scandinavia.

Anstice, Joseph, 1808—1836, educated at Oxford; professor at King's College, London; author of several prize poems; wrote: "Lord, in Thy Kingdom There Shall Be No Aliens from Each Other," and others.

Anthem. A song, whose words are usually taken from the Bible and set to music, especially for the use of choirs, the anthem differing in this feature from the hymn, which is more properly used by the congregation as such.

Anthony, St. The father of Christian monasticism; b. ca. 251 in Egypt; d. 356. Said to have lived as a hermit for eighty years. He organized hermit colonies in which monks lived separately, but met for religious services. Anthony left no written rule.

Anthropology. That part of dogmatics, or doctrinal theology, which relates to man according to his creation, his essential parts, his fall, and his subsequent sinfulness.

Anthropomorphism. The Scriptural mode of speech by which the possession of human senses, limbs, and organs is attributed to God. God is spoken of as having a face, eyes, ears, a nose, a heart. References are made to God's arm, hand, finger, etc. Gen. 3, 8; 4, 16; 6, 11; Ex. 33, 12; Ps. 11, 4; 139, 16; 10, 17; 34, 16; Is. 22, 14; Ps. 18, 8; Ex. 6, 6; Is. 52, 10; 62, 8; Jer. 27, 5; Ex. 7, 4; 13, 3; Ps. 63, 9; 95, 4; Luke 11, 20; Jer. 31, 20. According to the consonant teaching of Scripture, God is not composed of a material and an immaterial element, as we are, consisting of body and soul; but is simply spirit, complete in His spiritual nature. When the Bible speaks of God as possessing human parts or affections, the purpose is to convey to the human mind some notion of the ways of God in His universe, especially with mankind.

The term anthropomorphism (anthropopathism, *q. v.*) is also applied to the heretical teaching which attributes to God an actual body and human emotions. The chief offenders in this respect are to-day the Latter-day Saints (Mormons). Orson Pratt, one of the early Mormon

writers, declared: "The Father is a material being. The substance of which He is composed is wholly material." Like descriptions were applied by him to the Son and the Holy Spirit. Brigham Young declared of God: "He created man as we create our children; for there is no other process of creation." That God is a man, with human parts and passions, is official Mormon doctrine. B. H. Roberts goes so far as to say "that man is the offspring of Deity, not in any mystical sense, but actually; that man has not only a Father in heaven, but a mother also."

Anthropomorphites. Men who believe and teach that the descriptions of God found in Scriptures ascribing to Him the possession of a human body and members, together with all the other human organs, human attributes, and human passions, are to be taken literally. This view is not tenable in the light of God's clear revelation of Himself as a spirit; descriptions of this kind are clearly intended to facilitate man's conception of God, but do not reveal His true essence, except by analogy. See also *Audians.*

Anthropopathism. The attributing of human emotions, passions, suffering, and attitudes to God, by which the Bible accommodates itself to human thinking. This idea must not be applied to the essence of God. See also *Anthropomorphism* and *Anthropomorphites.*

Antichrist. In a general sense, all false teachers, 1 John 2, 18; 4, 3; for all such as teach a different gospel than that which is revealed and taught in Scripture are rebels, who place themselves in opposition to Christ and try to usurp His place. But in addition to these many antichrists there is one Antichrist in a special and specific sense, namely, the one who is described at length in Dan. 7; 11, 31—45; Rev. 10; 13; 17; 18; but particularly in 2 Thess. 2, 3—12. That there is an Antichrist in this special sense is clearly shown in 1 John 2, 18, where the one great adversary of Christ and the true Church is distinguished from the many antichrists: "Ye have heard that Antichrist shall come, and even now are there many antichrists." In addition to the many false teachers about whom John was constrained to complain, and who denied the divinity of Christ, there was one great deceiver to be expected, in whom the enmity against Christ would reach its highest development. The *special distinguishing characteristics* of Antichrist are given as follows: 1) His habitation, or tabernacle, between two seas, Dan. 11, 45, and on seven hills, Rev. 17, 9—18. 2) The time of his appearance, soon after the period of the apostles, 1 John 2, 18; 2 Thess. 2, 6. 7, and his continuance till the second coming of the Lord, 2 Thess. 2, 8. The pride and wickedness of the mystery of iniquity was already at work before the end of the first century, but its development was hindered by the power of the empire and by the person of its ruler ("what withholdeth," "he who now letteth" = hindereth), so that Antichrist could not presume upon his full power until the might of the Roman Empire was on the wane. 3) The person of Antichrist, not indeed Satan himself, but by the working of Satan with all power and signs and lying wonders. 2 Thess. 2, 9. It is not an individual person who is here referred to, but a collective person, one who represents or personifies a power. Cp. 1 John 2, 18. 22; 4, 3; 2 John 7. 4) The essence of Antichrist's person and position described with the words "falling away" (apostasy), "that man of sin," "the son of perdition." The reference is to the falling away from the true Christian religion, for the entire connection indicates that the apostle is speaking of religious matters, not of social or political. The expression of Antichrist is found in signs and lying wonders and with all deceivableness of unrighteousness, and they who follow him have not received the love of the truth, but they are caught in the meshes of a strong delusion, that they believe a lie. 5) The place of Antichrist is found in the very temple of God, in the Christian Church in its external or visible form. If a heathen temple were meant, the Antichrist would hardly be associated with the *mystery* of iniquity, since his wickedness would be evident to all from the outset. 6) The manner in which he conducts himself, namely, in this, that he opposes and exalts himself above all that is called God, so that he as God sitteth in the temple of God, showing himself that he is God, holding his position in the midst of the Christian Church and assuming an authority to which he has no right. He exalts himself above all those to whom God has given certain functions as His representatives on earth, that is, the government and the estate of parents. — Who is this Antichrist? If we take all these individual attributes and characteristics together, the picture in its entirety affords a full and adequate description of Romanism, with the Pope of Rome as its head and representative, the apotheosis of wickedness in high places.

Popery represents the most complete falling away from the essence of the Christian religion. The chief and fundamental doctrine of the Bible, namely, that a man is justified entirely and alone by faith in Christ Jesus, has been officially condemned and anathematized by the Roman Church (*Resolutions of the Council of Trent, Sess.* VI, *can.* 11. 12. 20), and the entire machinery of the Roman Church is directed against this doctrine. This is truly the most extreme form of apostasy from the Christian religion, and the personal representative of the Roman Church, the Pope at Rome, is truly the greatest adversary of Christ and of His Church. As certainly as the Christian Church consists of people who, by the grace of God, believe that they are justified and saved without their own works, by the mercy of God in Jesus Christ alone, so certainly the Pope and his Church pronounce the curse upon all who so believe and teach. The very children within the Roman Church, who have become members of the Christian Church by baptism, the Pope leads astray from Christ by the subversion of this fundamental doctrine of the Bible. Moreover, popery is not outside the Church, but in its very midst, because it has Christians in its organization, particularly the children who have been baptized, and then also such adults as rely upon the merits of Christ alone, in spite of the many and continued attempts to mislead them. And so far as the position of popery in the world is concerned, the Pope demands absolute obedience to himself and his decrees. He changes the words and commands of God arbitrarily; he presumes to judge all, but to be judged of none; he has even claimed infallibility for himself. In short, the entire picture of Antichrist, as drawn in the Bible, agrees in every particular with the Roman Church with its official head, the Pope at Rome. — The Lutheran Confessions, therefore, do not hesitate to declare frequently, and consistently, that the Pope is the true Antichrist. This is shown on the basis of his prohibition of marriage, of the invocation of saints taught in the Roman Church, of the abuse of the mass, and other false and pernicious doctrines and practises. "This teaching shows forcefully that the Pope is the very Antichrist (*esse ipsum verum antichristum*), who has exalted himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is properly speaking, to exalt himself above all that is called God, as Paul says, 2 Thess. 2, 4. Even the Turks and the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians. The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name. This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he had dared to issue commands even to the angels in heaven." (*Conc. Trigl.*, 475.) "Now it is manifest that the Roman pontiffs, with their adherents, defend (and practise) godless doctrines and godless services. And the marks (all the vices) of Antichrist plainly agree with the kingdom of the Pope and his adherents. For Paul, 2 Ep. 2, 3, in describing to the Thessalonians Antichrist, calls him an adversary of Christ, who opposeth and exalteth himself above all that is called God. . . . He speaks therefore of one ruling in the Church, and not of heathen kings, and he calls this one the adversary of Christ, because he will devise doctrine conflicting with the Gospel, and will assume to himself divine authority." (*L. c.*, 515.) "This being the case, all Christians ought to beware of becoming partakers of the godless doctrine, blasphemies, and unjust cruelty of the Pope. On this account they ought to desert and execrate the Pope with his adherents as the kingdom of Antichrist; just as Christ has commanded Matt. 7, 15." (*L. c.*, 517.) In this connection one ought to study the entire tract *Of the Power and Primacy of the Pope*, which is appended to the Smalcald Articles of the Lutheran Confessions, *Conc. Trigl.*, 503—527.

Antilegomena. Literally, "spoken against, questioned by some," certain books of the New Testament concerning which there was no unanimity, or at least some degree of uncertainty in the early Church with regard to their canonicity (*q. v.*). They are distinguished from *homologoumena*, or universally accepted books. Due to the fact that certain false teachers and other unauthorized persons tried to have their writings introduced into the Christian congregations (cp. 2 Thess. 2, 2; Luke 1, 1—3),

it was necessary that the Christians watched with the greatest care, lest false gospels or letters be acknowledged, especially by being ascribed to true apostles or disciples of these apostles. It was due chiefly to this special vigilance that the following books were not accepted by the Church everywhere before the latter part of the fourth century: James, Jude, 2 and 3 John, 2 Peter, Hebrews, and the Apocalypse. This was due partly to conditions under which the writings went out, partly to a degree of uncertainty concerning their authorship. Thus the author of Hebrews is not definitely known; the identity of the James who is the author of the letter was not altogether certain, and the content of the letter was misunderstood; 2 and 3 John are addressed to private persons and were not made accessible to larger circles; 2 Peter was most likely written shortly before the death of the author and had no definite addressees; Jude is very short and has a very circumscribed message; and the Apocalypse was under suspicion on account of its nature. Over against these objections it is to be noted that all of these books are mentioned at a very early date, some of them are referred to as early as the beginning of the second century as apostolic writings, and all of them were finally accepted by the Church in the course of the fourth century. See also *Carthage, Canon of; Canon of Hippo Regius.* While doubts have been expressed regarding the one or the other of these books even by orthodox Lutheran teachers, it may be said that, in almost every case, the clear apostolic doctrine, the depth of the admonitions and of the entire presentation, and the high prophetic insight into events of the future almost compel one to acknowledge them. Most of the objections voiced in recent centuries have been satisfactorily met by earnest searchers after the truth.

Antilles. A name given to two groups of islands in the Caribbean Sea. Virtually all the West India Islands except the Bahamas are included. The Greater Antilles (see Cuba, Jamaica, Haiti, Porto Rico) have a population of about 6,700,000. The Lesser Antilles (the Virgin Islands, the Caribbee Islands, Barbados, the South America Islands) have a population of 1,307,000. Great Britain, France, Holland, and the United States are represented in this group. The colored race predominates in the Antilles. In the Lesser Antilles, mission-work is carried on by the Apostolic Holiness Union, the Presbyterian Church in Canada, the National Baptist Convention, the African M. E. Church, the Christian Missions in Many Lands, the United Free Church of Scotland, the Society for the Propagation of the Gospel, the Wesleyan Methodist Missionary Society, the Moravian Church, the Baptist Church in Trinidad. Total communicants, 36,000.

Antinomian Controversy. Begun in 1527 by Melanchthon's urging the Law to prevent the abuse of free grace, Agricola of Eisleben holding the Law had no place at all in the Church; the knowledge of sin and contrition to be wrought, not by the Law, but by the Gospel. Luther made peace between the two. Professor at Wittenberg in 1536 through Luther's influence, Agricola spread his error in sermons and these to Brandenburg, Frankfurt, and especially in Freiberg, through Jacob Schenk. Luther stopped him from lecturing and printing. Agricola recanted and was reconciled in 1538. But he kept on in his evil course, and Luther repeatedly wrote *Against the Antinomians*, "these disputations ranking among the very best of his writings." Agricola attacked Luther and escaped trial by breaking his parole and fleeing to Berlin, where he again recanted, in 1541, and again kept on spreading his error.

In the Second Antinomistic Controversy the main issue was the Third Use of the Law. Poach, Otto, and others denied that, with respect to good works, the Law was of any service whatever to Christians. Theses such as these were defended: "The Law does not teach good works. Evangelical preachers are to preach the Gospel only and no Law." (*Concordia Triglotta*, Introd.)—Finally, following Melanchthon, the Philippists taught: "The Gospel alone is expressly and particularly, truly and properly, a preaching and a voice of repentance, or conversion," revealing the baseness of sin (Paul Crell), which is exactly what the Arch-Antinomian Agricola had said.

The *Formula of Concord* settled the matter by recognizing the triple use of the Law — 1) for outward decency, 2) for revealing sin, 3) for the rule of life to the regenerate, who need it on account of their Old Adam. These controversies served to bring out with yet greater clearness the distinction between the Law and the Gospel, justification and sanctification.

Antioch, *School of Interpretation and Doctrine.* The Antiochian school of theology represents a type of exegesis in marked contrast to the school of Alexandria. "While the Alexandrians exhibited a speculative-intuitive tendency,

inclining to mysticism, a calm intellectual tendency, determined by logical reasoning, predominated with the Antiochians. While the former adhered closely to the Platonic philosophy, . . . the Antiochians were devoted to the Aristotelian school, whose keen dialectic was thoroughly congenial to their spirit." (Hergenroether.) Accordingly, in distinction from the allegorizing method of the Origenists, the school of Antioch insisted on the grammatico-historical method of exegesis and accepted the literal sense of the Scriptures. The Alexandrians stressed the mysterious and ultrarational elements in Christianity, while the Antiochians endeavored to show that the teachings of Christianity were consonant with human reason, without, however, denying their supernatural character. That this attempt might easily lead to rationalism is apparent; but details must be sought elsewhere. The Antiochian school, though originating in the third century, reached its height under Diodorus, bishop of Tarsus (379—394), and Theodore, bishop of Mopsvestia (393—428).

Antiphon. A response, or versicle, sung before a psalm, a lesson, or a collect, the pastor intoning the versicle by chanting the first line and the congregation answering by chanting its second half.

Antiphonary. A book of antiphons.

Anti-Saloon League of America. Organized at Washington, D. C., December 18, 1895. It opposes the general use of intoxicating liquors. Headquarters, Westerville, O.

Antitrinitarianism. See *Unitarianism.*

Apocrypha. Literally, "hidden, secret," but very early associated with the notion of "spurious"; a number of books which by name and contents pretend to be canonical, but which have been denied a place in the canon on account of their dubious origin and contents. The Roman Church, indeed, accepts fourteen Old Testament apocrypha, namely, Judith, Tobit, 3 and 4 Esdras, certain parts of the Greek Book of Esther, the Wisdom of Solomon, Ecclesiasticus (Jesus Sirach), Baruch, Song of the Three Children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, Prayer of Azariah, and 1 and 2 Maccabees, but this in the face of all sound critical and historical evidence. The Protestant Church has consistently opposed these books, also on doctrinal grounds. — The apocrypha of the New Testament may, in general, be said to be on a much lower level than those of the Old Testament. Many of them have introduced and supported heresies in the Church; others are so obviously composed of fables and legends as to be almost fantastical, if not blasphemous, in many sections. This is particularly true of the writings which deal with the birth, girlhood, and death of Mary, and with the birth and childhood and with the suffering and death of our Savior. Many of these stories and legends have found their way into the literature of the Roman Church and are included in some of their service books. The New Testament apocrypha may be divided into four groups: Gospels, Acts, Epistles, and Apocalypses. Among the most noteworthy false gospels are the Protevangelium of James, dealing chiefly with the history of Mary and the birth of Jesus, the Gospel of Pseudo-Matthew, the Gospel of the Nativity of Mary, with a similar content, the History of Joseph the Carpenter, the Gospel of Thomas, also concerned with the infancy of our Lord, the Arabic Gospel of the Infancy, and the Gospel of Nicodemus, which tries to supplement the passion story. Among the false Acts we have: those of Peter and Paul, of Paul and Thecla, of Barnabas, of Philip, of Andrew and Matthew, of Thomas, and the Passion of John, all of them trying to supplement the sacred account, but of value only in their portrayal of their own times. Among the Apocryphal Epistles we might mention: Letters attributed to our Lord, especially that addressed to Abgarus of Edessa, letters from Peter to James, the Apocryphal Letters to the Laodiceans and to the Corinthians; and the alleged correspondence between Seneca and Paul. Of the Apocryphal Apocalypses that of Peter is the most important, but there are others ascribed to Paul, John, Bartholomew, Thomas, Stephen, the Virgin Mary, and others of minor interest. The texts or fragments of texts of only a few are extant. The whole class of apocryphal writings is evidently not genuine in their alleged authorship, much less canonical in nature.

Apocrypha, *Roman Doctrine.* The Council of Trent (Sess. IV) gives a list of the books which are to be received "as sacred and canonical" by the Roman Church. This list, for the New Testament, contains the same books as are accepted by Protestants. Under its doctrine of the value of tradition (*q. v.*) the Roman Church, indeed, reserves to itself the right of claiming for any of the Apocrypha of the New Testament an authority equal to that of the Scriptures, but it gives none of them a place in the canon.

A different course is pursued with reference to the Old Testament. Neither Jesus nor the apostles gave a list of the Old Testament books that are to be considered canonical, but they tacitly indicated them; for when "the Law and the prophets" or "the Law of Moses, the prophets, and the psalms" (Luke 24, 44) were spoken of, the hearers would refer such expressions to the canon then accepted in Palestine, which contained the books now received by Protestants. Besides these, the Council of Trent lists the books of Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, 1. and 2. Maccabees, — Esther and Daniel also containing apocryphal additions. Rome calls these books deuterocanonical and treats them as of equal authority with the others. The Palestinian Jews of Christ's time rejected them as apocryphal, and none of them are anywhere quoted in the New Testament.

Apollinarianism, the doctrine of Apollinaris, bishop of Laodicea in Syria. He impaired the humanity of Christ by denying him a rational soul (*nous, pneuma*), this being supplied by the Logos.

Apocatastasis ("restoration"). The term is used in Acts 3, 21 in the combination "restoration of all things," meaning the fulfilment of all prophecies. Origen and, after him, many sectarians of ancient and modern times have interpreted this passage to mean that at one time literally all things would be restored to their state of primeval innocence; that evil itself, sin, hell, and Satan, would be reconciled with God through Christ. The doctrine has been peculiar to Unitarians and Universalists. A distinct sect, the Restorationists, existed in Massachusetts about 1830, but appears to have become extinct. The Restorationist teaching is that man's probation is not confined to this life; that, as Christ died for all, all will eventually be saved. This interpretation of the Apocatastasis plainly contradicts the Scripture doctrine regarding the future life. A comparison with Rom. 8, 21 and Rev. 21 seems to show that the new heaven and earth will witness a restoration of certain things lost by the Fall. That this restoration includes the annihilation of evil and the restoration of fallen angels and of men under judgment in no wise follows from these and other Scriptural references to a restoration at the end of time.

Apollonius Tyaneus (3 B. C. to 96 A. D.), Neo-Pythagorean soothsayer and magician. His biography, written by Philostratus about 20 A. D., is an idealizing romance with the polemical aim, it would seem, of denying the exclusive claims of Christianity. Apollonius is pictured as a great worker of miracles, who cast out demons, possessed the knowledge of all languages, raised the dead; in fine, as a pagan Messiah.

Apologetics. That branch of theology which has for its object the defense of Christianity against its enemies; sometimes distinguished from apology (the actual defense of Christianity) as the science teaching the right method of apology. The terms are used interchangeably to-day.

There has been much discussion into which major department of theology apologetics belongs. It has been variously classified with Biblical criticism, dogmatics, and practical theology. Apologetics is treated by English writers under the name Evidences of Christianity.

The historical method of apologetics endeavors to vindicate Christianity 1) by showing the genuineness of the sacred books; 2) by proving the historicity of Biblical events. The evidences brought in support of these points are either external (demonstrating the authenticity and credibility of the Scriptures, and the argument from miracles and prophecy); the internal evidences (derived from the blessed effects of Christian teaching, from the character of Christ, and from the inherent power of the Holy Scripture); and the collateral evidences drawn from the more general effects of Christianity on human society and civilization. The philosophical method views Christianity as an undeniable fact, which needs for its explanation nothing else than the divine agencies which it claims: an inspired Bible, miracles, and prophecy.

The antiquity of the Old and New Testament Scriptures cannot be denied, and by testimony more accurate and detailed than we possess with regard to any other ancient records these books can be shown to be substantially the same now as when originally written. Their credibility is fairly proved by the character of the writers themselves and by the entire absence of motive for fiction. Their facts are related with the greatest simplicity and are left to speak for themselves. They include incidents which would necessarily expose them to contempt among the prejudiced and unconverted. The main thesis of the New Testament — the resurrection of a dead man and his ascension into the abode of the upper world — was open to a thousand objections. Yet the testimony of these men,

involving so many and stupendous miracles, conquered the Roman world.

Nowhere except in the Scriptures have we a perfect system of morals. Nor are its injunctions feeble; they are strictly law. And when man's inability to fulfil this Law has been proved, a way of escape is pointed out through the doctrine of the Atonement which has no parallel in all the world's religions. And this religion, which accepted no compromise and admitted of no comprehension, had to overcome every existing heathen mythology and object of worship. Thus the evidence of a superhuman origin of Christianity is in its cumulative effect overwhelming.

For the historical line of proof modern discoveries have supplied an important chapter. From the decipherment of Egyptian and Babylonian records and the discoveries of archeology much evidence has been adduced corroborating the Scriptural narratives. The detailed discussion of these discoveries does not fall within the scope of this cyclopedia.

Apologists (defenders) are writers who vindicated the truths of Christianity against the charges and calumnies of pagans and Jews. Beginning in the days of Hadrian, apologetic literature increased in volume until the formal recognition of Christianity by Constantine. Noted apologists are Quadratus, bishop of Athens, Aristides, Melito of Sardes, Claudius Apollinaris, Justin Martyr, Tertullian, and others.

Apology. See *Augsburg Confession.*

Apostles' Creed. The Apostles' Creed, often simply called "the Creed" because of its general use for catechetical and liturgical purposes, is the first of the three ecumenical symbols and the fundamental confession of the Christian Church. As its name indicates, its authorship has been ascribed to the apostles themselves. In fact, from the days of Rufinus, bishop of Aquileia (d. 410), down to the period of the Reformation this tradition was generally accepted. The apostles, it was believed, compiled it as a summary of Christian doctrine either on the day of Pentecost or before their departure from Jerusalem. It was even held that each of the Twelve severally contributed a distinct portion, so that the Creed would be a mosaiclike production, mechanically pieced together. Peter was supposed to have made the beginning with: "I believe in God the Father ... heaven and earth," Andrew (or John) continuing with: "And in Jesus Christ ... our Lord," and similarly the other apostles. The joint apostolic authorship, though without the arbitrary distribution of parts just referred to, was defended by Rufinus, who pointed to the word *σύμβολον*, which he mistranslates *collatio* (*quod plures in unum conferunt*, because a number of writers contribute to the same subject), as if equivalent to *συμβολή*, *contribution*, in confirmation of his view. The *Catechismus Romanus* still maintains the validity of this tradition. The apostolic origin of the Creed was first impugned by the humanist Laurentius Valla, then by Erasmus. Calvin cautiously left the question *sub iudice* (undecided), maintaining that the Creed was either received *ab ore apostolorum* or faithfully gathered *ex eorum scriptis*. Luther, too, took a neutral position. And though in more recent times the older view has found some vigorous advocates, while Lessing and especially the Danish bishop Grundtvig (d. 1872) went so far as to trace the Creed directly to Christ Himself, no Protestant historian of the present day would venture to defend the apostolic authorship. Indeed, the arguments against the latter are unanswerable: 1) If the apostles had drawn up such a concise and comprehensive formula, one would reasonably expect to find it incorporated in the New Testament canon; at least the important fact of the composition would be clearly stated. 2) The silence of all ante-Nicene literature constitutes eloquent negative testimony against the old tradition. 3) The various rules of faith (*regulae fidei*) in the ante-Nicene churches would become inexplicable if there had been from the first an authoritative apostolic formula; for this none would have dared to alter. On the other hand, though the present text of the Creed, taken as a whole, is of late origin, as we shall see, its most important parts and phrases, taken separately, are found very early in the literature of the Church. Ignatius, at the beginning of the second century, says of Christ that "He was born of the Virgin Mary," "suffered under Pontius Pilate," "was crucified and died," and "was raised from the dead." "The rule of faith," referred to above, also called "the rule of truth," "the apostolic preaching," etc., though varying in outward form, sometimes longer or shorter, declarative or interrogative, was simply the Apostles' Creed in the making. Such *regulae fidei* are mentioned by Irenaeus, Tertullian, Cyprian, and others. Thus Tertullian mentions as the *regula fidei ... immobilis* and *irreformabilis* of the Church, *credendi scilicet in unicum Deum omnipotentem,*

mundi Creatorem, et Filium eius Iesum Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in coelis, sedentem nunc ad dextram Patris, venturum iudicare vivos et mortuos, which, turned into English, is as follows: "The rule of faith, fixed and unchangeable, is belief in one God Almighty, the Creator of the world, and in His Son Jesus Christ, who was born of the Virgin Mary, crucified under Pontius Pilate, raised on the third day from the dead, received into heaven, is now sitting at the right hand of the Father, and shall come to judge the quick and the dead." In another place he adds that faith in Spiritum Sanctum, Paracletum, etc., *i. e.*, the Holy Spirit, the Comforter, etc., constitutes a part of the *regula fidei* of the Church.

How did this "rule of faith" arise? It was not, of course, like the Nicene and later symbols, drawn up in a statutory way on a particular occasion to meet a particular emergency in the Church. It can be traced neither to an individual author, nor to a synodical assembly. It was rather a spontaneous growth, springing from the palpitating life and the practical needs of the early Church. It grew out of the necessity of a short summary of faith for purposes of catechetical instruction and as a public confession of candidates for Holy Baptism. Its nucleus is doubtless found in the confession of Peter (Matt. 16, 16) and in the baptismal formula, which suggested the trinitarian arrangement. The Oriental forms were generally longer and more philosophical than the Western. Among these that of the church of Rome eventually gained general acceptance and became known as the Apostles' Creed. It appears in two forms, an earlier and a later. The former is known to us from the Latin text of Rufinus (390), who indicates the additions to the Creed of Aquileia as compared with the Roman symbol (so that the words of the latter can be easily inferred) and from the Greek text of Marcellus of Ancyra (ca. 340). This is generally supposed to be the original, since Greek was the prevailing language of the Roman Church down to the third century. It possibly goes back to the second century. On account of the *μονογενής* (only-begotten) it is plausibly inferred that the Creed arose among the Johannean circles of Asia Minor. The longer Roman symbol, or our present received text, contains various clauses which are absent from the older form, *e. g.*, "descended into hell" (Hades), "catholic" in the article on the Church, "the communion of saints," and "the life everlasting." These additions, however, were not newly formulated, but had been parts of various local creeds, from which they were incorporated into the authorized Roman symbol. In this its final form the Apostles' Creed does not appear before the sixth or seventh century.

As to the value and importance of the Apostles' Creed, little need be said. It remains the most admirable summary of Christian doctrine ever made in so brief a compass. "Christian truth," says Luther, "could not possibly be put into a shorter and clearer statement." It is not the reasoned product of a theological school, but the spontaneous expression of a living faith. It is edifying to the child and to the professional theologian. Postapostolic in origin, it is thoroughly apostolic in matter and substance. All modern attacks upon this venerable Creed resolve themselves into attacks upon the New Testament itself.

Apostolic Constitutions (and *Canons*). An ancient collection of ecclesiastical precepts, ostensibly regulations for the organization and government of the Church put out by the apostles themselves. Some of the older sections may go back to the fourth century and even beyond, but the present form goes back to about the eighth century. There are eight books of the *Constitutions* and eighty-five *Canons*, the latter going back to a greater antiquity than the *Constitutions* and being possibly based upon traditions handed down from the early second century. The collection is interesting not only on account of the regulations it contains, but especially for the list of canonical books which it offers.

Apostolic Delegate. A papal representative, sent to countries which do not maintain diplomatic relations with the Roman See. The most important apostolic delegation is that at Washington, established in 1893. See *Legates; Nuncio.*

Apostolic Fathers (*Apostolici*, according to Tertullian) are the postapostolic teachers of the Church, some of whom had enjoyed personal intercourse with the apostles. To them belong Clement of Rome, Ignatius, Hermas, Papias, Polycarp, and the unknown authors of the Epistle to Diognetus and of the *Didache.*

Apostolic Succession. By this term is understood the claim made by most episcopally ordained clergymen and bishops (Anglican, Syrian, and Catholic churches) that they constitute links in an uninterrupted chain of similarly ordained persons, the first of whom were

ordained by the apostles themselves. With this opinion is combined the view that only clergymen who are in the line of this spiritual succession are entitled to a pastoral office in the Christian Church, and that all others usurp the functions of the ministry. In other words the apostolic succession, it is held, is the continuation of the ministerial commission and authority conferred by Christ upon the apostles by means of a regular chain of successive ordinations. This view presupposes the founding by the Savior of the visible Church on earth, the purpose of which was to carry on His work through the testimony of the Gospel. Out of the general company of the disciples, the adherents of apostolic succession maintain, Christ chose the Twelve to be with Him and afterwards to go forth in His name. Having prepared these Twelve by a trial mission during His own earthly ministry, He, when leaving the earth, gave them the commission to represent Him in His visible kingdom, which they were to found in the world. Matt. 28, 18. 19; John 20, 21—23. Thus the twelve apostles constituted a distinct company within the general society of the Church, with divine functions not to be changed at will, and with commissions subject to no limitations. Their authority, it is held, was from above and not merely deputed from below. This authoritative pastorate, or episcopacy, was intended by Christ to be perpetuated in every generation; and hence the authoritatively commissioned ministry is the proper divine instrumentality through which Christ, the exalted invisible Head of the Church, who works by the Holy Spirit, communicates to His people His promised gifts of grace. Accordingly, the apostolic succession is the guarantee of Christ's presence and His divine work in the visible Church; and the episcopate, with its chain of successions, is the link of historical continuity which is needed in a universal spiritual society.

Opponents of the apostolic succession maintain that this view is based upon a misunderstanding of Christ's commission, of the adherent power and efficacy of the Word, of the nature and character of the Church, of the Office of the Keys, and the spiritual priesthood of all Christians. They further maintain that Christ, by commissioning His apostles, did not create a distinct body within the Church, vested with inalienable authority, but merely charged them with the preaching of the Gospel and the administration of the Sacraments, which Christ has laid upon the whole Church of believers as their duty and function. Hence ministers of the Church perform their public and official functions not by right of apostolic succession, but by reason of their call, through which the rights, privileges, and duties which Christ has given to all Christians are delegated to them for official execution in the name of the Church.

Apotelesmata. See *Soteriology, Work of Christ.*

Apportionment. After a budget (*q. v.*) has been established by a synodical organization, an apportionment is made, that is, each congregation is informed what its share of contributions ought to be. Such apportionment is made on the basis of the communicant membership or on the basis of the giving ability of a congregation (as this may be determined in accordance with previous efforts or other circumstances). The apportionment is not made for the purpose of taxing a congregation, but simply to show what the financial needs are. Wealthier congregations ought to give more than the apportionment, while poorer ones should not be compelled, if they are not able, to pay it. The Bible asks that the Christians bring their free-will offerings to the Lord's altar in accordance with their means. No financial system should interfere with this divine rule. On the other hand, however, no Christian congregation or individual Christians should so construe this rule as to make it an excuse for shirking the Christian duty of giving financial support to the Church and its work in accordance with their means.

Approbation. The formal judgment of a Roman prelate declaring a priest fit to hear confession. Without it the absolution of a secular priest is held invalid.

Aquila (Adler), **Caspar,** b. 1488, d. 1560. Professor of Hebrew; helped Luther translate the Old Testament; wrote against the Interim and faithful to exiled John Frederick, the Elector. Charles V put a price on his head, whereupon he fled. When freed, he was called to Saalfeld.

Aquinas, Thomas. See *Thomas Aquinas.*

Arabia. Large peninsula of Southwestern Asia, between the Persian Gulf, the Indian Ocean, and the Red Sea. Generally divided by the ancients into Arabia Deserta, Arabia Petraea, including the district of Sinai with the capital Petra, and Arabia Felix (Araby the Blest), or Yemen, *i. e.*, the land *to the right* (of Mecca) as contrasted with El

Sham, or Syria, the land *to the left.* Christianity never made much progress in these vast regions, though it was not unrepresented in the early centuries of our era. The destruction of Jerusalem and the Roman persecutions probably drove many Christians into the peninsula. Petra, in the fourth century, was the seat of a metropolitan bishop whose diocese included several Christian bishoprics. The Hinyarite king of Yemen, Abd-Kelal (A. D. 275), was a Christian. During the reign of his son Marthad (330—350) the Emperor Constantius sent an embassy to the Hinyarite court and secured certain privileges for the professors of the Christian faith in Yemen. The cruel persecution of Dzu-Nowas (490—525), who had embraced the Jewish faith, resulted in the invasion and subjection of Yemen by the Nestorian prince of Abyssinia. Two successive Abyssinian viceroys made vigorous efforts to establish Christianity in the land. With a view to diverting the Arab tribes from Mecca a magnificent cathedral was built at Sana. But this hope was doomed to disappointment. Abraha, the second of the above-mentioned princes, then conceived the plan to destroy the Kaaba itself. The expedition failed, and its leader perished (A. D. 570, the year of Mohammed's birth). Also the tribes of the Arabia Deserta had in part embraced Christianity during the third and fourth centuries. It remains to add that the Christianity of Arabia was mostly corrupt and heretical.

Arabia, *Missions in.* Area, ca. 1,250,000 sq. mi., embracing the Sinai Peninsula. Population, approximately 8,000,000. Language: Arabic. Religion: Mohammedan. Because of determined Islamic opposition, Christian missions have found no footing. Attempts were made by Ion Keith-Falconer in 1885 at Aden, in 1891 by Bishop French of the Church Missionary Society, since 1894 by the Dutch Reformed Church in America, of which Dr. S. M. Zwemer is a missionary, the Danish Church Mission in Arabia. The Roman Catholic Church is attempting mission-work in Arabia from the Persian Gulf.

Aramaic. See *Ancient Languages.*

Arc, Joan of. See *Joan of Arc.*

Arcani Disciplina. Literally, "instruction in the secret," or initiation into the mystery, a term applied to the peculiar withholding of information concerning the Christian mysteries, especially the Sacraments and the fundamental confessions, the baptismal formula, the Lord's Prayer, and the Creed, from non-members. The practise was probably based upon a good intention (cp. Matt. 7, 6), but it led to much misunderstanding on the part of outsiders and served no real purpose.

Archbishop (*or Metropolitan*). A Roman Catholic bishop who not only has charge of his own diocese (called the archdiocese), but also has a certain oversight and precedence over a number of other bishops (the suffragan bishops) whose dioceses, together with his own, form the archepiscopal province. The powers of archbishops have declined since the Middle Ages. They now have the right of compelling the suffragans to assemble in provincial council every three years, of admonishing them to discharge their duties faithfully, of judging them in civil causes, and of receiving appeals from the courts of the suffragans (see *Courts, Spiritual*). They have no direct jurisdiction over the subjects of the suffragans and can visit suffragan dioceses only with the approval of the provincial council. If a suffragan disobeys or disregards his archbishop, the latter has no recourse but to report to Rome. Even these rights, however, are rarely used nowadays, and archbishops are chiefly distinguished by being accorded certain honors and a superior dignity. In the United States there are now (1924) 14 archdioceses.

Archdeacon. An official who was formerly chief confidant, assistant, and, frequently, representative of a bishop. A similar position is now usually held by the vicar-general (*q. v.*).

Archdiocese. See *Archbishop.*

Archeology, Biblical and Christian. See *Biblical and Christian Archeology.*

Archer, Frederick, 1838—; born in England, studied at London and in Leipzig; organist in London and in New York (since 1881); conductor of Boston Oratorio Society and of the Pittsburgh Orchestra; showed great interest in liturgics and hymnology.

Architecture, *Ecclesiastical.* That branch of Christian art which deals with the history of the church-buildings of the Christians and lays down the principles for their construction. The development of Christian architecture probably took place in this way, that the form of the ancient Oriental dwelling was used for the ground-plan, its peristyle or atrium, together with the tablinum (in Roman houses, the alae) being changed by a colonnade surrounding the impluvium, an open court with a water-basin, which permitted the intro-

duction of clerestory windows. The result was an ideal hall for the Christian assembly, the tablinum serving as the apse, the alae as the transepts. Somewhat later, in the fourth and fifth centuries, the size of the congregation made the basilica form of church possible, a rectangular structure with a semicircular apse, this modification, together with certain other changes, distinguishing the Christian church-building from the public or forensic basilica. In the Orient a central type of church-building was a little more prevalent, in the form of a round or polygonal structure, whose heavy dome construction required a very solid supporting wall, which, however, was often broken or relieved by a series of niches, partly for artistic considerations, but also for economy in the use of building material. These churches, as a rule, had semicircular apses. From this central type of church-building the so-called Byzantine style of church architecture was developed. In this form or style we distinguish the narthex, or entrance-hall, the nave, or church proper, sometimes broken into aisles in order to bring out the principle of length, and the sanctuary, or apse, with its side chapels. The structure proper is crowned with the cupola, or dome, which in various forms became characteristic of the Byzantine style as it has persisted, with slight modifications, to the present day. The most noted monument of the early Byzantine is the Church of Hagia Sofia at Constantinople and of the second period the Church of St. Mark at Venice. The more modern examples of the Byzantine style, particularly in Russia, are striking illustrations of a congealed, dead formalism of a decadent church with a ritualism whose flame has died down into cold embers. — Meanwhile in the entire West, and wherever its influence was potent enough, the basilica in its Christian form became the model for all church-buildings. It consisted of three main parts. In front of the entrance was the atrium, or forecourt, an open space surrounded by a covered arcade, portico, or cloister, with a fountain or basin of pure water, the cantharus, in its center. The church proper usually had the form of a rectangle, known as the body, or nave, the principle of length being always observed. The width of the church hall was commonly broken by either three or five aisles. The roof of the central aisle, or nave proper, was generally raised above the outer aisles, thus forming clerestory walls with windows. In the east end of the nave was the place for the choir, sometimes on a level with the nave, then again elevated to the level of the apse, and usually enclosed by a balustrade. There was an ambo, or reading-pulpit, on either side of the choir, the one on the south side for the Epistles, that on the north side for the Gospels. Even in the early days, but oftener after the coalition of the Gallican Church with that of Rome, the transept was added in the eastern end of the nave, thus giving to the church the shape of a cross. The apse, altar space, or chancel was a round or polygonal extension on the eastern end of the church-building, in line with the nave. There are some few buildings of this type extant, and some art critics favor its introduction at the present time, but in a modified form, on account of the difficulties of the flat roof construction. From the basilica there was developed the Romanesque, or round-arched, style of Western Europe, especially among the Germanic peoples, the Lombard, Rhenish, Romance, Norman, Tuscan, and Sicilian subdivisions being distinguished. In the churches of this type the ground-plan of the basilica was retained, in smaller churches without aisle divisions, in larger structures with three or five aisles. The cruciform plan was common; additional apses at either end of the transept, also at the western end of the church, frequently found, as well as a second transept, narrower and shorter than the first, which signified the superscription on the cross. Extensions of the cross-nave formed an ambulatory around the sanctuary with the high altar. In the earlier part of this period the walls and columns were very heavy. Objections to the flat roof resulted in the adoption of round vaulting, which became the distinguishing characteristic of the Romanesque style. Another feature was the barrel-vaulting of the ceiling, which afterwards was modified to cross-vaulting, in order to distribute the thrust of the arches upon pillars and pilasters, the latter being reinforced by buttresses strengthening the walls where they were placed on the inside. The severely plain appearance of the exterior of the church was relieved by breaking up and diversifying the façades or western walls of the churches, where the main entrance was, by the application of appropriate ornamentation, both in the frieze and in the arches. It also became the custom to place a large circular window over the main portal. The tower, originally an independent structure, especially where it served as campanile or baptistery, became an integral part of the church structure.

The Gothic style is a sequel and outgrowth of the Romanesque, but the pointed arch, its most characteristic feature, changed both structure and symbolism of the church-building entirely. The pointed arch resulted in concentrating the strains of the roof upon isolated points of support by groined instead of barrel- or simple cross-vaults, the ribbed vaulting of many churches being carried to the very limit of graceful endeavor and its thrust being received by the flagrantly flaunted device of the flying buttress reinforcing both the pilaster in the outside wall and the pillar bearing the clerestory. The Gothic style lifted up highly pitched roofs and gables to heights never dreamed of in earlier times and crowned the entire edifice with slender spires and pinnacles, growing ever more decorative and ever pointing upward in joyful ecstasy until the whole building seems a splendid symphony in stone. The Cathedral of Amiens in France, that of Cologne in Germany, and that of York in England represent this type in the acme of its perfection. — But when ostentation and playfulness became the prime object in building, a decline set in from which ecclesiastical art has not yet fully recovered. This period is commonly called the Baroque. Although critics have now become charitable enough to find some admirable traits in certain works of art which have been preserved from this period, it remains true, nevertheless, that arbitrariness and license characterize all its achievements, all the principles of construction being sacrificed for the sake of pictorial effect. The final decline set in with the period of the Rococo, when all pretense of definite architectural laws was given up, when the basic forms in construction were so completely covered that only a disharmonious conglomeration of strange combinations remained in view, the result often being a veritable nightmare of fantastic and bizarre construction. The present revival of interest in architecture may pave the way for the adoption of sound principles in church-building.

The following definitions of the chief parts of a church-building may assist in understanding the principles of architecture. The façade is the front of the church. It is usually ornamented with decorative frieze, with sculpture work, and with the rose window over the main entrance. The atrium, or narthex, has become the entrance-hall, or vestibule, of the modern church, which, however, should not have the features of a theater lobby. The clerestory is the upper part of the Church, its walls being set back the width of the outer aisle, usually with many window openings. The nave is the auditorium, or body of the church, in which the principle of length must not be missing, the axis of the church running down the main aisle from the main entrance to the apse, on whose elevated platform the altar is situated. The transepts, or cross-arms, of the church should not be too deep, nor the chancel, for the pastor, in the performance of his official acts, should always be in full view of the congregation. Galleries are permissible only at the western end of the church-building and in the transepts, if used at all. The best plan is to have the balcony above the vestibule reserved for the choir alone, with the organ (organ-loft), in order to have the congregation present a compact body. The tower, with its surmounting steeple or spire, should be an integral part of the church-building. The triumphal arch forming the entrance to the apse, as well as all pillars and pilasters, with their capitals, should conform to the style of the church. See also *Cathedrals*.

Arends, Wilhelm Erasmus, 1677 to 1721, pastor near and in Halberstadt; hymns show depth and vigor as well as beauty; wrote: "Ruestet euch, ihr Christenleute," a mighty call to arms for the spiritual conflict and victory.

Argentina. See *South America*.

Arianism, the heresy of Arius, presbyter of Alexandria (d. 336), which denied the coessentiality and the coeternity of the Second Person of the Trinity with God the Father, more correctly, which substituted for the Second Person a philosophical fiction. Arianism is really an attempt to accommodate to an *a priori* conception of the Deity, strongly suggesting Neo-Platonism, the essentials of Christian belief. It is concerned with cosmology rather than soteriology. God is the abstract "monad," alone unbegotten, wholly without an equal, eternal, unchangeable, even inconceivable and ineffable, transcendental, and removed from the world by an impassable gulf. He cannot impart His essence to any creature, nor can He create the world directly, because the creature cannot sustain the immediate divine agency. Besides, immediate creation would prejudice His majesty. To bridge the chasm, therefore, in other words, to provide a mediating cosmic agent, Arius has recourse to the assumption that God created "out of nothing" (not of His own essence, be it noted), "before all times

and aeons," an intermediate being, exalted indeed above other creatures, but a creature withal, "through whom He made the worlds and all things." This being is called metaphorically the Son of God, Wisdom, Logos (Word), etc., but he is not "true God," "true power" (*δύναμις*), "not eternal"; "there was a time when he was not," "dissimilar (*ἀνόμοιος*) in all respects from the essence of the Father." He is a "perfect creature," yet not inherently sinless, but capable of moral progress, choosing the good and persevering therein by the grace of God. He is Logos, Wisdom, and Son, yet "he knows not fully his Father or his own nature." He has "life and being from God" even "as a locust or a caterpillar," yet he is supposed to be the creator of worlds and worthy of adoration. This imaginary being assumed in time a human body, but not also a human soul, since in that case two finite spirits would constitute a single personality. He is the redeemer, inasmuch as he has shown by his own example how all men, as free moral agents, may choose the good and become the sons of God. — Arianism stands self-condemned as a reversion to paganism. Seeking to preserve the unity of God, it lapses into polytheism by assuming a secondary created deity. Seeking to relieve the mysteries of faith, it loses itself in contradictions. Its semidivine intermediary is both philosophically and theologically a futile and monstrous fiction.

Semi-Arianism holds a middle ground between the Arian heresy and Nicene orthodoxy. It upholds the coeternity of Christ with the Father, but denies the identity of essence. The Son is not a creature, yet He is not of the *same*, but only of *like* essence with God (*homoi-ousios* in opposition to *homo-ousios*, on the one hand, and *hetero-ousios*, on the other.) Naturally, this wholly untenable position, a mere temporizing compromise, satisfied neither the orthodox Athanasian nor the strictly Arian party. Most of the Semi-Arians eventually adopted the Nicene Creed. But it was only after a fierce struggle that this consummation was reached.

We add a brief historical sketch of the Arian controversy. It seems fairly well established that Arius was under the spell of his former teacher Lucian of Antioch, who anticipated his main thought and, indeed, has been called "Arius before Arius." Arius first came into conflict with Alexander, the bishop of Alexandria, who summoned a council, which deposed and excommunicated him for his denial of the deity of Christ (321). This was the beginning of a theological war that agitated the Church for over half a century. The deposed presbyter continued to advocate his views and found many partisans who rallied to his support, among them the powerful Eusebius of Nicomedia and Eusebius of Caesarea, the church historian. Meanwhile Alexander issued circular letters against Arius and his followers. Presently the entire eastern portion of the Church was divided into two contending factions. Constantine, not appreciating the issues involved, endeavored at first to bring about an adjustment of differences by addressing a diplomatic letter to Alexander, in which he advised the disputants, as being agreed on fundamentals, not to quarrel over trivialities. The letter failed of its object. Thereupon the emperor, probably at the advice of Hosius, the court bishop, who had been his ambassador to Alexander, resolved to submit the question to the decision of a general council of the Church. This was the celebrated Council of Nicea (325). The three hundred and eighteen (?) bishops here assembled represented three types of doctrine: Arianism, Semi-Arianism, and orthodoxy. The formula of faith proposed by the Arians, under the leadership of Eusebius of Nicomedia (hence Eusebians), was summarily rejected. A second form submitted by Eusebius of Caesarea, the leader of the mediating party, while approaching the orthodox position, avoided the *homo-ousios* and admitted of an Arian or Semi-Arian interpretation. The orthodox right demanded a creed which no Arian could honestly sign. The impassioned zeal and eloquence of the young Athanasius won the day for *Homo-ousianism*. The second (Eusebian) formula was subjected to a revision; all expressions that might in any way lend color to Arianism were replaced by strictly orthodox terms, special care being taken to insert the *homo-ousios*. Thus a rule of faith was prepared which asserted the consubstantiality and coeternity of Christ with the Father in language "without horns or teeth." This is the Nicene Creed. With the exception of Arius and two Egyptian bishops all subscribed the creed. Arius was banished to Illyria, and his books were burned.

But the unity thus established was more apparent than real. Many had subscribed the *homo-ousian* form reluctantly and without inward conviction. Thus the controversy soon broke out afresh and was continued with much passion and bitterness for three decades or more. This was the period of the Arian and

Semi-Arian reaction (325—361), when "the highways were covered with galloping bishops," hurrying to councils and anticouncils, creeds and counter-creeds set up, and mutual anathemas hurled. Details must be sought in larger works. Suffice it to say that under the egis of the imperial power Semi-Arianism, or *Homoi-ousianism* (*similarity* of essence), finally gained the ascendency in the whole Roman Empire (356). But internal dissensions among the Arians themselves (Eunomius rejected the *homoi-ousios*, insisting that the son was *anomoios*, unlike the Father) called forth more conciliar action, and ultimately the compromising formula, which Constantius tried to force upon the entire Church, namely, that the Son was *homoios* (avoiding *ousia*, essence, altogether) to the Father. The death of Constantius, 361, marks the beginning of the final stage in the Arian controversy. During the next twenty years Arianism declined, while Nicene orthodoxy, championed by such men as the three great Cappadocians (Basil and the two Gregorys) and Ambrose of Milan, not to forget Athanasius, reasserted itself mightily. Theodosius gave Arianism its death-blow. He summoned the Council of Constantinople (381), which reaffirmed the Nicene doctrine, while the public worship of heretics was forbidden. It remains to add, however, that among the Teutonic invaders, who had embraced Christianity during the Arian ascendency, the teachings of Arius were perpetuated many years longer. The Goths and Suevi in Spain, the Burgundians in Gaul, and the Lombards in Italy did not accept Catholicism until the sixth century. In North Africa the Vandals fiercely persecuted the Catholics till their destruction by Belisarius (531).

Aristoteles. Perhaps the profoundest, certainly the most versatile and universal thinker of antiquity; b. at Stagira (hence "the Stagirite"), 384 B. C., d. at Chalcis, 322. For twenty years a pupil of Plato, he established (335 B. C.) a philosophical school in the Lyceum at Athens, where he lectured while walking; hence the name Peripatetics applied to his disciples (*περιπατέω*, to walk). Aristotle rejects the dualistic idealism of Plato. There are not two worlds, but one. Ideas have no separate existence apart from the objects in which they inhere. The essential features in Aristotle's world-view are as follows: From nothing, nothing can come. Matter, which is potential being, is eternal. The potential becomes actual by the addition of form or idea. All things are a combination of matter and form. The process by which the potential becomes the actual is movement. The Prime Mover is God, pure Form, pure Spirit, absolute and immaterial. God is both immanent and transcendent, both in the world and above it. A purely cosmic God, there can be no intercourse between Him and man. "It would be preposterous if any one said that he loved Zeus." Into the numerous other fields of knowledge which Aristotle explored as a pioneer we cannot enter. His dominant position in the scholastic theology of the Middle Ages is due chiefly to his furnishing the dialectical method employed by the Schoolmen.

Armada. A designation applied particularly to the great naval armament known as the Invincible Armada, fitted out in 1588 by Philip II against the English Queen Elizabeth, in line with the scheme to subdue Protestantism. It consisted of 129 ships, carrying about 20,000 soldiers and 8,000 sailors. The loss of the Marquis of Santa Cruz, their admiral, and a violent tempest a few days after they had set sail, caused the operations of the Spaniards to be retarded. The fleet arrived on the coast of the Netherlands in July, but the battle order was thrown into confusion by a stratagem of Lord Howard, the English admiral, so that an attack against the invaders could be launched with great force. The Spanish admiral, the Duke of Medina Sidonia, attempted to return, but contrary winds hindered him, and he was obliged to make the circuit of the British Islands with the remnant of his magnificent fleet. The English fleet continued to harass the enemy upon occasion, so that he had practically no opportunity to recover and to repair the damage done. In passing the Orkneys, the Spanish Armada was again attacked by a violent storm, and only a feeble remnant of the proud fleet returned to Spain. The wreckers of the Orkneys and the Faroes, as Green writes, the clansmen of the Scottish Isles, the kerns of Donegal and Galway, all had their part in the work of destroying the invaders. On a strand near Sligo an English captain numbered eleven hundred corpses which had been cast up by the sea. In commemoration of this deliverance a medal was struck, bearing the legend: *Afflavit Deus, et dissipati sunt* (The Lord blew on them, and they were scattered).

Armenia. A country in the extreme western part of Asia, bordering on Asia Minor, between the Black and the Caspian Seas and the Taurus and Caucasus Mountains, mainly high table-land. It

became a Roman province under Trajan (114—117), and Christianity entered at the end of the third and in the fourth century. So well was it established, also by a translation of the Bible into Armenian and by an Armenian liturgy, that the Mohammedans have never succeeded in forcing the religion of Islam upon the country, in spite of the fact that they, since the end of the fourteenth century, when they obtained full control of the land, made use of the most unspeakable atrocities in attempting to have the inhabitants accept the teachings of the Koran. The Armenian Church was, practically from the first, national in character, with the language of the people in use throughout the churches, and it had a pronounced Jewish type. Moreover, the Armenian Church accepts only the strict Monophysitic doctrine (*q. v.*) as correct, thus placing themselves in opposition to the Bible and orthodoxy. The Roman Catholic Church has repeatedly endeavored to bring the Armenian Church into closer contact with Rome, but has succeeded only in gaining a small portion, the so-called Uniates, or United Armenians. The national Armenian Church considers as its head the catholicos, or supreme patriarch, residing at Echmiadzin, who is elected by a national council, consisting of members of all Armenian eparchies. Besides the supreme patriarchate there are two lower ones, those of Jerusalem and Constantinople. There is an institution for the training of theologians under the jurisdiction of the supreme catholicos, a sort of theologico-philosophical academy. Some mission-work has been done in Armenia, and the total number of evangelical Armenians has been estimated as close to 100,000. See *Armenia, Missions in.*

Armenia, *Missions in.* Armenia comprises about 140,000 sq. mi. Since the World War partly divided between Turkey, Persia, and Russia. Estimated population before the war, 2,500,000. Christianity found early lodgment in Armenia. Under Islamic rule heavy persecutions resulted. The present population consists of Armenians, Turks, Russians, Persians, Kurds, Circassians, Jews, Greeks. Mission-work was begun in 1820 by the American Board of Commissioners for Foreign Missions. The Presbyterian Church followed in 1870.

Armenia, *Republic of,* consists of the southeastern frontier districts of Transcaucasia, formerly belonging to the Russian Empire. Area, 80,000 sq. mi. Missions as above.

Armenian Church in America. Although there were Armenians in America before 1895, the immigration, due to Turkish massacres, has been strongest since that year. They are found chiefly in the San Joaquin Valley in California and in some of the large cities of the East. There are quite a few Protestants among them.

Arminianism. The term "Arminianism" embraces, in general, the teachings of Arminius, or James Harmensen (Jakob Hermanss), first a Dutch minister in Amsterdam and afterwards professor of theology at the university of Leyden, b. Oudewater, October 10, 1560; d. Leyden, October 19, 1609. The theological views of Arminius and his followers were summed up in five points, which may be briefly stated thus: 1) God from all eternity predestinated to eternal life those of whom He foresaw that they would remain steadfast in faith unto their end. 2) Christ died for all mankind, not simply for the elect. 3) Man must be regenerated by the Holy Spirit. 4) Man may resist divine grace. 5) Man may fall from divine grace. This last tenet was at first held but doubtfully; ultimately, however, it was firmly accepted. The Synod of Dort (1618—19) condemned the Arminian doctrines, and the civil powers, as was the general practise of the age, enforced the decrees of the council by pains and penalties. Nevertheless the new view spread rapidly. In 1621 Episcopius (b. at Amsterdam, January 8, 1583; d. there April 4, 1643), at the request of the leading Remonstrants (Arminians), drew up a formula of faith in twenty-five chapters, which was widely circulated and subscribed by the most eminent men in Holland and France, such as Grotius (Hugo de Groot, a Dutch statesman, also a theologian; b. Delft, April 10, 1583; d. Rostock, August 28, 1645); Limborch (Phillippus van Limborch, Dutch Remonstrant theologian; b. Amsterdam, June 19, 1633; d. there April 30, 1712); Le Clerc (Clericus, a learned theologian; b. Geneva, March 19, 1657; d. January 8, 1736); and Wetstein (Johann Jakob Wetstein, New Testament scholar; b. Basel, March 5, 1693; d. Amsterdam, March 9, 1754). In France the effect of the controversy appeared in the modified Calvinism of Amyraldus. In England the so-called Arminian doctrines were held, in substance, long before the time of Arminius. Archbishop Laud introduced them officially into the Church of England, where they were adopted by such men as Cudworth, Pierce, Jeremy Taylor, Tillotson, Chillingworth, Pearson,

Whitby, etc. Arminianism in the Church of England at last became a negative term, implying the negation of Calvinism rather than any exact system of theology whatever. Much of what passed for Arminianism was in fact Pelagianism, Synergism (*q. v.*) in some form. The doctrine of Arminianism arose again in England in the great Western Reformation of the seventeenth century, and its ablest expositions may be found in the writings of John Wesley, John Fletcher, and Richard Watson, while the remainder of English Conformists and the Presbyterians in Scotland and elsewhere continued to be mainly Calvinists.

Arnauld, Antoine. Most illustrious of a famous French family; b. Paris, 1612; d. Brussels, 1694; noted for his defense of Jansenism and for his attacks on the Jesuits.

Arndt, E. See Roster at end of book.

Arndt, Ernst Moritz. Historian and hymnologist; b. on island of Ruegen, 1769; d. Bonn, 1860; professor of history at Bonn 1818—1820 and after 1840; wrote a treatise *Von dem Worte und dem Kirchenlied* (Of the Word and the Church Hymn) and a number of hymns.

Arndt (Arnd), Johann. Devotional writer; b. 1555; d. 1621; 1583 pastor in Badeborn, Anhalt, 1519 in Quedlinburg, 1599 in Brunswick, 1611 court preacher and general superintendent in Celle. His fame rests chiefly on his *True Christianity,* translated into almost all European languages, which in some parts, however, is drawn from medieval writers like Tauler and not always sound.

Arnobius, b. in Sicca, Numidia, teacher of rhetoric, converted to Christianity in adult age, author of an apology (*Disputationes adversus Nationes,* 303), in which he exposes the folly and immoralities of pagan mythology, incidentally revealing great familiarity with classical literature. His knowledge of the Bible and Christianity is very deficient.

Arnold, Gottfried, b. 1666, d. 1714; an erratic pietistic and mystic writer; did not enter practical ministerial life because of his opposition to orthodox faith and conditions in the Church; in 1697 professor at Giessen; wrote the *Unparteiische Kirchen- und Ketzerhistorie,* utterly partial to heretics, sectarians, and separatists.

Arnold, Thomas, 1795—1842; Broad-Churchman; b. West Cowes; priest, 1828; head master (famous for his stimulative influence) Rugby, 1828; Professor of Modern History, Oxford, 1841; d. Rugby. *History of Rome,* etc.

Arnschwanger, Johann Christoph, 1625—1696; preacher in Nuernberg; lover of music and poesy and prolific writer; wrote: "Herr Jesu, aller Menschen Hort"; "Auf, ihr Christen, lasst uns singen."

Arouet, Francois Marie. See *Voltaire.*

Art, *Ecclesiastical and Religious.* That branch of art in general which, while employing the principles of art as basic for all productions coming under this division of esthetics, makes the special applications of these fundamental rules to the Christian church-building and its decoration, as well as to those productions which tend to the edification of the individual Christian or of the Christian family in the home. The earliest examples of Christian art, whether in the form of church-buildings or in the expression of the artistic mind in painting or sculpture, are placed by critics in the third century. The catacombs furnish examples not only of fresco paintings, some of which show a high degree of excellence, but also of designs and figures carved in the stone slabs of the sarcophagi. Wood- and ivory-carving in pieces of furniture, in diptychs, in ivory coverings for gospels, church-books, and the like, in pyxes, patens, ampullas, vases of gold and silver, eucharistic doves, altar fronts, and ciboria, all indicate that the Church did not reject artistic work as incompatible with the Christian doctrine. Between the fourth and the eleventh century, sculpture work in the Church hardly rose above the level of industrial carving, although there are individual examples of unusual work. With the great era of church-building, which began in the eleventh century, the plastic arts were given due attention, the result being found in the many beautiful portals, columns, buttresses, pillars, and tympanums of the late medieval period. The façades of many cathedrals erected during this time show individual as well as *ensemble* work which ranks with the finest productions of the sculptor's art of all times. Beginning with the thirteenth century, the Italian schools flourished, at Pisa, at Florence, at Siena, at Naples. At this time sculptured altar-pieces, pulpits, choirs, galleries, fonts, ciboria, tabernacles, candelabra, single statues of saints and angels, crucifixes, madonnas, large groups of statues, begin to appear in endless variety. Names like that of Ghiberti, Donatello, and Michelangelo stand out most prominently at this time. There was a golden period of the plastic arts in Germany in the fifteenth century, the

names of Peter Vischer, of Michael Wohlgemuth, of Veit Stoss, and of Adam Kraft standing out above the rest. Since the Renaissance little work has been done in Christian sculpture except by Stone in England and by Thorwaldsen in Denmark. Among the German sculptors of the last century Rauch and Rietschel deserve mention.

The history of Christian painting offers a few more pages of interest. Even the pictures of the catacombs are well worth the study which they have received in the last decades. The mosaic work of the early Christian centuries stands in a class by itself, some of its productions, both in geometrical designs and in figures, being unsurpassed to this day, such as those of the baptistery of San Giovanni in Fonte and of San Apollinare Nuovo, both of Ravenna. The use of mosaic work for floors has continued to this day, but wall mosaics are now rarely used except in the apse, where also the finest examples of the early Middle Ages are found. The art of Christian painting was naturally influenced by the iconoclastic disturbances, but the revival came with Charlemagne, both in mosaics and in frescoes. But the full awakening did not occur till the middle of the thirteenth century. There was a school of Cologne, noted for mural paintings, but the impetus was caught up in Italy, and the development was rapid. Here we find the names of Brunelleschi, Lippi, the Bellinis. Later came Leonardo da Vinci and after him Michelangelo, Raffael, and Corregio. The later Venetian school produced two great artists, Titian, the color genius, and Tintoretto, on the threshold of the Baroque. In Spain there was Velasquez, master technician, and also Murillo, expressive of religious charm and fervor. In the Flemish school of the Netherlands Rubens stands supreme, in spite of his sensual art, while in Holland Rembrandt easily surpasses all other painters. In England very few artists of the first rank outside of the Preraffaelites produced religious pictures of note, and in France the situation is the same, though one might mention Poussin and Doré. In Germany there was the Nuremberg school, with Duerer as the greatest master, the Swabian school, with Hans Burgkmaier, and the modern school with its various tendencies, as represented by Overbeck, Schnorr von Carolsfeld, Richter, Hofmann, Plockhorst, Thoma, Gebhardt, Steinhausen, and Uhde, though others might be named.

So far as art windows are concerned, their "golden age" began with the wide introduction of the Gothic style in France, England, and Germany; for every device was employed to make the large expanses of windows works of the highest art in themselves and to have them serve for enhancing the total effect of the interior by proper gradations in color. During the earlier period the mosaic effect was used extensively; later came colored figure work, combined with grisaille, and finally followed the decline with the introduction of the flamboyant and the abandonment of the natural form in ornament.

Book art had two great periods, the earlier being that associated with the practise of illuminating the manuscripts, which was carried to the greatest heights of artistic endeavor. Since the invention of the printing-press much attention has been given to fine illustrations as well as elaborate ornamentation of covers, particularly in gift-books and in altar Bibles, the art of the silversmith having been engaged in producing bindings whose artistic value is evident at first glance. Of important art centers Constantinople, Ravenna, and Florence may be named for the earlier period, and Munich, Duesseldorf, Paris, London, and New York for the present time. See also *Hymns, Church Music, Cathedral.*

Articles of Visitation. In order to crush Crypto-Calvinism, which under Chancellor Nicholas Crell was again rearing its head in Electoral Saxony, a general visitation of churches and schools was ordered at Torgau in 1592, to be conducted according to the Articles of Visitation, drawn up under the lead of Aegidius Hunnius in 1593. Four articles treat the Lord's Supper, the Person of Christ, Holy Baptism, and the Election of Grace, each in from four to six terse, canonlike sentences in substantial agreement with the *Formula of Concord.* To these are added just as terse statements on the errors of the Calvinists on these points. These Articles had to be confessed by all preachers and teachers and for a long time had a confessional character, especially in Saxony.

Articles, Thirty-nine. See *Thirty-nine Articles.*

Articles, Twenty-five. See *Twenty-five Articles.*

Arya Samaj. See *Hinduism.*

Asbury, Francis, pioneer Methodist bishop; b. near Birmingham, 1745; sent by Wesley as a missionary to America, 1771; ordained bishop (first), 1784; d. Spottsylvania, Va., 1816. *Asbury's Journal.*

Ascension. The name applied to that event in which the risen Christ removed

His visible presence from the society of men and passed into the heavens. The doctrine of the Ascension is based on Acts 1, 1—12; Mark 16, 19; and Luke 24, 49—51 (which narrate the event); John 6, 62; 20, 17 (which look forward to it); Eph. 4, 8—10; 1 Tim. 3, 16; 1 Pet. 3, 22; Heb. 4, 14 (which imply it). The Ascension is also implied in the references of Acts, the epistles, and Revelation to Christ's being "seated at the right hand of God." Acts 2, 33; 3, 21; 5, 31; 7, 56; 13, 35—37; Phil. 2, 9; Heb. 1, 3; 2, 9; 12, 2; Rev. 1, 13; 5, 6, etc. Throughout the Apostolic Age the Ascension is assumed as a fact among the other facts of Christ's life, as consistent with them and as real.

The Ascension marks, for the Savior, the highest degree of Exaltation, as it implies His session at the right hand of God. His entering upon the full use, according to His human nature, of the divine attributes, of which He relinquished the use and enjoyment during His State of Humiliation.

To the Christian the doctrine of the Ascension has manifold comforts. In the knowledge that our Brother, Christ, is ascended on high and now is ever and everywhere present with, and governs, His Church on earth, our faith and hope for the future of God's kingdom rest secure. There is to be "a redemption of our body," Rom. 8, 23; there is "an image of the heavenly," 1 Cor. 15, 49, we must bear; a "spiritual body," v. 44, the "body of glory," Phil. 3, 21, that will be raised; "our mortal bodies" are to be "quickened," Rom. 8, 11. The future life is not to be one of pure spirit; it is to be "clothed upon." 2 Cor. 5, 2. And, best of all, we shall "see Him as He is."

Asceticism. The practise of pious exercises, both in keeping the body in subjection and in training the spirit in godliness and Christian virtues, as it has been found in the Christian Church since about the end of the first century. The idea may have been suggested by the life of John the Baptist, although some heathen organizations had practised asceticism before the age of Christianity. Certain heretics of early times insisted upon separating the individual from the material world and lifting him to a plane of light. In some systems celibacy and rigid restrictions in diet are found. Somewhat later certain people, known as anchorets, withdrew from the world, many of them living in remote mountain fastnesses, in caves, in the wilderness, and in deserts. The movement was obviously foolish from the beginning; for it is evident that one cannot escape from sin and its consequences by forsaking the company of his fellow-men. Moreover, it is impossible to gain a special degree of favor before God by works of penance, not to speak of the fact that these people are withholding their services from others by leaving the society of men. Asceticism became particularly strong in monasticism, for both the monks and the nuns who withdrew from the world to spend their lives behind convent walls took over the vigorous ascetic discipline of the former anchorets, refused to take part in public affairs, often lacerated their bodies, or at least abused them most shamefully, lived on a sparse diet, made vows of continence, went on pilgrimages, and observed appointed hours of devotion. The idea connected with the monastic life was to subdue and eliminate the passions of the body, to merit the grace of God, to obtain forgiveness of sins, and to reach a higher state of perfection than that ordinarily found among human beings.—Monasticism has been repudiated most sharply since the Reformation, Luther himself leading the way in renouncing its tenets. The only asceticism which the Lutheran Church acknowledges is that which, in a life of true sanctification based upon faith, subdues sinful appetites and passions and presents the members of the body as instruments of righteousness in carrying out the will of the Lord.

Asia. Of the largest continent of the world, with a total area of over 17,000,000 square miles, approximately 10,000,000 square miles are under the control of Russia, Great Britain, Holland, France, and the United States. A large part of this immense territory is still without the Gospel of Christ or has this Gospel in only a mutilated form. A large part of Siberia is nominally held by the Greek Catholic Church, the entire central plateau, including Tibet and Sinkiang, is still in the darkness of heathenism, Turkey, Persia, and Afghanistan, together with Arabia, Mesopotamia, and Syria, are almost entirely under the influence of Islam. A large part of Japan and China has as yet not heard of the Christian faith, and the same holds true of Siam, French Indo-China, the Malay States, the Dutch East Indies, and the Philippines. India has adherents of most of the great religions of the world, but the number of professed Christians is still pitifully small in comparison with the immense population of the peninsula. See the special articles on India, China, Japan, the Philippines, and other countries.

Asia Minor, the extreme western section of Asia proper, part of the Turkish Empire, recently called Anatolia. Estimated area, 199,272 square miles. Population, ca. 10,000,000, chiefly Turks of Mohammedan faith. The Aegean Islands were transferred to Greece by the Peace Council. Modern missions: American Board of Commissioners for Foreign Missions and Church Mission Society.

Asoka. See *Buddhism.*

Assassins (Ar., *hashashin,* "hashish eaters"), secret politico-religious Shiite sect (Mohammedan of the baser kind), founded in 1090 and flourishing in Syria and Persia until suppressed in 13th century. Became terror of their neighbors by practising "assassination." Their head, known as "Old Man of the Mountain," had the "assassins" drugged with *hashish* (an extract of hemp; intoxicating) before sending them on their murderous missions.

Assig, Hans von, 1650—1694, Silesian nobleman, high official at Schwiebus in the Electorate of Brandenburg; wrote, for the dedication of a church, "Dreifaltig-heilig, grosser Gott."

Assumption of the Virgin. Romanists believe that the Virgin Mary died, but that later her body, untouched by corruption, was received into heaven. This assumption they celebrate August 15.

Assurance. The firm persuasion of being in a state of grace. Whereas the Council of Trent laid its anathema upon the doctrine that a Christian may be sure of his salvation, the Church of the Reformation upheld it. It is not denied that the Christian during his entire life will be cast about with many a conflict, many a doubt. He is to work out his salvation with fear and trembling. Yet he knows, being made divinely sure by the Holy Spirit that "He which hath begun a good work in him will perform it," the gift of the Spirit through the means of grace being an earnest of the inheritance laid up in heaven. By this assurance the Christian is upheld in tribulation and often rescued from utter despair. As Christians we have "full assurance of understanding," that is, a perfect knowledge and entire persuasion of the truth of the doctrine of Christ. The "assurance of faith," Heb. 9, 22, is trust in the sacrifice and priestly office of Christ. The "assurance of hope," mentioned Heb. 6, 11, relates to the heavenly inheritance and must necessarily imply a full persuasion that we are the children of God and therefore heirs of His glory; and from this passage it must certainly be concluded that such an assurance is what every Christian ought to aim at, and that it is attainable.

In a sense, assurance is the very essence of Christian faith. It expresses itself in such Scriptural terms as: "There is now no condemnation to them which are in Christ Jesus"; "Being justified by faith, we have peace with God"; "Ye have received . . . the Spirit of adoption, whereby we cry, Abba Father." Compare the many passages expressive of the confidence and the joy of Christians, their union with God, and their assurance that sins are forgiven and the ground of fear of future punishment taken away.

The Lutheran Confessions throughout agree with the *Formula of Concord,* Art. 4, 12: "[Justifying] faith is a living, bold [firm] trust in God's grace, so certain that a man would die a thousand times for it [rather than suffer this truth to be wrested from him]."

Astrology, the pseudoscience of foretelling future events, especially the destinies of men, from the position of the stars. It was practised in ancient Babylonia and spread from there to Egypt, Greece, and Rome. Arabs and Jewish Kabbalists cultivated it extensively in the 7th to 13th centuries, and it found favor even with great scientists in the 14th and 15th centuries (*e. g.,* Kepler, Paracelsus, Tycho Brahe), until the Copernican system gave it the death-blow.

Astrup, Hans Joergen Synnestvedt, Norwegian missionary among Zulus, Natal, South Africa; b. August 3, 1852, Norway; ordained 1878; pastor at South Aurdal, 1878—80; Somaliland, 1881 to 1884; missionary in Schreuder Mission, Entumeni, 1884—1923. Resides at Oslo, Norway.

Astrup, Johannes, nephew of Hans. Missionary among Zulus, South Africa; b. Kristiania, Norway, December 3, 1872.

Athanasian Creed, also called, from its initial words, the *Symbolum Quicumque,* the third and last of the ecumenical creeds, owes only its name, but not its authorship, to Athanasius, the "Father of Orthodoxy." Against the old tradition that the creed is the work of Athanasius, it is sufficient to say that the original form of the confession is unquestionably Latin, while Athanasius wrote in Greek, and that its Christological portion clearly presupposes the controversies of post-Athanasian times (Nestorianism, Eutychianism). Who the compiler was will probably never be known. The creed seems to have arisen in Gaul during the sixth or seventh cen-

tury, though some historians declare in favor of North Africa and place the date somewhat higher up. As to its contents, the creed sums up in terse theses and antitheses the doctrine of the Trinity, rigorously excluding both Unitarianism and tritheism, and the doctrine of the person of Christ as uniting perfect deity and perfect humanity in one theanthropic being. Luther calls this confession the grandest production of the Church since the times of the apostles.

Athanasius, "the Father of Orthodoxy" and one of the most imposing figures in the history of the Church. A man of strong faith, unbending will, penetrating insight, logical acumen, and persuasive eloquence, he stands as an immovable rock in the troubled waters of the Church of his age. It was the great mission of his life to vindicate against Arianism and Semi-Arianism the true deity of Christ and thus to safeguard the Christian faith against pagan dissolution. "*Athanasius contra mundum et mundus contra Athanasium*" (A. against the world, and the world against A.) well illustrates the commanding position which he held in the controversies of his time. Says the skeptic Gibbon: "The immortal name of Athanasius will never be separated from the doctrine of the Trinity, to whose defense he consecrated every faculty of his being." Born about 296 in Alexandria, his eminent gifts soon attracted the notice of Bishop Alexander, who appointed him deacon of the Alexandrian church (319). In 325 he accompanied his bishop to the Council of Nicea, where it was chiefly due to his dialectic skill and fearless testimony that the Arian heresy was condemned. To enter into the details of his long and eventful life would carry us beyond the limits of this article. Suffice it to say that in 328 he became bishop of Alexandria, and that his whole life was inseparably interwoven with the history of the Arian controversy. Five times he was banished; twenty years he spent in exile, loved by his friends, hated by his enemies, respected by all. He died 373, before the conclusion of the Arian controversy, but with the final victory of orthodoxy in sight. Works: *Against the Gentiles*, an apologetic treatise against heathenism and on the necessity of the incarnation; *An Encyclical Letter to All Bishops* (341); *On the Decrees of the Council of Nicea* (352); *On the Opinion of Dionysius of Alexandria* (352); *An Epistle to the Bishops of Egypt and Libya* (356); *Four Orations against the Arians* (358), and other writings connected with the Arian controversy. A commentary on the Psalter is marred by the extravagant allegorizing characteristic of the Alexandrian School.

Atheism. Denial of the existence of God, a term which has been used in a variety of senses, depending upon the definition of God. The pagans applied the term to the early Christians because they rejected heathen idolatry. In the theological controversies of the early Christian Church the contending parties not uncommonly called each other atheists, and the Roman Church justified the burning of heretics by applying this epithet to them. — Aside from this improper usage the term has been variously used in scientific literature. In its widest sense it denotes the antithesis of theism and includes pantheism and deism. In a more restricted sense it denotes the denial of the Deity above and outside of the physical universe. In the most commonly accepted sense it is a positive dogmatic denial of anything that may be called God. The term is also used to express a merely negative attitude on the question of the existence of God, such as agnoticism (*q. v.*) and the so-called "practical atheism," which is not based on scientific reasoning, but is merely a refusal to worship any deity.

The materialism of the 18th and 19th centuries and biological evolution have given a strong impetus to atheistic trend of thought. In France the 18th century produced many antitheistic writers, among them the Encyclopedists (*q. v.*) Diderot, Holbach, and Lamettrie. Voltaire called Holbach's *Système de la Nature* the Bible of atheism. German materialists of the 19th century: Feuerbach, D. Fr. Strauss, Vogt, Buechner, Haeckel (*qq. v.*), were equally outspoken. Comte's Positivism (*q. v.*), English Secularism, whose two main exponents are Holyoake and Bradlaugh, and continental Socialism are essentially atheistic. Of the great religions of the world, Buddhism, Jainism (*qq. v.*), and the Sankhya system of Brahmanic philosophy (see *Brahmanism*) deny either positively or practically the existence of God.

The question as to whether it is really possible for a man to be an atheist in the commonly accepted sense, in his innermost conviction, must be answered in the negative. No amount of reasoning will eradicate from the human heart the God-given conviction that there is a Superior Being, and those who theoretically deny God's existence set up something else to take His place. Likewise, no people has ever been found entirely devoid of religious belief. The difficulties which atheism involves are expressed by Bacon:

"I had rather believe all the fabulous tales in the Talmud and the Koran than that the universal frame is without mind." The hopelessness of antitheism is apparent in the confession of Romanes, who speaks of "the appalling contrast between the hallowed glory of that creed which once was mine and the lonely existence as now I find it."

Atonement, The. According to the doctrine of both Old and New Testament Scriptures the salvation of the world was to be accomplished through the Messiah's substitutionary, sacrificial death. By making His soul and life an offering for sin, the Savior was to fulfil not only what was foreshadowed in the redemption of Israel from Egypt, but also in the redemptions of the Ceremonial Law. Mark 10, 45; Matt. 20, 28; 1 Tim. 2, 6; Titus 2, 14; 1 Pet. 1, 18; Is. 53, 10. Cf. 2 Sam. 7, 23; Ex. 13, 13; Num. 18, 15. The Atonement, then, is the reconciling work of Jesus Christ, by which He, through the voluntary sacrifice of Himself on the cross once and for all on behalf and instead of sinful man, made satisfaction for the sins of the world and restored communion between God and man.

Errorists of all ages, recognizing the difficulty which our reason experiences in accepting the validity of vicarious suffering of the innocent for the guilty, have inclined to represent the Cross as intended to produce merely a change in the moral life of the sinner. (Moral Influence theory; the contemplation of such great love wins us, rouses us to love God.) Not only, however, is this inconsistent with the idea of reconciliation, but St. Paul, together with the New Testament generally, always represents the work of Christ as arising in the gracious will of the Father (2 Cor. 5, 18. 19; Rom. 5, 8; 8, 32; Col. 1, 19. 20; Eph. 1, 9. 10; 1 Thess. 5, 9; Titus 3, 4; cf. 1 Pet. 1, 3; John 3, 16, and passim, 1 John 3, 1), yet invariably regards it as the loving act (2 Cor. 5, 14; 8, 9; Gal. 1, 4; 2, 20; Rom. 8, 37; Eph. 5, 2; cf. John 10, 11; Rev. 1, 5) of a Mediator (1 Tim. 2, 5. 6; cf. Heb. 9, 15), producing in the first instance a change in God's attitude towards the sinner (2 Thess. 1, 8. 9; Rom. 8, 1; cf. vv. 7. 8), turning away wrath (1 Thess. 1, 10; Rom. 5, 9), removing trespasses (2 Cor. 5, 19), and "providing a channel through which God might forgive sins as an act not only of mercy, but of justice (Rom. 3, 26)." (J. G. Simpson.)

No doubt is left in Scripture as to the objective character of the Atonement. It is not an act which depends for its completeness on some work of man. It stands complete before the preaching enters whereby comes hearing and faith. "When we were enemies, we were reconciled to God by the death of His Son." Rom. 5, 10; cf. vv. 6. 8. 9; Col. 1, 21. 22.

The doctrine is, then, securely founded in the Scripture; indeed, it is the very heart of the Christian message, being the essential element in the ideas of reconciliation, propitiation, redemption, and salvation. Reconciliation and Atonement are everywhere, except Heb. 2, 17, translations of the same Greek word, meaning the state of friendship and acceptance into which the Gospel introduces us. "Reconciliation" in the sense of Heb. 2, 17 and atonement in the uniform sense of the Old Testament, as well as propitiation and expiation, are all different renderings of the same Hebrew and Greek words meaning "to appease" and also "to clear from guilt." The central thought in the divine work described by these terms is "substitution." Apart from the particular prepositions in the texts quoted ("on behalf of," "for," and "instead") three sets of phrases clearly teach this doctrine. 1) Christ was made a curse for us. Gal. 3, 13; a similar phrase 2 Cor. 5, 21. 2) He gave Himself as a sacrifice for our sins. 1 Cor. 15, 3; 1 Tim. 2, 6. 14; Heb. 7, 27; 5, 1. 3; 10, 12; Rom. 5, 6. 7; 1 Cor. 1, 13; 5, 7; 11, 24; 1 Pet. 3, 18; 4, 1. 3) Christ gave His life for our life, or, we live by His death. Gal. 2, 20; Rom. 14, 15; 2 Cor. 5, 15. The idea of substitution is in all these passages, and the phrase ("substitution," "vicarious atonement") though not found in Scripture, is a convenient summary of them all.

Through the vicarious suffering of Christ, God and the entire human race are reconciled. In the resurrection of Christ we find the last answer to our doubts regarding salvation. By raising His Son from the dead, God has pronounced absolution upon the entire race. Cp. Rom. 5, 6: justifying the ungodly; Rom. 3, 23. The universality of the atonement is emphasized 2 Cor. 5, 14; 1 John 2, 2; John 1, 29. Through the means of grace the benefits of the atonement are conferred upon the individual believers. 2 Cor. 5, 18. 19.

The relation of faith to the atonement is stated by the *Augsburg Confession* as follows (*Apology*, 3, 40): "Trusting in our own fulfilment of the Law is sheer idolatry and blaspheming Christ, and in the end it collapses and causes our consciences to despair. Therefore, this foundation shall stand forever, namely, that for Christ's sake we are accepted with

God and justified by faith, not on account of our love and works. This we shall make so plain and certain that anybody may grasp it. As long as the heart is not at peace with God, it cannot be righteous; for it flees from the wrath of God, despairs, and would have God not to judge it. Therefore the heart cannot be righteous and accepted with God while it is not at peace with God. Now, faith alone makes the heart to be content and obtains peace and life, Rom. 5, 1, because it confidently and frankly relies on the promise of God for Christ's sake. But our works do not make the heart content, for we always find that they are not pure. Therefore it must follow that we are accepted with God and justified by faith alone when in our hearts we conclude that God desires to be gracious unto us, not on account of our good works and fulfilment of the Law, but from pure grace, for Christ's sake."

Atterbury, Francis (1662—1732), Anglican prelate; b. Bedford; ordained 1687; Bishop of Rochester 1713; banished as Jacobite 1723; d. Paris. Preacher; controversialist; politician.

Attrition. A term used by Roman Catholic theologians. They call a hatred of sin arising from love of the offended God, perfect contrition; arising from other motives (fear of hell and of punishment, realization of the heinousness of sin), attrition. They teach that attrition alone does not justify, but that "by it the penitent, being assisted, prepares a way for himself unto justice" (Council of Trent, Sess. XIV, chap. 4), and that if, with attrition, he properly receives the Sacrament of Penance, he is justified. This teaching, taken in connection with the doctrine of *opus operatum* and the fact that true faith in Christ is demanded neither in attrition nor in the Sacrament of Penance (*Catechismus Romanus*, II, 5. 5), opens the way to a mechanical justification without Christ, partly through the acts of the penitent, partly through those of the priest. (See *Opus Operatum.*)

Auber, Harriet, 1773—1862, lived a quiet and secluded life at Broxbourne and Hoddesdon; devotional and other poetry; among her hymns; "Bright Was the Guiding Star that Led."

Aubigne', d'. See *Merle d' Aubigné.*

Audians. A sect of anthropomorphites (*q. v.*), the followers of a certain Audius, a Mesopotamian of the time of Arius, who founded this sect in protest against the worldly conduct of the clergy. It labored principally among the Goths.

Aufklaerung. See *Rationalism.*

Augsburg Confession and its **Apology.** The first two specific confessions of the Lutheran Church. The following is a brief history of their origin. Victorious over Pope and France and the Turk, Karl (Charles V) would at last be victorious over Luther and settle him and his when, on January 21, 1530, he called for the Diet to meet at Augsburg on April 8 to adjust the religious matters of Germany cleft in twain by the Protest at Spires in 1529. Clement VII, whose Rome had been sacked by Karl, married one of Karl's daughters to a nephew of his own and crowned Karl at Bologna in February, the last time a Pope crowned a German Kaiser. Karl had fair words for the Lutherans, but behind the fair words you could still see the fires of the martyrdom of Clarenbach and Fliesteden, two of the first martyrs of the cause, at "holy Koeln." And arriving on June 15, Karl at once requested the princes to take part in the Corpus Christi procession the next day, which the Lutherans flatly refused. And all preaching was stopped, though the Mass was continued. The Diet was opened on the 20th, and on the 24th the Lutherans were to be heard. They had intended to treat only of the abuses, basing their strictures on the Torgau, Schwabach, and Marburg Articles (chiefly by Luther); but when Eck's (*q. v.*) work, condemning 404 articles of the Lutherans, appeared, Melanchthon had to take it into consideration and enlarge his work. It was to be read to the Reichstag in the court house on the twenty-fourth. When it grew late, the Lutherans pressed the reading. The Kaiser replied it was now too late and really not needed; they might hand their writing to him, and he would give it due attention. They objected, and the Kaiser yielded. On Saturday, the twenty-fifth, the Reichstag met in a room of the bishop's palace, where Karl and Ferdinand lodged. There were present all the electors, princes, bishops, representatives of the cities, and foreign ambassadors. The Kaiser had to yield to the reading of the German copy. For two hours Dr. Beyer read so distinctly as to be understood even in the courtyard. As Dr. Brueck was about to hand both copies to Archbishop Albrecht of Mainz, the Chancellor of the Realm, Karl reached out for them, kept the Latin copy, and gave the German to Albrecht; they have not been discovered. The Confession was signed by the Elector John of Saxony, George of Brandenburg, Duke Ernest of Lueneburg, Landgrave Philip of Hessen, Prince Wolfgang of Anhalt, the cities of

Nuernberg and Reutlingen, probably by Duke Francis of Lueneburg and John Frederick of Saxony; before the close of the Reichstag Weissenburg, Heilbronn, Kempten, and Windsheim also signed.

The Confession has I. Articles of Faith, 1—21, and II. Articles on Abuses, 22—28. Only the high points are treated, and that briefly, and in the utmost conciliatory manner. Many important points are omitted, as, the sole authority of Holy Scripture, the rejection of transsubstantiation, and the five Romish sacraments, which were not in controversy at that time. Nevertheless, Melanchthon stressed justification by faith alone and grouped the other articles around this one and thus produced a harmonious and unique document and voiced the faith of the young Church.

The papists did not make a confession of their faith, as had been expected, but it was resolved that they were to prepare a confutation of the Confession. Cardinal Campeggi picked out about twenty theologians, some of them the bitterest personal enemies of Luther, — Eck, Cochlaeus, Wimpina, Dietenberger, Faber, — who had no arguments, but only vilification. The Romish Estates declined to accept the result of the first meetings, as presented to them in written form. A shorter revision, still abounding in abuse and perversions, was accepted on August 3. The Kaiser declared this his faith and demanded that the Lutherans accept it, though refusing them a copy! Melanchthon and others wrote an Apology of the Confession, defending it against the false accusations of the Confutation. When the papists asserted the Confession had been refuted by their Confutation, Chancellor Brueck, in the name of the Lutherans denied it and at the same time delivered the Apology, which, however, the Kaiser would not receive. On September 22 he gave the Lutherans time till April 15 to submit, or lose life, goods, and honor. In these dark days the timid Melanchthon, as well as others almost wrecked the Lutheran cause by their concessions, and Luther, from the Coburg, and the laymen had to bolster them up. After some time Melanchthon secured a copy of the Confutation and revised his Apology accordingly. Though the Kaiser had forbidden the printing of the Lutheran confession without his consent, seven editions appeared, some even during the Reichstag. Their imperfect character forced Melanchthon to print the Confession and Apology in the spring of 1531, called the First Edition, though really a revision of the original; the second edition appeared in September, again altered. At Schweinfurt, in 1532, the Lutheran Estates adopted the Apology as "a defense and explanation of the Confession." Though the many changes in the Confession did not alter the sense, the Elector John Frederick criticized them as a bit of arrogance on the part of Melanchthon. Real changes, however, were made in the new edition of 1540, hence called the *Variata*. (Art. 10 in 1530 read: "De coena Domini docent, quod corpus et sanguis Christi vere adsint et distribuantur vescentibus in coena Domini, et improbant secus docentes." In 1540: "De coena Domini docent, quod cum pane et vino vere exhibeantur corpus et sanguis Christi vescentibus in coena Domini.") At first nothing was said against the alteration, but after Luther's death the Melanchthonians and even the Cryptocalvinists made the *Variata* their party symbol, and the strict Lutherans were compelled to reject it and put the unaltered version into the *Book of Concord* of 1580. King Henry VIII of England refused to accept the Augsburg Confession without changes and justified himself by pointing to the changes continually being made by Melanchthon, and in 1541 at Worms Eck criticized the changing of the original text. The ambassadors sent the Confession to all parts of Europe; in 1532 it was signed in Venezuela, where the Augsburg Welsers had a concession from Karl for money loaned.

Augsburg Religious Peace, Diet, 1555, a peace between the emperor and the Protestant princes of Germany. Karl (Charles V) threatened war at Augsburg in 1530 and made the Smalcald War in 1546, held captive the Elector John Frederick of Saxony and the Landgrave Philip of Hessen, and would force the intolerable Augsburg Interim on the helpless Lutherans. The Elector Maurice of Saxony gathered an army to punish the Lutheran city of Magdeburg and then suddenly treacherously turned on the Kaiser at Innsbruck and in 1552 wrung from him the Treaty of Passau, ratified in 1555 by the Augsburg Religious Peace. The princes of the church were to tolerate their Lutheran subjects; the temporal princes were to uphold their own religion in their own territories; if the subjects did not agree, they could emigrate; if a spiritual prince should turn Lutheran, the *reservatum ecclesiasticum* forced him to give up his office. The last provision was the seed of the Thirty Years' War. In 1558 a Venetian traveler reported that only one-tenth of the population of Germany had remained

Catholic; seven tenths had embraced the Lutheran faith and one-tenth other beliefs. And this Peace established the break in the unity of the faith in Germany and accordingly granted religious liberty to the governments. Karl would have none of this and turned the affairs over to Ferdinand, who was forced to yield. Had the Lutherans had stronger leaders, they could have secured more. As it was, their power of expansion was lamed.

Augsburg Diet, 1530. See *Augsburg Confession.*

Augsburg Interim. See *Interim.*

Augsburg Synod. A Lutheran Synod of the Mississippi Valley. The German Augsburg Synod of the Ev. Luth. Church was organized May 5, 1876. It consisted largely of people who did not feel at home among the liberal men of the General Synod. It had congregations in Ohio, Illinois, Pennsylvania, Missouri, Indiana, Iowa, Wisconsin, Michigan, Maryland, Arkansas, and Tennessee. Its organ was *Der Sendbote von Augsburg.* In 1897 the Augsburg Synod united with the Michigan Synod after the latter's withdrawal from the Synodical Conference. But in 1900 the two synods separated again on account of doctrinal differences, and in 1900 the Augsburg Synod joined the General Synod. In 1902 the Augsburg Synod was dissolved; many of its members entered the Ohio Synod.

August, Elector of Saxony. B. 1526; succeeded his brother Maurice in 1553; staunch Lutheran, but, hoodwinked by the Crypto-Calvinists, he deposed the true Lutherans who opposed the Calvinizing *Wittenberg Catechism* and the *Dresden Consensus.* When, however, the *Exegesis Perspicua* appeared in 1574, which actually attacked the Lutheran doctrine of the Lord's Supper, he imprisoned the deceivers and spent 80,000 Taler to bring about the *Book of Concord* of 1580. For the success of this work "Father August" and his godly wife, "Mother Anna," prayed on bended knees. D. 1586.

Augustana Synod. A Lutheran synod, chiefly of Swedish constituency and ancestry, with its strongest membership in the Central Mississippi Valley. It was just before the middle of the last century that immigrants from Sweden began to arrive in America in increasing numbers. In August of the year 1845 a little group of Lutheran Swedes arrived in Burlington, Iowa, after a journey of 3½ months. They settled near Lockridge, Iowa, where cheap land was then still very plentiful. This was the simple beginning of the New Sweden Settlement. In 1847 a young shoemaker arrived from Stockholm, who began to expound the Bible to his countrymen. On New Year's Day, 1848, the people of the settlement organized a Lutheran congregation and called this man, Mr. Hakanson, to be the pastor of their little flock. He served them till 1856, being ordained in 1853. Meanwhile, in 1849, Pastor Lars P. Esbjoern had arrived from Sweden. Even before he visited the colony of New Sweden, he organized Swedish Lutheran congregations in Andover, Moline, and Geneseo, in 1850, and in Galesburg in 1851. The first congregations united with the Synod of Northern Illinois in 1851, and in the same year the first theological student out of their midst was enrolled at Capital University, Columbus, O. It is to the credit of Pastor Esbjoern that he caused the newly formed synod to change a misleading statement in its confession to a correct expression of doctrinal standpoint, so that the Augsburg Confession was declared to be a correct presentation of the chief doctrines of Christianity. The patriarch of the Augustana Synod, Dr. T. N. Hasselquist, came to Galesburg in 1852. He organized the Lutheran Immanuel Church in Chicago in 1855 and in the same year also the congregations in Knoxville and Geneva. The flow of immigrants from Sweden continued in a steady stream, and the first conference of Swedish Lutheran congregations was organized in Moline, Ill., on January 6, 1853. The next year the first support was given to the Illinois State University, a Lutheran institution, at Springfield, Ill., and Pastor Esbjoern was elected professor at this institution in 1857, entering upon his work in 1858. Certain unionistic and rationalistic tendencies having appeared in the Northern Illinois Synod, a conference of delegates of the Swedish Lutheran congregations was held at Chicago, in April, 1860. At a meeting called for that purpose in June, 1860, in the Norwegian Lutheran Church at Jefferson Prairie, near Clinton, Wis., a Scandinavian Evangelical Lutheran Synod was organized, the name adopted being the Augustana Synod. The union between the Norwegians and the Swedes continued till 1870, when it was dissolved at the meeting of the synod in Andover, Ill., the Swedish body retaining the name "Augustana." The Augustana College and Theological Seminary was opened in Chicago, Ill., September 1, 1860. For three years the institution remained at Chicago; but after the resignation of Professor Esbjoern it was moved to Pax-

ton, Ill., where Prof. T. N. Hasselquist became its head. In 1875 the removal to Rock Island took place.

The Augustana Synod has enjoyed a steady growth. The one conference of the early days has grown to more than a dozen, some of them with a strong membership, namely, the Illinois, the Minnesota, the Iowa, the Kansas, the New York, the Nebraska, the Columbia, the California, the Superior, the New England, the Red River Valley, the Canada, and the Texas, together with the mission districts, namely, the Intermountain (Utah and a few missions in Idaho), Montana, and Southeastern (Florida and Alabama). There is also an association of English churches, whose members, however, belong to the respective conferences in which these congregations are located. The synod was associated with the General Council till 1917. There are now about 1,250 congregations, with some 215,000 communicant members and about 300,000 baptized members. There are nine hospitals under the auspices of the Augustana Synod, and the number of charitable institutions of every kind (old people's homes, orphans' homes, deaconess homes, immigrants' homes, etc.) is 28, the inner mission work of the synod thus being carried forward with circumspection and energy. — The foreign mission work of the Augustana Synod is carried on in the Madras Presidency, in Southern India (conjointly with the United Lutheran Church in America), in Porto Rico (with the same arrangement), in Japan, in China, in Africa, in South America, and in the Virgin Islands. — Higher education in the Augustana Synod has received due attention from the first, not only by means of the chief institution, mentioned above, but also by such schools as have been established and maintained partly by the general body, partly by individual conferences. There are 4 full colleges, 8 academies, 8 commercial schools, 8 music schools, 5 art schools, and 2 domestic science schools, located as follows: Gustavus Adolphus College, St. Peter, Minn.; Bethany College, Lindsborg, Kans.; Luther College, Wahoo, Nebr.; Upsala College, East Orange, N. J.; Northwestern College, Fergus Falls, Minn.; Minnesota College, Minneapolis, Minn.; Trinity College, Round Rock, Tex.; North Star College, Warren, Minn. The total number of students in these institutions is approaching the 4,000 mark.

Augustine. One of the greatest of the Latin Church Fathers and one of the outstanding figures of all ages; b. Tagaste, 354; d. at Hippo Regius, 430, both in Africa. His father Patricius, although a member of the council of his home town, was not particularly distinguished for either learning or wealth and remained hostile to the Christian Church all his life. His mother Monica, on the other hand, was a consecrated, self-sacrificing, honorable woman, whose Christian virtues her illustrious son rightly extolled in his writings. Augustine received the rudiments of his education at Tagaste and was there also enrolled as catechumen, even being near baptism. On account of the fine progress which he made in his studies, his father sent him first to Madaura and then to Carthage. At the latter city he was drawn into the moral rottenness of the day, with some degree of sexual excesses, also living in common-law relation with a woman by whom he had a son, Adeodatus, in 372. He studied rhetoric and philosophy and once more showed a strong inclination toward Christianity, but came under Manichean (*q. v.*) influence, holding to their doctrines for nine years, although he did not become a formal convert to the sect. After he had finished his studies, he became a teacher of grammar at Tagaste, returning to Carthage a year later as a teacher of rhetoric. It was in 385 that he was sent to Milan, Italy, as teacher of rhetoric, and this proved to be the turning-point in his career, for here he came under the influence of Ambrose (*q. v.*). At first he was attracted only by the great bishop's eloquence, and for a while Neo-Platonism (*q. v.*) exerted a counter-influence upon him, but finally he was induced to take up the epistles of St. Paul, and the study of Romans wrought his conversion, in the summer of 386. He returned to Africa about two years after his baptism, which took place at Milan in 387. About the year 391 he sold his inheritance at Hippo and was ordained presbyter. He founded a monastery with a clerical school and entered into a controversy with the Manicheans. In 395 he was consecrated as coadjutor to Bishop Valerius of Hippo and very soon succeeded to the office.

For more than thirty years Augustine was the leading theologian and leader of the Church in Africa, his influence at the various synods and councils being decisive. As a defender of the orthodox faith he stands head and shoulders above his contemporaries, although in some points he did not reach the clearness in the doctrine of sin and grace which is found in the later writings of Luther. But he fought the Pelagian heresy (*q. v.*)

consistently, chiefly in the interest of letting the grace of God stand forth in the fulness of its beauty over against man. Among his chief writings are: *De Gratia et Libero Arbitrio* (Of Grace and of Free Will), *De Catechizandis Rudibus* (a treatise on the art of catechizing), *De Doctrina Christiana* (Of the Christian Doctrine), *De Civitate Dei* (Of the City of God), and his *Confessions*.

Augustinian Monks (*Hermits of St. Augustine, Augustinian Friars;* to be distinguished from *Augustinian Canons*, for which see *Canon, Regular*). This order was formed in 1265 by Pope Alexander IV by means of a merger of several small hermit bodies. It was intended as a counterpoise to the growing power of the older mendicant orders (Franciscans and Dominicans) and was linked more closely to the papacy than they. The so-called Augustinian Rule furnished the basis of its rather strict regulations. Soon the hermit character was exchanged for that of mendicancy, and the Augustinians became known as the fourth of the great mendicant orders (see *Mendicant Monks*). The order spread rapidly and in its prime had no less than 2,000 monasteries and 30,000 members. In the fourteenth century a decline in discipline led to reforms, as a result of which part of the order became barefooted monks (*q. v.*). The German "congregation" of the order was divided into four provinces. Into the monastery at Erfurt, in the Saxon province, Martin Luther entered in 1505, tortured himself with rigorous privations of every kind, and went about with a sack as a mendicant, or beggar. The provincial, John von Staupitz, referred him to Christ and encouraged him to study the Scriptures, caused him to be called to the University of Wittenberg, and remained his friend though he himself continued in the Roman Church. So many other Augustinians, however, including Staupitz's successor, accepted Luther's doctrine that the German congregation of the order ceased to exist as early as 1526 and was reestablished, as a province, only in 1895. The Augustinians have been active chiefly as teachers and writers, but also as missionaries. They were the missionary pioneers in the Philippines. In the United States they had 200 members in 1921, their mother house being at Villanova, Pa.

Augustinianism. Augustine was bishop of Hippo, North Africa, and died 430 A. D. Augustinianism is the theological system of Augustine. It involves the following points of doctrine: 1) Infant baptism. Children are by original sin under the power of the devil, from which they are freed by Baptism. 2) Original sin, by which the entire human nature has become physically and morally corrupt. 3) Free will. In man's present depraved state the freedom of the will has been entirely lost; man can will and do only evil. 4) Grace. If man is converted, it is the result of the operation of divine grace. Man can do nothing without grace nor anything against it; it is irresistible. 5) Predestination. Of the corrupt mass of humanity God decreed from eternity to save a few. To those destined for salvation He gives effective means of grace. On the rest merited destruction falls. Christ came into the world and died only for the elect. The Predestinarian teaching of Augustine is in a narrower sense called Augustinianism. Calvin went beyond Augustine by maintaining that the fall of man was itself predestinated by God (supralapsarianism).

Auricular Confession. See *Confession, Auricular.*

Aurifaber (Goldschmid), **Johann**; b. 1519 (?); studied at Wittenberg; Luther's companion; closed his eyes at Eisleben; edited Jena edition of Luther's works, two volumes of Letters, and the Table Talk; d. 1575.

Aurogallus (Goldhahn), **Matthaeus**; b. 1490 in Bohemia; professor of Hebrew in Wittenberg, 1521; his Hebrew Grammar came out in 1525 and 1539; aided Luther in the translation of the Old Testament, especially in the revision of 1540; d. 1543.

Aurora Community. See *Communistic Societies.*

Austin, John. Facts of early life unknown; educated at Cambridge; joined the Roman Church; studied law, became tutor, then devoted himself to literature; d. 1669; wrote: "Blest Be Thy Love, Dear Lord."

Australia, *Missions in.* In 1823 the Society for the Propagation of the Gospel expressed its willingness to assist in establishing a mission in New South Wales, but met with no success. In 1825 the London Missionary Society made an attempt near Lake Macquarie, in the vicinity of Sydney, to win the aborigines for Christ, but also without success. In 1830 the Church Mission Society opened a station at Wellington Bay, some 200 miles from Sydney. The Mission was discontinued in 1842. In 1840 the Gossner Mission began operations at Moreton Bay and at Keppel Bay, but without lasting success. In 1851 the Society for

the Propagation of the Gospel opened stations in South Australia at Povindie, on the Spencer Gulf, with some degree of success. The Moravians began a mission in 1859 in the Wimmera District of Victoria. In the course of the following years, work was taken up by the Anglican Church, the Presbyterians, the *Gesellschaft fuer Innere und Aeussere Mission im Sinne der Lutherischen Kirche* (Neuendettelsau in Germany), the Immanuel Synod of Australia; the Interdenominational Mission Society; the New South Wales Aborigines' Mission; the Ev. Luth. Synod in Australia. Of other non-European peoples there are in Australia: Chinese, Hindus, Japanese, Malays, South Sea Islanders, and others. Mission-work has been carried on among these to some extent by the various religious denominations of Australia, and not without result. Of the excluded Kanakas not a few had become Christians and returned to their native islands as witnesses for Christ. Statistics: Communicant aboriginal membership, scarcely 1,000.

Australia, Ev. Luth. Synod in. The history of Lutheranism in Australia dates back to 1836, when Pastor August Ludwig Kavel, of Klemzig, near Frankfort on the Oder, Prussia, went to London for the purpose of making arrangements for an entire congregation to emigrate to America or Australia. The reason for the contemplated emigration was the manner in which the Prussian Union was being forced on confessional Lutherans. Emigration agents in London persuaded Kavel to take his flock to Australia. The emigrants arrived at Port Adelaide in November, 1838, and settled in South Australia, some twelve miles from Adelaide, and called their settlement Klemzig. Pastors Schuermann and Teichelmann were also early arrivals. In 1839 another colony of from 400 to 500 souls was planted at Hahndorf, and in 1841 Pastor G. D. Fritsche, of Hamburg, founded Bethany and Lobethal. Other congregations were founded in the course of time. As they were filled with great zeal for the true worship of God, it is not surprising to hear that a synod was established soon after the arrival of the first Lutheran emigrants. However, this synod was soon disrupted by doctrinal controversies. Pastor Kavel organized a new synod with chiliastic tendencies (Immanuel Synod), while Pastor Fritsche became the leader of those contending for the truth. Other factions arose, and for many years the Lutheran Church of Australia was torn by the spirit of faction. As early as 1875 members of the Australian Synod came into contact with the Lutheran Church in America. Pastor Ernst Homann, having become acquainted with "Missouri" through *Lehre und Wehre*, sought advice and counsel from Dr. Walther. He soon became an enthusiastic "Missourian" and succeeded in convincing others of the correctness of "Missouri's" position. Soon after his arrival Pastor Fritsche established a theological seminary; but the doctrinal controversies raging in the Church soon caused the closing of the seminary (1855) after it had furnished three ministers to the Church, and again the Australian Church was obliged to look to Germany (Hermannsburg) for its supply of pastors. An academy which had been opened in 1876 as a private school for the training of parish school teachers was later taken over by the synod, but had to be sold in 1881. In this year Pastor Caspar E. Dorsch came over from America as the first emissary from the St. Louis Seminary and took charge of the congregation in Adelaide. Other men followed; and Australian students received their theological training in the seminaries of the Missouri Synod, among them E. Appelt, John Darsow, E. Fischer, John Georg, John Homann, Oscar Mueller, Jr., F. Noack, B. Schwarz, and W. Zschech. Another attempt was made to establish a theological seminary, this time by the churches in Victoria. In 1891 a tract of land was purchased, and suitable buildings for a seminary were erected in Murtoa. This seminary became a bone of contention in the synod. But the difficulties were ironed out by Dr. A. L. Graebner of the Missouri Synod, who, at the request of President Homann, visited the Australian brethren in 1902. This visit proved to be a blessing. Dr. Graebner's brother, Rev. C. F. Graebner, was called to Australia to become the head of the seminary, which was soon afterwards removed to Adelaide. He is assisted by Profs. Wm. Zschech, George Koch, and Martin T. Winkler, all of them graduates of the St. Louis Seminary. The parish-school system, which was maintained from the organization of the synod, suffered greatly during the World War. In 1916 all the schools were closed by order of the government. The ban was not lifted until January, 1925. The German organ of the synod, *Der Lutherische Kirchenbote fuer Australien*, was also suppressed during the World War. The English organ, *The Australian Lutheran*, has been published since 1913. The Rev. Theodore Nickel, D. D., a graduate of St. Louis, was president of the Synod 1903 to 1923, when he removed to Ger-

many (becoming the president of the Saxon Free Church). The synod conducts a mission among the natives in South Australia, for which the Missouri Synod furnished the first missionary, Pastor C. A. Wiebusch, who labored at Koonibba, Denial Bay, from 1901 to 1916. He was succeeded by Rev. E. Appelt in 1917 and by Rev. C. Hoff in 1921. The Australian Synod also supports the work of the Missouri Synod in India and China. The Ev. Luth. Synod in Australia in 1924 consisted of five Districts: New South Wales (12 congregations), Eastern (30), South Australia (28), Queensland (16), and New Zealand (4). It numbered 58 pastors, 144 congregations, 11,228 communicants, 18,005 souls.

Australia, *Lutherans in.* Besides the Ev. Luth. Synod in Australia (*q. v.*) there are a number of other Lutheran bodies, some of them dating back to the early days of German immigration. J. N. Lenker, in 1893, mentioned: 1. The Ev. Luth. General Synod, with its three district synods: a. The Victoria Synod (10 pastors), founded by Pastor Matthias Goethe, who served the congregation at Melbourne 1853 to 1867; b. the Immanuel Synod of South Australia (7 pastors); c. the Queensland Synod (10 pastors); its organ was *Der Australische Christenbote fuer die Ev.-Luth. Kirche in Australien.* The General Synod received its pastors from the Basle Missionary Institute. 2. The Ev. Luth. Immanuel Synod (10 pastors), founded by Pastor Aug. Ludwig Kavel. It received its pastors from Neuendettelsau, conducted a mission among the natives in South Australia and Queensland, and took a great interest in Jewish missions. Its organ was the *Deutsche Kirchen- und Missionszeitung fuer die Ev.-Luth. Kirche Australiens.* 3. The United German and Scandinavian Lutheran Synod in Queensland (10 pastors, 4 of them Scandinavians). This synod maintained a mission among the natives in Queensland. In 1920 we find that the Ev. Luth. Immanuel Synod had united with the German-Scandinavian Synod of Queensland to form a Church Union, which drew its supply of pastors from Neuendettelsau and Hermannsburg. Again this combined body merged with the General Synod on March 8, 1921, at Ebenezer, South Australia, forming the United Ev. Luth. Church in Australia. For its doctrinal basis the new body accepted the "Concordia Book" of 1580. At the time of the merger it numbered 64 pastors and about 12,000 confirmed members. The two church-papers, the *Pilgrim* and the *Church and Mission News,* are to be consolidated. The new synod at once established a seminary at Tanaunia, South Australia, with six students. A college has been temporarily located at Point Pass, South Australia. One of the reasons for the Australian merger was the situation in the field of their foreign missions, which had been supported by the Immanuel Synod together with the Iowa Synod in the United States through the Neuendettelsau Mission Society in German New Guinea. After the World War this territory had come under the mandate of the Australian government, which was to dispose of the German mission there. Since it would not hand the mission over to a church outside of Australia, the above-mentioned synods formed a merger strong enough to handle the matter in question. In this they had the support of the Iowa Synod, which sent its president, Dr. Fr. Richter, to advise with the Australian Lutherans. As a result the New Guinea mission is now conducted by the United Ev. Luth. Church in Australia in conjunction with the Iowa Synod. The United Danish Lutheran Church in the United States had two pastors in Australia. In 1908 the Ev. Luth. Synod in South Australia, consisting of 3 pastors and 11 congregations, made application to be received into the Joint Synod of Ohio. President Heidenreich of the Australian District attended the convention of the Joint Synod of Ohio in 1914. The District in 1922 numbered 5 pastors, 23 congregations, and 1,413 communicants.

Austria. Since the World War the Republic of Austria, with an area of about 32,000 sq. mi., slightly less than that of the State of Maine, with Upper and Lower Austria, Styria, Salzburg, Carinthia, Tyrol, and Vorarlberg. The territory included in this country was originally Christianized at the time of Charlemagne, who defeated the Avari and placed their land in charge of a margrave, calling it the Ostmark. The name Austria was first officially given in 996, and the main object of this territory was to act as a buffer country against the barbarians of the Hungarian plains. The Benedictines, who were chiefly instrumental in evangelizing the country, founded elaborate monasteries and established the Christian Church (Catholicism). Between 1483 and 1804 Austria, under the Hapsburgs, was most intimately concerned in all the fortunes of the German Empire. Maximilian I really established the empire and incidentally fixed its relation to the Pope, especially by uniting Spain and the Netherlands under his dominion, so that his son Philip became

one of the most powerful Catholic monarchs the world has ever seen. At the time of Charles V the Reformation gained a foothold in Austria, and its influence became a very strong factor, in spite of the efforts of the Catholic hierarchy, until the Counter-Reformation (*q. v.*), when 450 families of Protestant ministers were driven out of the country. It seems that about two-thirds of the inhabitants had become friends of the evangelical truth. But the cause of Protestantism received a severe setback by the Edict of Restitution of Ferdinand II, in 1629, so that the Evangelical congregations had to fight for their very existence. So severe did the persecutions of the Protestants become that large areas of the country were almost depopulated by the zealotism of their rulers, as in the case of the Salzburgers. (See *Salzburgers.*) Since the beginning of the eighteenth century, Protestantism has existed within the area of Austria with varying fortunes. The greatest victory for the hierarchy was the Concordat of 1855, which practically made the Pope the ruler of the country. But six years later the Evangelicals again won a pronounced success, and the Patent guaranteeing them religious liberty and ecclesiastical independence was followed by the recall of the Concordat, in 1870. The situation has not been materially changed by the World War, and the Evangelical Church enjoys a nominal equality, its chief difficulty being the establishment of religious schools.

The Catholic Church is both numerically and politically by far the strongest church-body in the Republic of Austria. There are, according to last reports, two archbishoprics and a corresponding number of episcopal sees in the country. Of its population, which numbers somewhat more than six millions, about four-fifths is Roman Catholic. It has countless Roman Catholic societies, institutions, and foundations. In almost every parish there are brotherhoods and societies for prayer, associations of both sexes and of all ages, societies of priests, congregations of Mary, Franciscan Tertiaries, and the Society of the Holy Family. Children and the youth are cared for in protectories and kindergartens, orphan asylums, refectories, boarding-schools, refuges, training-schools for apprentices, and the like.

The Protestant, or Evangelical, churches of Austria are not strong at present, the total number of their adherents being about 250,000. The movement away from Rome has gained some force in the German sections of Steiermark. Among the institutions of the inner mission of the Evangelical Church the Deaconess Mother House of Gallneukirchen is important, since it has now been established for more than fifty years. There is another Deaconess Mother House at Graz, and the number of orphanages, refuges, and asylums has increased during the last few years.

Other church organizations that have some adherents in Austria are the Greek Catholics, the Armenians, the Old Catholics, the Anglicans, and the Mennonites. The Jews are strong in Lower Austria, and there are some followers of Islam in Vienna and in Styria. Some work has been done in recent years by English and American denominations, but they have been regarded as undenominational before the law and are allowed to worship only in private.

Authenticity. As applied to the books of the Bible, the attribute which places their alleged authorship or divine source beyond question, so that they may be accepted as genuinely Biblical.

Auto da Fe' (Portuguese: "act of faith"). The public ceremony attending the sentence and execution of persons condemned by the Inquisition, especially in Spain and Portugal and their colonies. These spectacles, which were treated as festive occasions, were usually held on national holidays, at coronations, etc. The condemned were led in solemn procession, preceded by Dominican monks carrying the banners of the Inquisition. A sermon was preached, the sentences were read, and the victims were delivered to the secular authorities, some to do public penance, others (who had recanted) to be strangled and burned, and the recalcitrant to be burned alive. The most famous *auto da fé* was held in Madrid, in 1680. From 1481 to 1808 32,000 persons were burned by the Inquisition.

Ave Maria (Hail Mary.) The favorite prayer among Roman Catholics, reading as follows: "Hail, Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb. Holy Mary, mother of God, pray for us sinners now and in the hour of our death." The first two sentences are taken from Luke 1, 28 and 42; the third was added in the 15th century. The prayer first appeared in its present form about 1514, and Pius V (1568) ordered its daily use. The salutation contained in the first two sentences became a customary addition to the Lord's Prayer some centuries before the Reformation. As a salutation it was accompanied with genuflections and prostra-

tions. St. Margaret (d. 1292) repeated it a thousand times some days with prostrations. The Ave Maria is still coupled with the Lord's Prayer by Romanists, and it constitutes the main part of the rosary (*q. v.*).

Averroes (corruption of Ibn Rushd), Arabic philosopher; b. 1126, Cordova; d. 1198, Morocco. Commentator of Aristotle; much read by Christian Schoolmen. Held principle of twofold truth, religious and philosophical, each having own sphere.

Avesta. See *Zend-Avesta.*

Avignon and the *"Babylonian Captivity."* The city is the capital of the Department of Vaucluse, in Southern France, about 50 miles north of Marseilles. It became the home of certain Popes between 1309 and 1377, namely, of Clement V, John XXII, Benedict XII, Clement VI, Innocent VI, Urban V, and Gregory XI. During this so-called Babylonian Captivity, when antipopes held the throne at Rome, Avignon was a gay and corrupt city. The antipopes Clement VII and Benedict XIII continued to reside there, the latter till 1408, when he fled to Aragon. It is not a flattering chapter in the history of the papacy.

Awakening, Great. See *Great Awakening.*

Awakening of Confessional Lutheranism. A designation applied to two well-defined movements of the nineteenth century. The one had its center in Germany and amounted to a reaction to the order creating the Evangelical Church of Prussia (a union of Reformed and Lutheran bodies) with its attendant violation of men's consciences. It was chiefly due to the arousing of the spirits and a searching of minds that Breslau became the center of a reaction which intended to restore a Lutheran consciousness based upon confessionalism. Subsequently a number of free churches (*q. v.*) were formed in various parts of Germany, and the movement has received some measure of impetus on account of the consequences of the World War. A similar movement swept through the Lutheran Church of America in consequence of the determined stand taken by men like Walther, Wyneken, and others, in sounding the tocsin of true Lutheranism in our country. The attitude of these men influenced large circles not immediately and organically connected with their own organization; and whereas, before this time, a large part of the Lutheran Church in the Eastern States had become strongly rationalistic, a new wave of confessionalism swept over the country, affecting even such bodies as had grown decidedly indifferent with regard to an unequivocal defense of the Bible truth as found in the Confessions of the Lutheran Church. The movement has not yet spent its force, but may be expected to yield further results.

Axenfeld, Karl. Theologian; former director of Berlin Missionary Society; called as General Superintendent, Berlin, 1921.

B

Babel und Bibel. See *Delitzsch, Friedrich.*

Babists. Mohammedan sect, founded in Persia by Ali Mohammed, who in 1844 rose as reformer of Islam and proclaimed himself Bab (Ar. and Pers., "gate"). Attacking the Persian state religion, he was imprisoned and executed in 1850. When some of his followers attempted to assassinate the Shah, persecutions became more severe, and many of the sect fled to Bagdad. From there the Turkish government removed them to Adrianople. Ali had appointed Mirza Yahya his successor, but in Adrianople Yahya's half-brother, who assumed the title Bahaullah ("splendor of God"), rose in opposition and proclaimed himself "Him whom God should manifest." The resulting hostilities forced the Turkish government in 1868 to separate the two leaders. The Babists (Yahya and followers) were exiled to Cyprus. Bahaullah and his adherents, the Bahais or Bahaites, were removed to Acre. While the Babists decreased rapidly, the Bahaites grew in importance. For the subsequent history of the latter see *Bahais.*

Bach, Johann Sebastian, *and sons.* The genealogy of the Bach family, which, during two centuries, supplied the world with a number of most illustrious musicians and composers, has been traced to Hans Bach, who was born about 1561 at a little town near Gotha. The musical tendencies appearing in the family of this man culminated, a century later, in Johann Sebastian, the most famous of the family and one of the greatest musicians of all times. He was born at Eisenach in 1685 and took his first lessons on the violin from his father. His genius developed very early, his ability on the clavichord leading to harsh treat-

ment on the part of his older brother Johann Christoph. Later he was a chorister at Lueneburg, where he made good use of his time, studying violin, clavichord, and organ, and perfecting himself in the art of composition. In 1703 he became violinist in the Weimar court orchestra, the following year organist at Arnstadt, whence, in the next year, he walked to Luebeck to make the acquaintance of Buxtehude. In 1708 he became court organist at Weimar and in 1714 *Konzertmeister*, in 1723 *Cantor* at the *Thomasschule* in Leipzig and also organist and director of music at the two principal churches, the *Thomaskirche* and the *Nikolaikirche*. Here he composed most of his religious music, in which the acuteness of his intellect and the sincerity and intenseness of his religious convictions combined in producing masterpieces which in more than one respect have not yet been surpassed. His compositions show a fusion of two eras: the polyphonic contrapuntal and the harmonic tonal, brought out with all the originality and fecundity of thematic invention; his style, elevated and sustained; his momentum carries the theme forward in a triumphant march. Among his best-known compositions are the *Matthaeus-Passion*, the *Johannes-Passion*, and the *Christmas Oratorio*. He died in 1750. — The genius of Bach appeared in his sons. The eldest son was Wilhelm Friedemann, organist first at Dresden, afterward at Halle, the most clever musician of Germany after his father. The third son of Bach was Karl Philipp Emanuel, who was chamber-musician to Frederick the Great and later church director of music at Hamburg. The ninth son of Bach was Johann Christoph Friedrich, who held the position of Kapellmeister at Bueckeburg. The youngest surviving son was Johann Christian, who held positions in Milan and then at London. A grandson of Bach, Wilhelm Friedrich Ernst, was his last male descendant, who, in the last years of his life, was pianist to Queen Louise of Prussia.

Bachman, John, D. D.; 1790—1874; b. Rhinebeck, N. Y.; 56 years pastor in Charleston, S. C.; helped found General Synod, General Synod in the South, and Newberry College; distinguished naturalist.

Bachmann, Johannes F. J.; b. 1832; professor and university preacher at Rostock; pupil of Hengstenberg; wrote Life of Hengstenberg and *Commentary on Judges;* d. 1888.

Bachmann, Philip; b. 1864, Geislingen; educated at Erlangen and Muenchen; since 1902 Professor of Systematic Theology at Erlangen; collaborator on Th. Zahn's New Testament Commentary.

Backhaus, J. L.; b. in Amsterdam, Holland, August 1, 1842; educated at Teachers' Seminary, Fort Wayne, Ind.; professor of Teachers' Seminary, Addison, Ill., 1884; resigned, 1895; d. March 11, 1919.

Backslide. The falling away in religion; apostasy. Acts 21, 21; 2 Thess. 2, 3; 1 Tim. 4, 1. It must be distinguished from hypocrisy, as it may exist in spite of good intentions, while hypocrisy is intentional fraud. According to the Scriptures, backsliding is caused by cares of the world, evil company, and pride. It is manifested by indifference to prayer and to the means of grace, sometimes by gross immorality. Notable instances are Saul, Judas, and Demas.

Bacon, Francis, English statesman and philosopher; b. 1561, London; d. 1626, near London. Entered Parliament, became Lord Chancellor, raised to peerage. Charged with taking bribes, found guilty. Paved way for modern philosophy by criticizing scholastics for neglect of natural sciences and advocating inductive (empirical) method. In *Novum Organum* separated spheres of faith (theology) and knowledge (philosophy). Revelation sole source of faith. Experience source of knowledge.

Bacon, Roger, 1214—1294, perhaps the most learned man of the Middle Ages, *Doctor Mirabilis* or *Profundus;* of Oxford. Opposing Scholasticism, he insisted on the supreme authority of the Scriptures in theology, the right of the laity to the Bible, and the importance of its study in the original languages and fearlessly castigated the corruption of the priests and monks. His knowledge of physics, chemistry, and astronomy, gained by researches and experiments, placed him far ahead of his times. He did not escape the charge of sorcery and heresy; his order, the Franciscans, at one time forbade his lectures and twice had him imprisoned, for ten and fourteen years, respectively.

Bading, Johann; b. 1824, Rixdorf, near Berlin. Studied in Gossner's school for African Missions, 1846; in Hermannsburg, 1848. Deciding to go to America, he went to Barmen, 1852; was sent to Wisconsin by the Langenberg Society, 1853. Held pastorates at Calumet, Theresa, Watertown, Milwaukee (St. John's), Wis. His energy made him a leader from the beginning. Was most active in redeeming Wisconsin Synod for sound Lutheranism. Chiefly instrumental in locat-

ing Northwestern College at Watertown rather than in Milwaukee. President of Wisconsin Synod, 1860—1889, excepting 1864—67. Journeyed through Germany and Russia raising funds to finance Northwestern, 1863—64. Though closely related to German missionary societies, he did not hesitate to sever connections with them when it became necessary, forfeiting the fruits of his collection tour. Was one of chief negotiators with Missouri in forming the Synodical Conference, 1872, of which he was president 1882—1912. Resigned pastorate, 1908, but remained assistant until his death (1913). President of board of trustees of Northwestern, 1865—1912.

Bahais, or **Bahaites,** adherents of Bahaism, a movement which developed from Babism, an offshoot of Shiite Mohammedanism. The founder is Baha-ullah, b. 1817, Teheran, Persia, for whose earlier history and the preceding Babist movement see *Babists.* The headquarters of the cult, which gained members in Persia, Egypt, Syria, and America, is Acre, to which Baha-ullah was exiled by the Turks and where he died, 1892, at age of 75. He had two wives and a concubine, and after his death his sons quarreled regarding the succession. — Abbas Effendi drew the greater number of Bahais with him and assumed the title Abdul Baha, "Servant of Baha." He visited America, 1912, and died 1921. No successor was chosen.

Bahaism aims to establish a spiritual unity of mankind and international peace through the unification of all religions of the world into one superior religion. Baha-ullah is worshiped as divine. There are 100,000 to 200,000 Bahais in Persia and 15,000 in other countries. The 1916 census reports 57 organizations and 2,884 members in the United States. A large temple, called Mashrak-el-Azkar ("The Dawning Point of Praise"), is being built in Wilmette, near Chicago. American periodicals: *Star of the West,* Chicago; *Reality,* New York; *Teaching Bulletin,* Washington, D. C.

Baha-ullah. See *Babists.*

Bahrdt, Karl Friedrich; b. 1741, d. 1792; one of the most infamous characters of vulgar rationalism; professor at various universities; died as innkeeper near Halle; his life a terrible indictment of Rationalism.

Baier, Johann Wilhelm; b. 1647; professor at Jena, rector of the University of Halle, general superintendent, court preacher, and city pastor at Weimar; d. there 1695. His chief work is *Compendium Theologiae Positivae,* which shows the great influence Johann Musaeus, his teacher and father-in-law, had upon him (synergism). This work passed through many editions, latest by Dr. Walther, St. Louis, Mo., 1879, with a rich collection of extracts from earlier Lutheran theologians.

Baierlein, Edward R.; b. April 24, 1819; d. October 12, 1901, in Germany. Lutheran missionary among the Chippewa Indians near Frankenmuth, Mich. (Station Bethany, St. Louis, Mich.), 1847 to 1853; missionary to India in service of the Lutheran Leipzig Mission until 1886. Returned to Germany and engaged in literary work.

Baker, Henry Williams, 1821 to 1877; educated at Cambridge; took holy orders in 1844; vicar of Monkland from 1851 till his death; fine contributions to hymnody, among them "The King of Love My Shepherd Is."

Bakewell, John, 1721—1819, ardent evangelist in Methodist circles; conducted for some years the Greenwich Royal Park Academy; author of a few hymns, the best-known being "Hail, Thou Once Despisèd Jesus."

Balduin, Friedrich; b. 1575; d. 1627; poet laureate 1597; 1601, member of the philosophical faculty at Wittenberg; 1602, preacher at Freiberg; 1603, superintendent at Oelsnitz; 1604, professor of theology at Wittenberg; 1607, also superintendent. Among his numerous books is a Latin commentary on all the Epistles of St. Paul, a classical work in Lutheran exegetical literature. His *Tractatus de Casibus Conscientiae* was published after his death.

Ballou, Hosea. See *Universalists.*

Baltic States. See *Esthonia, Latvia, Lithuania.*

Banns. See *Betrothal.*

Baptism. The Sacrament of Baptism is the institution of Christ which consists in the act of applying water to a person in the name of the Triune God, who in and by such act efficaciously offers the gifts of His grace and operates toward their acceptance, as in infants, or toward perseverance in, and greater assurance of, the possession of these gifts, as in adults who have previously been regenerated by the Spirit through the Word of God. — By the solemn charge recorded Matt. 28, 18—20, Baptism was, by divine authority, ordained as a permanent institution, whereby, to the end of time and among all nations, men should be made or confirmed disciples of

Christ, members of His Church, enjoying His gracious and mighty presence unto the end of the world.

The visible element in the Sacrament is water, 1 Pet. 3, 20 f. But the sacred act which constitutes sacramental Baptism comprises more than a mere application of water; it is a "washing of water with word," Eph. 5, 26 (literal translation). By the word of divine institution this water is constituted a Sacrament, a means whereby men are made disciples of Christ, sanctified and cleansed by Him who has redeemed them, giving Himself as a ransom for all. Matt. 28, 19; Eph. 5, 25 f. By it we are sanctified, entering into a holy relation to, and union with, that God who has revealed Himself as the Triune God, the God of our salvation. Where this word is discarded, there is no Sacrament. And the *word* is what the sounds of characters *say*. Hence all Unitarians, though they use the sounds of the words of institution, have no valid Baptism, since, having discarded the true meaning of the words of institution, they do not *say* what Christ *said* when He ordained, and would have us say when we administer, the Sacrament. — In Christ God has reconciled the world unto Himself and by His ambassadors invites us to be reconciled to God. This application of the benefit of Christ's expiatory sacrifice to the individual sinner is effected by Baptism, whereby peace is reestablished between the sinner and God, a compact, or covenant, of grace. Mark (16, 15 f.) explicitly records the promise: "He that believeth and is baptized shall be saved," and this itself is a divine assurance of salvation to all believers. But being, as it is in Christ's commission to His Church, bound up with the ordinance of Baptism, it is assurance made doubly sure to those to whom this Sacrament is administered, that, believing, they shall be saved. Baptism is thus of the nature of a seal. Baptism, though its material element be water only, is a pledge of divine assurance that the covenant of grace established under the washing of water in conjunction with the word is a true and valid covenant, and that forgiveness of sins, life, and salvation, promised and conveyed under such seal, is actually, reliably, and securely conferred upon him who holds and claims it by virtue of the act and covenant so sealed by divine ordinance and authority. — Hence, too, the validity of the Sacrament does not depend on either the faith or the unbelief of the person by whom it is administered. It is a pledge of God's faithful performance of His promise, not a pledge of the minister's faith. For the same reason also the faith of the recipient contributes nothing toward the validity or efficacy of Baptism. Faith is the acceptance of what God gives and itself is a gift of God. — Baptism is the washing of regeneration, and regeneration is essentially the bestowal of faith. By this means God engenders faith, as in the hearts of infants, who are thereby made children of God by faith in Christ Jesus (Gal. 3, 26 f.); or, where faith has already been engendered by the Word of the Gospel, it is, by this seal of God's covenant with the believer, strengthened and confirmed. By Baptism we are saved, 1 Pet. 3, 21, and salvation is in no wise of ourselves, but solely and wholly the work and gift of God, by whose grace we are saved. — Is this regeneration effected in every person baptized? Here we must make a distinction between adults and children. In the case of every child properly baptized this regeneration takes place. Every child that is baptized is begotten anew of water and of the Spirit, is placed in covenant relation with God, and is made a child of God and an heir of His heavenly kingdom. All this, and whatever else the Spirit may do for the child, is done in the case of every child properly baptized. In the case of an adult, regeneration has already taken place; that is, the person has already repented and already believes, otherwise he would not be a fit subject for Baptism; first there must be proof of repentance and faith. When an unworthy person, a hypocrite, has been baptized, he has not been regenerated. Yet if a man had been baptized in unbelief, but afterwards repented and believed, all the assurance of the grace and peace of God given by the Sacrament and all the blessings intended for God's children by such means, would be his, since he has now accepted in faith what God had earnestly offered in Baptism, an offer which had never been revoked or withdrawn. In like manner those who have fallen from baptismal grace should know that God's promises remain unshaken. 1 Sam. 15, 29.

Infant Baptism. There is universal sin, universal need of salvation, under the Old Testament and under the New. Accordingly, when God would make a covenant with His people through Abraham, "the father of the faithful," He caused Abraham to receive the seal of that covenant — Circumcision. The rule was that people were to be brought into the covenant in infancy, at the age of eight days. Gen. 17, 12; Lev. 12, 3. If adults and infants in the Old Testament

needed to be brought into the covenant, they need the same relationship with God now. In Col. 2, 11 St. Paul speaks of a circumcision made without hands, and in the next verse we learn that he is speaking of Baptism. He tells the Ephesians (2, 3) that they were by nature the children of wrath. Now, that which brings down the wrath of God is sin; and being "by nature the children of wrath" is but a synonymous expression for "by nature sinners." The psalmist (51, 5) has this confession to make: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The very conception of the child, then, is in sin. This cannot be otherwise according to the law of heredity set forth by Christ: "That which is born of the flesh is flesh." John 3, 6. The offspring of sinners can be nothing but sinners. Being by nature sinners, infants as well as adults need to be baptized. Accordingly, Christ gave the command to make disciples of all nations by baptizing them in the name of the Triune God and teaching them to obey His commandments. Matt. 28, 18, *R. V.* Now, to baptize the nations we must baptize all, infants as well as adults. Compare also Acts 2, 38. 39; 16, 15. 33; 18, 8; 1 Cor. 1, 16, for the apostolic practise. In all these cases the children were certainly included. From the apostolic age to the rise of Anabaptism in the sixteenth century the doctrine of infant baptism was undisputed.

Immersion. In the Church, from the time of Moses to Christ, the baptisms, or washings, were both evangelical and typical. That they were typical is evident from the whole tenor of Scripture concerning the ancient ordinances and from the 9th chapter of Hebrews. Their typical character has a bearing upon the character and form of their fulfilment and enables us to comprehend them. The mode of administering the water of separation was sprinkling. Num. 19, 17. 18; cf. Heb. 9, 19 and 1 Cor. 10, 1—6. The word *βαπτίζειν* (*baptizein*) had its established usage in that age. It occurs, in the verb and its derivation, 122 times in the New Testament and in every case refers to a ritual or religious act, not to dipping. Besides, the derivative nouns do not occur in secular Greek. "It is therefore an exegetical outrage to force upon these words a meaning construed from their remote etymology, as from the root *βαφ*, or taken from the classical secular authors." (A. L. Graebner.) Cf. also Mark 7, 4 and Luke 11, 38. Not a single case can be quoted where, in apostolic days, Christian baptism was administered by immersion. On the other hand, there are instances recorded where immersion was excluded by the circumstances of the case or by the terms of the narrative. Thus in the very first case recorded, when the three thousand were baptized in one day, the Day of Pentecost, at Jerusalem, where was the river or pool in the city or its environments in which three thousand men, women, and children might have been immersed? The eunuch (Acts 8) was on his way through a desert country, where water was, and is to this day, scanty, the watercourses being few and low in their beds. That Philip and the eunuch "went down into the water" and, after the baptism, "came up out of the water" is so far from establishing an instance of baptism by immersion that it rather describes the simplest way in which the two might get into position to permit Philip to lift water with his hand even from a low and shallow brook or pool and pour it upon the eunuch's head. This would hold good even if in this case immersion had not, because of the scantiness of water, been impossible, but also if the "water" had been the Mediterranean, with volume enough to drown an army. "While there is not one instance of baptism in the time of Christ and His apostles, the baptism of John not excepted, recorded in such a way that immersion must be assumed, we have the records of various instances in which immersion cannot reasonably be assumed, and it is probable that baptism by immersion was never practised in apostolic days." (A. L. Graebner.) — In the patristic age of the Church those teachers who were most loyal to the truth maintained the correctness of the proposition that mode is not essential to a sacrament. There is nothing extant, dated in the first century, which gives any account of the mode of baptism. The most credible date of the *Teachings of the Twelve Apostles* is A. D. 120. According to it the mode seems to have been pouring. Nevertheless, it is held by historians that immersion wholly in water was the prevailing mode in the first century. — Cyprian says in his *Epistle* (69, 12) concerning the baptism of the sick: "Baptism by sprinkling is pure, ... is of the Lord's faithfulness made sufficient." Again, he says of the *baptismus clinicorum* (of invalids): "I would use so much modesty and humility as not to prescribe so positively, but that every one should enjoy the freedom of his own thought and do as he thinks best." Again: "I do, however, according to my mean capacity, judge thus: that the divine favors can in no wise be muti-

lated or abridged [by sprinkling] so that anything less than the whole of them is conveyed." Again: "The water of aspersion is purification. From this it appears that sprinkling is sufficient." From these quotations it is certain that Cyprian did not hold that any particular mode was necessary for the validity of baptism. Walfridius Strabo says that Laurentius, the martyr, A. D. 250, baptized, with a pitcher of water, one of his executioners who became converted. Mention is often made of submerging the head without any mention of the whole body. Augustine said: "After you have professed your belief, three times did we submerge your heads in the sacred fountain." And Jerome: "He will immerse the head three times in the washing." From the third century dates the well-known picture in the catacombs which represents John the Baptist baptizing Jesus by pouring, thus indicating that the mode of baptism originally was by pouring or sprinkling. Gennadius, in the fifth century, speaks of baptism as being administered in the French churches either by immersion or sprinkling. Pope Stephen II, A. D. 754, says that if baptism is done by pouring water on the head in the name of the Trinity, it is valid and effective. The baptisteries were properly buildings adjacent to the churches, in which the catechumens were instructed, and were a sort of cisterns into which water was let at the time of the baptism and in which the candidates were baptized by immersion." (Mosheim.) "After the model of the Roman baths they were built in the shape of a rotunda; the baptismal basin stood in the middle and was surrounded by a colonnade. Frequently a large antechamber was provided, in which the catechumens were wont to receive religious instruction. When infant baptism became general, separate baptisteries were no longer necessary, and instead of them stone fonts were placed in the churches (towards the north, at the principal entrance)." (Kurtz, *Church History*, Vol. I, p. 237). — Baptism was performed by immersion and also by sprinkling throughout the Middle Ages, but it appears that sprinkling was the most prevalent mode. Bonaventura says: "The way of affusion in baptism was probably used by the apostles." "The Synod of Angers, 1275, held that the general custom of the Church was to dip or pour the water three times on the candidate." From all this we conclude that the Christian Church rarely, if ever, lost sight of, or violated, the principle that mode is not essential to the validity of Baptism.

Baptism, *Liturgical.* The ritual of Baptism, as developed to the time of Gregory the Great, remained practically unchanged throughout the Middle Ages. According to the *Agenda Moguntinensis* of 1513 the following parts belonged to the Order of Baptizing Children (*Ordo ad baptizandum pueros*): I. Introduction (at the doors of the church): Inquiry after name, Sign of Cross and Prayer, Tasting of Salt, and Greeting of Peace with Prayer, Great Exorcism, the Lesson, the Lord's Prayer with Ave Maria and Apostolic Creed, Ephphatha Ceremony, Entrance into Church; II. Rite of Baptism: Renunciation, the Creed, Anointing (on the breast, between the shoulder-blades, in the form of a cross), Admonition to Sponsors, the Act of Baptism (performed with child's head pointing to east, north, and south, respectively, at the three infusions), Prayer of Thanksgiving, Clothing in Chrisom, or White Robe. Other ceremonies prescribed by some church orders were the Kiss of Brotherhood or Peace, the Placing of a lighted Taper into the Hand of the Child, and others. The ceremonies of the two exorcisms, the *gustus salis* (placing a little salt in the mouth or on the tongue of the child), and the act of anointing were those whose significance was emphasized so strongly as to cause these ceremonies to obscure the rite of baptism itself. In spite of this fact, however, Luther retained the ceremonies in his first compilation of the Order of Baptism, since they were not essentially wrong or to be condemned. His first attempt in this line was his *Taufbuechlein verdeutscht* of 1523. It was in substance nothing but a translation of the liturgy of Baptism as then in use in Wittenberg. It contained the Small Exorcism, Signum Crucis with Prayers, the Tasting of Salt with the "Flood" Prayer, the Great Exorcism with Prayer and Greeting of Peace, Lesson (Mark 10), the Lord's Prayer, the Ephphatha Ceremony, Ingression; Renunciation, Creed, Act of Baptism, Anointing (cross on head only), Clothing with Chrisom, Placing of Taper in Hands of Child. After Luther had issued a second order or outline of a liturgy for baptism, omitting some of the ceremonies upon which the papists had laid so much stress, he came out in 1526 with an order which discarded all the usages which were in any way connected with superstition. But he retained the division into two parts. Most of the Lutheran church orders adopted the form of 1526, many of them, however, preferring to omit the exsufflation (the same as the

Small Exorcism above), the signation, and the exorcism. They all agree in retaining the division of the act into two parts, and the most prominent church orders have the admonition to the sponsors at the end, since it is not an integral part of the ceremony. The questions are usually addressed to the child, the sponsors being expressly asked to answer in the name of the infant. The tendency in our days is toward abbreviation of the liturgy, but it is to be hoped that the prayers and the lessons will be retained, with the introduction, and that the division into parts will be carefully observed.

Baptism, *Roman Catholic Doctrine.* The Roman Church teaches that Baptism indeed remits all sin, both original and actual, of which the recipient stands guilty at the moment of baptism, including the deserved punishment. It denies, however, that through repentance and faith the efficacy of baptismal grace is continued and renewed for sins committed after Baptism. Titus 3, 5—7; 2 Tim. 2, 13; Gal. 3, 24—27. For the removal of these sins it demands submission to the so-called Sacrament of Penance (*q. v.*) with its works of satisfaction. Rome further denies that infants themselves have the faith required in baptism and teaches that they believe through the faith of their parents or of the whole Church (*Catechismus Romanus*, II, 2. 32), a vicarious arrangement of which the Scripture knows nothing. Nor is there any Scriptural warrant for the fantastic doctrine that Baptism imprints an indelible mark (see *Character Indelebilis*), which makes the recipient capable of receiving the other sacraments and subjects him of right, even though "heretically" baptized, to the canon law and the Pope. — Among the ceremonies of Roman baptism are the following: The priest breathes on the candidate and exorcises the devil; puts salt in his mouth; anoints his ears and nostrils with spittle, his breast and back with oil, and the crown of his head with chrism (see *Oil, Holy*); finally he places a lighted candle in his hand. (Regarding unbaptized infants see *Limbo;* see also *Opus Operatum.*)

Baptists. 1) *General Statement.* The origin of the Baptist bodies must be traced to the radical pseudoreformers who since 1521 opposed Luther in his effort of reestablishing the Church upon the sound principles of God's pure Word. They boldly styled themselves "celestial prophets," boasted of special revelations, rejected pedobaptism, and centered their reforms in the attempt to abolish the existing governments and to replace them by communistic organizations. Expelled from Wittenberg in 1521, they rapidly spread through Germany, sowing the seed of discontent and inciting the peasants to a war of rebellion in 1524. This was cruelly suppressed, and Muentzer, one of the "celestial prophets," was put to death in 1525. In 1533 the city of Muenster, in Westphalia, became the center of Anabaptist propaganda. Under the leadership of Knipperdolling, John Matthiesen, and John of Leyden they proclaimed the dawn of the millennial reign, abrogated the existing form of government, expelled all "unbelievers," and instituted a reign of terror and licentiousness (communism and polygamy). In 1535 the city was captured by the united efforts of Protestants and Catholics, and its leaders were beheaded. In spite of persistent persecution the movement spread, most of the Anabaptists (Rebaptizers, so called because they insisted upon the rebaptizing of their members) seeking refuge in Holland. There the party was reorganized, in 1536, by Menno Simons, a former Roman Catholic priest, after whom his followers were called Mennonites. From the Low Countries, Anabaptism passed over into England, where, already in 1534, small groups of Anabaptists had appeared, meeting with violent opposition, so that the movement could gain no foothold. Nevertheless, Anabaptist principles remained current in England. In Amsterdam Thomas Helwys and John Morton, in 1609, joined a band of Separatist (English) refugees, under the leadership of John Smith, who had accepted Anabaptist views. Returning to London, in 1611, to propagate their tenets, they found a ready response. In 1616 Henry Jacob, who had been pastor of an exiled congregation of English Dissenters at Middleburg, Zeeland, established himself in London and organized a church at Southwark. Out of this church, in the course of time, arose, from 1633 to 1644, seven antipedobaptist congregations, afterwards known as Particular (Calvinistic) Baptist churches. Some of these, in 1640, became convinced that baptism "ought to be by dipping the body into water," and after a conference with immersionist bodies in Holland large numbers of English Anabaptists were immersed early in 1641 or 1642. Applying to themselves the name "Baptists," they published a Confession of Faith in 1644, which embodies the views of the great mass of modern Baptists, the so-called Six Principles (see below), as: supreme authority of Scripture (which excludes from doctrine and practise whatever is

without Scriptural warrant); regenerate membership; democratic government, with recognition of the headship of Christ and the universal priesthood of believers; believers' baptism (immersion alone being regarded as true baptism); absolute liberty of conscience; and separation of Church and State. Due to Mennonite influence the early Baptist churches in England were Arminian rather than Calvinistic in type and were termed General Baptists, thereby expressing their belief in a universal atonement, in contradistinction from Particular Baptists, who accepted the Calvinistic view of a limited atonement. The General and Particular Baptists were united in 1891, their distinguishing feature consisting in the practise of immersion rather than in any specific doctrine.

2) *Baptists in America.* The first in America to advocate Baptist principles was Roger Williams. Born about 1600 and educated at Cambridge, he became an ardent non-conformist (*q.v.*) and at great personal sacrifice emigrated to New England, where he declined to supply the pulpit of the Boston church because it was "an unseparated church" and he "durst not officiate to" it. Accepting a pastorate at Plymouth, he spent much time among the Indians, mastering their language and seeking to promote their moral and spiritual welfare. From 1634 to 1635 he, as pastor of the Salem church, became involved in local controversies and in controversies with the Massachusetts authorities, whose ill will he incurred by denying the right of the magistrates to punish any sort of "breach of the First Table," such as idolatry, Sabbath-breaking, blasphemy, etc. Accordingly, he was expelled and banished in 1635 from the Massachusetts Colony because "he broached and divulged new and dangerous opinions against the authority of magistrates." Amid the hardships and perils of the winter he made his way to Narragansett Bay, where he was joined by a number of Massachusetts sympathizers and founded a colony on the basis of soul-liberty. With the cooperation of John Clarke and others this was developed into the Colony of Rhode Island. Having established himself at Providence, R. I., Williams, in 1639, adopted and proclaimed essentially Baptist views, baptizing Ezekiel Holliman as his first convert and being in turn baptized by him. He boldly defended the principle of liberty of conscience in *The Bloody Tenet of Persecution* and in *The Bloody Tenet Yet More Bloody*, by which he became known as the "Apostle of Liberty." This principle was also defended with equal ability by John Clarke in his *Ill News from New England.* Apparently without any connection with the work of Roger Williams, Clark had become convinced that infant baptism was not warranted by Scripture and, together with eleven others, had introduced the believers' baptism in the church founded by him in 1639, or thereabout, at Newport, R. I., whither he had come from New Hampshire. His colony at Newport united with Williams's Providence Colony in procuring a charter in which civil and religious liberty was fully provided for. Immersion was perhaps introduced in the colony at Newport in 1644, when Mark Lucar, who was among the English separatists immersed in 1641 or 1642, became a member of the Newport church.

The early American Baptist churches belonged to the Particular, or Calvinistic, branch. Although later Arminian views, recognizing the universality of atonement, were widely spread for a time, the Calvinistic view of the atonement was ultimately accepted by the main body of Baptists throughout the Colonies. At a relatively early date began to appear the divisions that exist among Baptists to this day. When, in 1652, the church at Providence was divided, one party organized a church that marked the beginning of the General-Six-Principle-Baptists. In 1671 the Seventh-day Baptist body organized its first congregation at Newport. Although Arminianism disappeared from the Baptist churches of New England about the middle of the eighteenth century, the General Baptists who were found in Virginia before 1714 gained a strong and permanent foothold in the South. The New-Light Movement, which followed Whitefield's visit to New England in 1740, resulted in the organization of the Separate Baptists, who at one time were numerous. The Free Baptists in New England, founded in 1779, once more accepted the Arminian view of the atonement. In 1788, shortly after the Revolutionary War, the Colored Baptist Church was organized, which aimed at the evangelization of the Negro race. The Two-Seed-in-the-Spirit Predestinarian Baptists owe their existence to the general revival movement at the close of the eighteenth and the beginning of the nineteenth century and represent a reaction toward a sterner Calvinism. The Primitive Baptists, variously termed Old School, Anti-Mission, and Hard-Shell Baptists, not so much oppose mission-work itself as rather its organization, for fear lest ecclesiasticism might thus be developed, while the Missionary Bap-

tists, although there is no definite denominational organization under that name, prove exceedingly zealous in missionary endeavors both at home and abroad. Seventh-day Baptists agree with other Baptist bodies except in regard to the Sabbath. By far the largest body of Baptists, not only in the United States, but in the world, is that popularly known as Baptists, though frequently referred to, and listed in the census of 1890, as Regular Baptists. Other Baptist bodies prefix some descriptive adjective, such as Primitive, United, General, Free, etc.; but this, which is virtually the parent body, commonly has no such qualification. The total strength of the Baptists in all their branches is close to 8,000,000 souls.

3) *History and Development.* The history of the early Baptist Church in New England is one of constant struggle for existence. So bitter was the opposition of the Puritan government of Massachusetts to the infant Church that almost a century after Roger Williams there were only eight Baptist churches there. Until the middle of the eighteenth century it seemed as if the General, or Arminian, branch would be dominant at least in New England; however, the Great Awakening (that due to the rise of Methodism) in 1740 and the labors of Whitefield brought about two significant changes in Baptist church life: 1) Calvinistic views began to predominate, and 2) the bitter opposition to the Baptists disappeared. In 1812 the American Baptists numbered about 172,972 members, of whom 32,272 were in New England, 26,155 in the Middle States, and the rest in the South. Rhode Island College (Brown University) was still the only Baptist institution of higher learning. The after-war period was marked by a renewal of the revival interest and a new development of the Arminian type of Baptist churches. For some time the Free Baptists, or Free-will Baptists, as they were variously called, drew considerable strength from the Regular Baptists, but the latter soon became as strong as ever. Another significant movement in the Baptist churches was that connected with the development of foreign missions. Already in 1792 the Baptists of England had organized a missionary society to send William Carey to India, and as many of the Baptist churches in the United States had become interested in the movement, a foreign missionary society was organized in America in 1810, in which Congregational, Presbyterian, Reformed, and other churches united under the name of "American Board." The first missionaries sent to India were Adoniram Judson, his wife, and Luther Rice. In 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed, which went far to arouse "denominational consciousness," bring the various local churches together, and overcome the disintegrating tendencies of extreme independence. For a time the convention undertook to care also for home missions, but with the increasing migration westward the task became too great, and in 1832 a Home Missionary Society was organized. In 1840 the Tract Society, which had been formed in 1824, was renamed the American Baptist Publication Society. When the discussion of the slavery question became acute, the differences of opinion resulted in three conventions — Northern, Southern, and National. While the Northern Baptists were antislavery, the Southern churches did not oppose slavery, which difference led to the organization of the Southern Baptist Convention in 1845. This, however, was not a new denomination, but simply a new organization for the direction of the missionary and evangelistic work of the churches in the Southern States. Some years after the organization of the Southern Baptist Convention the National Baptist Convention was formed, which represented the Negro churches.

4) *Doctrine.* On many points of doctrine, Baptists agree with other evangelical bodies. While their churches are now harassed by Liberalism, Rationalism, and Higher Criticism, so that there is a distinct dividing-line between the Conservatives, who cling to the old confessions of faith, and the Liberals, who have cut loose from the fundamentals of evangelical faith, the denomination as such has always held, in a general way, to the plain teachings of the Word of God. Maintaining with other evangelical bodies the great truths of sin and atonement, they hold: 1. That the churches are independent in their local affairs; 2. that there should be an entire separation of Church and State; 3. that religious liberty, or freedom in matters of religion, is an inherent right of the human soul; 4. that a Church is a body of regenerated people who have been baptized on profession of personal faith in Christ and have associated themselves in the fellowship of the Gospel; 5. that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the Church; 6. that from the meaning of the word, the symbolism

of the ordinance, and the practise of the early Church immersion is the only proper mode of baptism; 7. that the Scriptural officers of a church are pastors and deacons; and 8. that the Lord's Supper is an ordinance of the Church observed in commemoration of the sufferings and death of Christ. These beliefs have been incorporated in confessions of faith, of which the Philadelphia Confession, as originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. Both confessions are distinctively Calvinistic. However, Baptists adhere, in general, to the Word of God, and these confessions are not regarded as having special authority. At the same time, within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Accordingly, heresy trials are rare, and the bane of Rationalism has saturated both their churches and their institutions of learning.

5) *Polity.* Baptist church polity is congregational and independent, each church being sovereign, so far as its own discipline and worship are concerned. Admission to church-membership is by vote of the church, usually after examination of the candidate by the church committee. For missionary, educational, or other purposes Baptist churches usually group themselves into associations, of which the oldest is the Philadelphia Association, which was organized in 1707. The Charleston Association was formed in South Carolina in 1751. These associations meet annually and are composed of messengers sent by the churches; however, they have no authority to legislate for the churches and no power to enforce any action they may take. Applicants for the ministry are licensed to preach by the Church in which they hold membership, the right to license and to ordain being held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on Scriptural doctrine. When a question of dismissal from the ministry arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council the church bases its decision.

Baptists. See also *Northern Baptist Convention; Southern Baptist Convention; General Six-Principle Baptists; Free Baptists; Free-will Baptists; Colored Free-will Baptists; General Baptists; Regular Baptists; Separate Baptists; United Baptists; Duck River Primitive Baptists; Two-Seed-in-the-Spirit Predestinarian Baptists; German Seventh-day Baptists.*

Baptists, Primitive Colored. See *Primitive Colored Baptists.*

Bapzien, Michael, 1628—1693; precentor at Hayn, in the principality of Liegnitz, at Koenigsberg, and finally at Thorn; full of deep feeling, wrote: "Kommt her und schaut, kommt, lasst uns doch von Herzen."

Barbauld, Anna Laetitia, *neé* Atkin, 1743—1825; both father and husband dissenters; eminently successful as hymn-writer, largely for Unitarian circles; wrote: "Praise to God, Immortal Praise," and others.

Bar-Cochba, a Jewish pseudo-Messiah; led a revolt of his countrymen against the Romans (132—135), but met defeat at the hands of Hadrian's general Julius Servus. More than half a million Jews were slaughtered, Jerusalem was again destroyed, and nearly all Palestine laid waste.

Barclay, Robert. See *Friends, Society of.*

Barefooted Monks (and *Nuns*). The popular name for members of various orders who wear no foot-covering whatever or only sandals. They are also known as "discalced" (*e. g.,* discalced Carmelites), though this term is properly applied only to those who wear sandals. The custom was introduced in the West by St. Francis (*q. v.*), probably with reference to Matt. 10, 10. It has been followed by the stricter branches of many orders, among others by Capuchins, Poor Clares, Augustinians, Carmelites, Servites, and Passionists.

Baring-Gould, Sabine, 1834—1924; educated at Cambridge; held a number of positions as clergyman, last in Devonshire; wrote *Lives of the Saints* and numerous other works; best-known hymn: "Onward, Christian Soldiers."

Barnabas, Epistle of, an anonymous letter dating from the end of the first or the beginning of the second century and addressed, it would seem, to a community of Christians, not more definitely known, who were in danger of lapsing into Judaizing errors. The writer's extremely allegorizing, at times even cabalistic, method of interpretation makes it impossible to identify him with Barnabas, the companion of the Apostle Paul.

He not only rejects the literal sense as applied to the Jewish Ceremonial Law, but declares such a conception a satanic perversion. In other respects the writer stands, in the main, on Pauline ground.

Barnabites, Order of. A religious order of secular clergy, established at Milan in 1533 and properly called Regular Clerks of the Congregation of St. Paul.

Barnardo, Thomas John; b. at Dublin, Ireland, 1845 (father a Spaniard, mother an Englishwoman); d. at London, September 19, 1905. Studied medicine. During an epidemic of cholera in 1865 his attention was directed to the large numbers of destitute children. To care for these became his life-work. The first Barnardo Home for such children was opened in London in 1867; at the time of Barnardo's death 112 homes had been established. All destitute children were received without distinction. By means of a successful emigration system Barnardo sent thousands of children to the British colonies, especially to the cities of Toronto and Winnipeg, Can., as distributing centers, and to an industrial farm (8,000 acres near Russell, Man.). Barnardo emphasized the religious training of the children in his homes, but sought to have each child brought up in the religion of the parents.

Barnby, Joseph, 1838—1896. Early development of musical talent; studied under Lucas and Potter in London; held a number of positions as organist, also conductor of festivals; wrote music for Canticles and other sacred pieces.

Barnes, Albert, 1798—1870; Presbyterian theologian; b. at Rome, N. Y.; pastor at Philadelphia; leader of liberals at the disruption (1837) of Presbyterian Church (reunited 1870); d. at Philadelphia. Exegetical writer.

Barnes, Robert; b. 1495; prior of Augustinians at Cambridge in 1523; converted by Luther's writings; fled to Wittenberg about 1528; published *Sentences* and a *History of the Popes;* frequent messenger between Henry VIII and Luther when the former was trying to arrange for his divorce; arranged meeting of the English divines with the Wittenbergers in 1536 and that of the Lutherans with the English at Lambeth in 1538; had a part in arranging the marriage of the king with Anne of Cleves; burned July 30, 1540, after a good confession, which Luther published in memory of "our good, pious table companion and guest of our home, this holy martyr, St. Robertus."

Baronius, Caesar. Prominent Roman Catholic Church theologian since the Reformation; b. at Sora, in kingdom of Naples, 1538; d. at Rome, 1607; studied theology and law at Veroli and Naples; lived at Rome in the Congregation of the Oratory, where he gathered material for work in church history, working for thirty years with the vast masses of unpublished material of the Vatican archives; wrote the *Annales Ecclesiastici,* which begin with the birth of Christ and go down to 1198, in chronicle form.

Barrow, Isaac, 1630—77; Anglican theologian, mathematician. Londoner; ordained 1659; professor of mathematics at Cambridge, 1663 (resigned in favor of his pupil, Isaac Newton); Vice-chancellor, Cambridge, 1675. *Sermons; Pope's Supremacy;* etc.

Barth, Christian Gottlob; b. July 13, 1799, Stuttgart; d. November 12, 1862, Calw. Retiring from the ministry, 1838, he devoted his life to missions in connection with the Basel Missions. Founder of the Missionary Society of Wurttemberg; was editor of the Calwer *Missionsblatt.*

Barthel, Friedrich Wilhelm; born April 2, 1791, at Rosswein, Saxony; died February 12, 1857. One of the few who in that rationalistic age retained the old faith, he still held an influential government position at Leipzig, and his home became a center of true piety and Biblical Christianity, especially for the serious-minded among the students of the university. Emigrated with Stephan in 1838. First Treasurer of the Missouri Synod and a prominent leader in the Church.

Bartholomew, St., Massacre of. See *Massacre of St. Bartholomew.*

Barton, Bernard, 1784—1849. The "Quaker Poet"; first in business, then private tutor, then bank clerk for forty years; numerous poetical works; among his poems: "Lamp of Our Feet, Whereby We Trace."

Barton, James Levi, D. D.; b. September 23, 1855, Charlotte, Vt.; ordained to congregational ministry 1885; missionary of American Board (Congregational) at Harpoot, Turkey, 1885—1892; professor at Theological Seminary; 1888 to 1892 in field; Foreign Secretary of American Board since 1894.

Basedow, Johann Heinrich; b. 1724, Hamburg; d. 1790; prominent educational reformer, pedagogic writer, able, but radical agitator. In his Philanthropinum at Dessau he was given opportunity to put his reform ideas into practise. He advocated the preparation of appropriate text-books, of literature for

children, emphasized pleasurable interest in teaching, object teaching, nature study, physical training. Works: *Methodenbuch; Elementarwerk.*

Basel Bible Society. See *Nuremberg Bible Society.*

Basel, Council of, 17th ecumenical, 1431—1443 (1449) the last of the three reforming councils (see *Pisa* and *Constance*); failed to effect the "reformation in the head and the members" because of its failure to strike at the root of the evil, the suppression of the Gospel. It reaffirmed the Constance doctrine of the supreme authority in the Church of the Ecumenical Council in the face of the Pope's (Eugene IV) bull of dissolution and granted the use of the cup to the Hussites. The reform decrees touching the scandalous life of the clergy, particularly those aimed at the annates (benefits from vacant dioceses) and other popish extortions causing a split, the counter-council of the papal party at Florence effected a union, at least on paper, with the Greek Church, and the Rump Council at Basel, under the leadership of Louis d'Allemand and Nicholas Cusanus, deposed the Pope for simony, heresy, and perjury and elected a Pope of its own choosing, Felix V, both councils exchanging excommunications. After a last session at Basel, 1443, a remnant at Lausanne accepted Eugene's successor as the real Pope, and the council came to an inglorious end in 1449, Felix having exchanged his title for a cardinalate. Pius II (Lateran Council, 1512 to 1517) was free to proclaim and enforce the absolute authority of the Pope.

Basel Evangelical Missionary Society. One of the oldest missionary societies, an offshoot of the *Deutsche Christentumsgesellschaft.* Founders: C. F. Spittler, Nicolaus von Brunn, Friedrich Steinkopf. Organized May 25, 1815; Christian Gottlieb Blumhardt, formerly secretary of the Christian Society, was first inspector, or manager. The society began sending out missionaries in 1822; missions were opened in Southern Russia, Liberia, the Gold Coast, South India, Kamerun, and China. The society is unionistic. Inspector Joseph Josenhans (1850—79) did much in systematizing and industrializing the work in the fields. Under his supervision the *Missionshaus* at Basel was erected. Female and medical missionaries were first sent out during the term of Inspector Otto Schott (1879—84). The missions in India and Africa suffered greatly during the World War. — Fields: Asia: China, British Malaya, Netherlands Indies; Africa: Gold Coast, Togoland, English and French Mandates in Kamerun. All work in India has been transferred to other organizations; also that in Africa.

Basil the Great, 330 (?)—379, of the "three great Cappadocians" (see *Gregory Nazianzen* and *Gregory of Nyssa*); nurtured in the faith by his mother Emmelia and his grandmother Macrina; teacher of philosophy, etc., in his native city, Caesarea, Cappadocia; baptized and appointed lector; established a cloister in Pontus, the pattern of all later Eastern monasteries; presbyter in Caesarea, 364; bishop, 370. Basil's "great" work was performed in connection with the Trinitarian controversies. The Church owed the final suppression of Arianism and Semi-Arianism to Athanasius and the three Cappadocians. Basil thoroughly instructed and established his own congregation in the Scriptural truth, influenced others by his writings and wise counsels, and checked the persecution of the Arian Emperor Valens by his manly resistance. His work in the field of liturgics (the Byzantine Liturgy) and hymnology was also valuable. And he was "great" in "practical" Christianity, as is attested by the Basilias, an institution for the care of the travelers, the poor, the sick, to which he devoted *all* his revenues, himself living in the humblest manner. He has left a great number of important books, among them the three books against Eunomius, the leader of the extreme Arians, and his work on *The Procession of the Holy Ghost,* against the Pneumatomachians.

Basilians. 1) Monks or nuns following the rule of St. Basil; therefore, often, simply monks of the Greek Church. Basilian monasteries acknowledging the Pope are found in Sicily and Slavonian countries. 2) Priests of St. Basil. A society founded in France in 1800 for the training of priests. It has no connection with the rule of Basil or its monks. The society has (1921) 12 members in the United States.

Basilica. See *Architecture.*

Basutoland, British crown colony in South Africa (1884). Area, 10,300 sq. mi. Population, 400,000. The Basutos belong to the Bechuanos, generally classed as Kaffirs. Missions by the Societé des Missions Evangeliques since 1825, the Anglican Church, the Society for the Propagation of the Gospel. The Roman Catholic Church has begun counter-mission work.

Bataks, also *Batta,* natives of Sumatra, East Indies. They number about

250,000 and have remained independent of Dutch sovereignty. Their language is a Malay dialect. The American Board made unsuccessful mission attempts (1834). The Rhenish Missionary Society was more successful, chiefly through L. Nommensen (d. 1918). A large Christian Church has been founded of more than 190,000 communicants.

Bates, William (1625—99). The silver-tongued divine. Londoner; pastor (Presbyterian), London; ejected for nonconformity, 1662; failed in all efforts to bring about settlement between bishops and Dissenters. Wrote *Harmony of the Divine Attributes.*

Bathurst, William Hiley, 1796 to 1877. Educated at Oxford; held position as clergyman for more than thirty years, then retired to private life; wrote: "Jesus, Thy Church with Longing Eyes," and others.

Baumgarten, Sigismund Jacob; b. 1706; d. 1757 as professor at Halle; introduced the philosophical methods of Chr. Wolff into theology, which marked the transition of Pietism to Rationalism.

Baur, Ferdinand Christian; b. 1792; d. 1860; founder and chief representative of the later Tuebingen school of theology; since 1826 professor of theology at Tuebingen; applied Hegel's principles and methods of philosophy to theology. The real essence of the Christian religion is to him the strictly ethical content of the teaching of Jesus, to the exclusion of the miraculous element. Peter represents the particularistic Jewish; Paul, the universalistic heathen-Christian viewpoint of Christ's teaching — both antagonistic to each other. Later, in the second century, these teachings were gradually brought into agreement. Thus the Christian religion has a perfectly natural historical development. Of St. Paul's epistles only those to the Romans, Corinthians, and Galatians are genuine; all the rest, because of their conciliatory tendency, are considered spurious. See *Tuebinger School.*

Bauslin, Dr. David H. (1853—1923). Pastor of East Ohio Synod; professor (1896) at Hamma Divinity School; editor of *Lutheran World;* author of *The Lutheran Movement of the Sixteenth Century,* etc. Active in bringing about the "Merger," (United Lutheran Church) 1918.

Bavarian Foreign Mission Society. See *Neuendettelsau Missionary Society.*

Baxter, Richard (1615—1691.) Educated at Wroxeter School; held chaplaincy to Cromwell, later to Charles II; refused bishopric of Hereford, afterwards took out license as Non-conformist minister; published *Saints' Everlasting Rest;* did much work in early English hymnody and the English Psalters; wrote: "Lord, It Belongs Not to My Care."

Bayle, Pierre, French philosopher; b. 1647, Carla; professor at Protestant University of Sedan, 1675; since 1681 professor at Rotterdam; dismissed because of unorthodox teachings, 1693; d. 1706, Rotterdam. Devoted last part of life to main work, *Dictionnaire Historique et Critique,* which through its destructive criticism helped much to foster the rationalism of the following century.

Beatification. See *Canonization.*

Bechuanas, Kaffir natives of Bechuanaland in Transvaal, Africa, under British sovereignty. Number, approximately 300,000; amenable to civilization. Missions by the London Mission Society (Livingstone, J. Moffat), the Anglican Church, the Wesleyan Mission Society, and the Ev. Luth. Hermannsburg Mission.

Beck, Johann Tobias; b. 1804, died 1878, Tuebingen; pastor till 1836, then professor at Basel, professor and preacher at Tuebingen. He aimed to base all doctrines on the Bible against the critico-historical tendencies then prevalent at Tuebingen. Though he earnestly directed students and hearers to Christ as the only Savior, he erred grievously in not considering justification as a purely forensic act and also in regard to infant baptism.

Becker, Albert Ernst Anton (1834 to 1899), conductor of the Berlin cathedral choir. Oratorio: *Selig aus Gnade;* cantata: *Herr, wie lange,* Ps. 104, for mixed chorus and orchestra; chief interest in church music.

Becker, Kornelius (1561—1604). Pastor and professor of theology at Leipzig; some hymns, version of the Psalter, 1602; wrote: "Nun jauchzt dem Herren, alle Welt"; "Lasset die Kindlein kommen zu mir."

Becket, Thomas a. The English Hildebrand, b. between 1110 and 1120. As chancellor of England (1157) an ardent supporter of King Henry II in his endeavor to obtain absolute mastery in State and Church, he aimed as Archbishop of Canterbury (1162) at the complete exemption of the Church and churchmen from all civil jurisdiction and finally, after refusing to subscribe to the "Constitution of Clarendon," which demanded the abandonment of the clergy's independence and of the Church's

dependence from Rome, accepted by the diet 1164, fled to France, to Pope Alexander III. Followed the Pope's threat of excommunication against the king, a "reconciliation," the king's refusal to restore confiscated church property, Becket's return and threat to excommunicate his opponents, an unguarded word by the angered king, the murder of the primate at the altar of the cathedral, 1170. Followed, finally, the complete submission of Henry, cowed by the Pope, the threatening attitude of his people and rebellious sons, his abject penance, and the realization of Becket's aim: the Church in England a province of Rome. Becket was canonized by Alexander as a martyr and stigmatized by Henry VIII as a traitor.

Beddome, Benjamin (1717—1795). At first Anglican; joined Baptist Church; from 1740 till his death, minister at Bourton-on-the-water, Gloucestershire; wrote: "When Israel through the Desert Passed," and many other hymns.

Bede. Called "the Venerable" because of his piety. The first great English scholar; "the teacher of the Middle Ages"; b. 673 in Northumbria; studied and taught at Jarrow, 682—735, dictating the last chapter of an Anglo-Saxon translation of the Gospel of John on his death-bed. Many of his numerous pupils rose to fill high places in the Church; but he remained a simple monk. Teacher of all Europe. He wrote scientific and many theological treatises, among these 24 commentaries (allegorical), two books of hymns and epigrams, some of them in Latin and even Greek, and his famous *Church History of the Angles.*

Beecher, Henry Ward (1813—87). Famous orator; b. Litchfield, Conn.; son of Lyman Beecher; minister (Presbyterian) at Lawrenceburg and Indianapolis, Ind., and at Plymouth Church (Congregational), Brooklyn, N. Y., 1847; issued hymnal; made antislavery speeches; lecturer; accepted evolution and higher criticism; was sued for adultery, but acquitted; withdrew, with his church, from Congregational Association 1882; d. Brooklyn. Author.

Beecher, Lyman (1775—1863.) Noted clergyman; b. New Haven, Conn.; pastor (Congregational) at Litchfield, Conn., and Boston; pastor (Presbyterian) at Cincinnati and president there of Lane Theological Seminary; d. Brooklyn, N.Y. Author.

Beethoven, Ludwig van (1770 to 1827). Composer representing the fullest development and maturity of the pianoforte-sonata, pianoforte-concerto, string-quartet, and orchestral symphony, studied music, first under his father, then under Pfeiffer, Van der Eeden, and Neefe; in 1792 at Vienna with Schenck and Haydn, also Albrechtsberger; became deaf in last years of his life; wrote oratorio *Christus am Oelberg* and many sonatas, symphonies, and concertos.

Beghards, Beguins. Semimonastic communities of Western Europe, from the 12th century on, the sisterhood of the Beguins the original order; celibacy required as long as one remained a member; supporting themselves by manual labor, they devoted themselves to devotional exercises and deaconess work. Already in the 13th century the second stage of monasticism set in: corruption, worldliness, immorality. Persecuted for heresy and prosecuted for concubinage, etc., many joined the Tertiaries of the mendicant orders. The few Beguinages remaining in the Netherlands serve for the maintenance of unmarried women.

Behm, Martin (1557—1622). Tutor in Vienna, diaconus, then chief pastor at Lauban, Silesia; hymns true and deep in feeling; wrote: "O heilige Dreifaltigkeit"; "O Jesu Christ, mein's Lebens Licht"; "O Koenig aller Ehren."

Belgian Congo. See *Congo.*

Belgium. A small country north of France, formerly a part of the Netherlands, but since 1830 a separate country, the northern portion of which is Flemish and the southern Walloon. The country was really evangelized at the same time when Northern France was gained for the Gospel and, in part, when the lowlands of Holland were Christianized. The country became very strongly Catholic and has so remained to the present day, the Protestant communions being represented only sparingly by immigrants from Germany and by Anglicans and Methodists. The strongest Protestant organization is the Union of Evangelical Protestant Churches of Belgium, with French, Dutch, and formerly German congregations, the strongest stations being Liége, Verviers, Seraing, Brussels, Antwerp, Ghent, La Bouverie, Dour, Paturages, Jolimont, and Tournai. In addition to this body there is the Evangelical Society or the Belgian Christian Missionary Church, which is a free Church, made up of converts of Roman Catholicism or their children. It has its greatest strength in the Walloon districts. There are English churches at Antwerp, Bruges, Brussels, and Ostend.

The Roman Catholic Church of Belgium was formally organized in 1561, this date also indicating the cessation of

foreign authority. After Belgium became an independent country, an adjustment of boundaries was made to arrange for the new situation. The priests are educated at episcopal seminaries and at the University of Louvain. The Roman Catholic Church receives a direct sum of money from the state, although it does not enjoy any particular legal prerogative. The archdiocese of Mechlin, which is coextensive with Belgium, was created by the Pope in 1559, and the most important bishoprics are those of Bruges, Ghent, Liége, Namur, and Tournai.

Bell, Book, and Candle. An expression referring to symbolic actions formerly used in excommunication: shutting the book after pronouncing the curse, extinguishing a candle, and tolling the bell as for the dead. "Bell, book, and candle — candle, book, and bell, forward and backward to curse Faustus to hell" (Marlowe).

Bells, Church. In the early Christian Church the faithful were summoned to worship by word of mouth; at a later date, trumpets were used, also large hammers, struck against wooden or iron instruments. Bells were introduced in the ninth century, suspended first in special bell-towers, or campaniles, later in the spires of the churches themselves, their use meeting with great favor almost everywhere.

Bellarmine (Bellarmino, Roberto Francesco Romolo). Roman Catholic theologian; b. in Tuscany, 1542; d. at Rome, 1621. Showed brilliant gifts early in life; his mother's wish that he become a Jesuit carried out; studied theology at Padua and Louvain, beginning with 1567; ordained priest at Ghent, 1570; knew both Greek and Hebrew; his chief writing the celebrated *Disputationes de Controversiis Christianae Fidei*, in four volumes, the first treating of the Word of God, of Christ, and of the Pope, the second of the authority of the councils and of the Church, the third of the Sacraments, and the fourth of grace, free will, justification, and good works, a systematic presentation of the doctrines promulgated by the Council of Trent, to which Chemnitz (*q. v.*) gave the proper answer.

Benedicite. See *Canticles.*

Benedict, St. The father of Western monasticism; b. at Nursia, Italy, about 480; d. 543. He became a hermit at the age of twenty, later formed his disciples into communities, founded the monastery of Monte Cassino, and drew up the monastic rule known as the Benedictine. This rule is remarkable for its moderation in comparison with the austerities found elsewhere. Over against the wandering life of earlier monks it insists that monks remain in one monastery and strongly emphasizes the importance of useful labor. Though not free from ascetic vagaries, Benedict was uncommonly human and reasonable.

Benedictines. The monastic order founded on the Rule of Benedict of Nursia (480—543), the father of Western monasticism. This rule was based on earlier rules, and while strict in some respects, was, in general, quite moderate. In addition to the three usual obligations of poverty, celibacy, and obedience it required manual labor of the monks, but also provided for daily reading and for the establishment of convent libraries. Favored by Rome, the Benedictines absorbed the adherents of rival rules, and by 811 only traces of the rivals remained. Thereafter, for centuries, the Benedictine remained the normal monastic type. During the palmy days of the order (821—1200) its influence controlled the civilization of the entire Christian West. The Benedictines repaid with usury the favor extended them by the papacy. The riches gathered by the monasteries, however, brought wide-spread corruption and immorality into the order, which were only partly and temporarily checked by the Cluniac, the Cistercian, and other reforms. Inner decline and attacks from without reduced the 37,000 Benedictine houses of the 14th century to only 50 in the early 19th century. At present there are about 6,000 Benedictines, 1,371 of them in the United States (1921).

Benedictine Nuns. Benedict's sister, Scholastica, established a convent, but it is doubtful whether that was the beginning of the Benedictine nuns. Certainly many women early adopted Benedict's rule, though they were not strictly enclosed. Benedictine nuns came to Germany with Boniface. In the United States there are 29 convents, with 3,155 nuns, most of whom teach in elementary and boarding-schools.

Benedictus. See *Canticles.*

Benedictions. The Aaronic benediction, Num. 6, 24—26, was in use throughout the Old Testament period, not as a mere utterance of a pious wish, but the offering of the grace of God, to be received unto salvation by faith. The position of the Aaronic benediction, both in the Temple services and in synagog worship, was at the end of the liturgical part of the service. This benediction was in use in the early Church, as a passage in the *Apostolic Constitutions* (II, 57)

shows, and was retained by Luther in his orders of service as the only one commanded by God. It conveys to the assembled congregation, which has accepted the salvation of God in the means of grace, the blessing of the Triune God. The Apostolic benediction, 2 Cor. 13, 13, is properly used only in the minor services, at the same place in the order of worship which is set aside for the Aaronic benediction in the morning worship.

Benefice. The right, granted to a cleric, of receiving the income from lands or other church property in return for the performance of spiritual duties. The value of benefices led to many abuses and much controversy in the Middle Ages. (See *Simony.*) Benefices are almost unknown in the United States.

Benevolence (*Liebestaetigkeit*). The Christian religion is a religion of mercy and also in this respect distinguishes itself from the heathen religions. Heathen religions are based upon the natural religion, which is a religion of selfishness. Only those who have learned to know and believe that God is merciful in Christ, the Savior, can and will act upon the Savior's injunction: "Be ye merciful, as your Father also is merciful." Luke 6, 36. Eleemosynary institutions (hospitals, infirmaries, old people's homes, orphanages) are a direct product of Christianity. The Christian religion teaches man to love his neighbor as himself, Lev. 19, 18; Deut. 15, 11; Ps. 41, 1; Is. 58, 7. The most glorious example of His mercy God has given us in sending His Son to suffer and die for sinners. In the New Testament the Lord encourages us to follow that example of mercy by showing mercy to those who need it. Luke 10, 30—37; Matt. 25, 31—46. In the Middle Ages the following memory verses were used: a) for bodily needs: *Vestio, poto, cibo, redimo, tego, colligo, condo;* b) for spiritual needs: *Consule, carpe, doce, solare, remitte, fer, ora.*

Immediately after the Day of Pentecost the Apostolic Church began to practise Christian benevolence. Of the first church of Jerusalem we read: "They sold their possessions and goods and parted them to all men as every man had need." Acts 2, 45. That this was not communism is seen from Acts 5, 4. In his letter to the Romans, Paul speaks of the collection taken by the churches for the poor saints at Jerusalem. Rom. 15, 25. 26; see also Gal. 2, 10. The early Church indeed insisted that "if any would not work, neither should he eat," 2 Thess. 3, 10; that every man should, if possible, provide for his own, 1 Tim. 5, 8; and that relatives should provide for needy relatives, v. 4; but the really poor and forsaken persons in the church were not permitted to go begging, but were cared for by their fellow-Christians. Bearing in mind that the members of the early Church were themselves poor, we must all the more admire the large amount of charity which they practised.

Also after the days of the apostles this practise was continued. "Behold how these Christians love one another!" a heathen writer exclaimed when he saw how devoted the Christians were to one another. Tertullian writes: "A Christian woman will go into the poorest huts, take a strange brother into her own home, and care for him." The early Christians practised economy with reference to themselves that they would have to give to him that needed. Nor did they restrict their benevolence to members of their own faith. During times of persecution the heathen would forsake their own, cast their sick out into the streets, and not even remain to bury their dead; the Christians would come to the rescue of the unfortunates. The church of Alexandria, in the days after Constantine, had 7,500 names on the lists of its poor. Sophia Church at Constantinople employed 100 deacons and 40 deaconesses, whose duty it was also to care for the poor. In the course of time, however, about 450, the benevolence originally practised by the Christian congregation was, contrary to the example of the apostles, Acts 6, 1—6, taken over by the bishops. Chrysostom is said to have fed daily 7,000 poor. Such practise helped to encourage begging at the church-door. Other abuses also early crept in. The giving of alms was soon considered a good work whereby man could merit his salvation. Even Augustine said that the giving of alms favorably disposed God toward the sinner. Gregory I (600) said that by giving alms one could relieve the poor souls in purgatory.

The erection of special buildings for the care of the sick, the poor, and the strangers was begun early. About 370 Basil, Bishop of Caesarea, in Asia Minor, had established an entire group of such buildings and had asked pastors to erect special homes for lepers. He himself took lepers into his own home and even kissed and caressed them. Already in the sixth century the church began to specialize in the work of benevolence by erecting separate institutions for strangers, for the sick, for widows, for orphans, for the destitute and forsaken, for foundlings, and for old men. All such

institutions were placed under the supervision of the bishop. Emperor Justinian established a home in Constantinople for fallen women, but no real attempt was made to reform and again dismiss them. Even so blind persons were received into the cloisters, but were not instructed in useful occupations.

Already at an early period the practise of benevolence was transferred to the monasteries and the order of monks. But even in those days the names of individual Christians who practised benevolence deserve to be mentioned: Nonna, the daughter of Gregory Nazianzen; her daughter Gregoria; Makrina, the sister of Basil; and others. In the Middle Ages the Church did much to relieve poverty and distress. It was, however, itself not only the greatest capitalist, but also the greatest beggar; it received much money and spent much money. It is said that in a single day as many as 5,000 people were fed in one of the cloisters of the Cistercians. The Church not only urged the people to give from wrong motives, but by her indiscriminate support of beggars actually increased the number of professional beggars. The most noted hospital in the Middle Ages was the Hotel Dieu in Paris. The Hospitalers, or Hospital Brethren (an association of laymen, knights, canons, and monks), devoted themselves to the placing of the sick and the poor in hospitals. In 1160 one of the hospitals in Jerusalem cared for more than 2,000 sick at one time. Hospitals also cared for orphans, foundlings, lying-in women, and travelers. As the number of cities increased during the Middle Ages, hospitals were built and maintained also by the civil authorities.

The reformation of the Church in the sixteenth century brought about a necessary reformation also in the practise of benevolence. People were again taught to support themselves by their own work, to care for their own, and to give alms, not in order to merit salvation, but as a fruit of faith. Luther himself was a friend of the poor, and he would share his last coin with them, or if he had no money, he would give away expensive gifts which he had received. Even so Melanchthon. Katherine Zell, a pastor's wife in Strassburg, is said to have cared for eighty guests in her home at one time. It must, however, be said that the people generally did not practise such charity. As in other respects, so also in this respect they much abused their Christian liberty. The so-called Reformed Churches, especially in France and Holland, had well-organized benevolent work. Among the Roman Catholics of that time we must mention such names as John Ciudad (Brethren of Charity) and Vincent de Paul (Missionary Brethren, Sisters of Charity). Of the Pietists, August Herman Francke (*q. v.*) deserves special mention. In 1695 Francke started, on a capital of four *Thalers* and sixteen *Groschen* ($3.86), the present of a pious woman, a school for poor children. Step by step he came to establish his famous orphan asylum at Halle. A large number of orphanages and similar institutions were founded as a result.

The history of Christian benevolence since those days would fill volumes. We cannot even briefly sketch it in the space at our disposal. A large number of church organizations of our day, including, *e. g.*, the Salvation Army, annually spend many millions for organized charity work, or Christian benevolence. Almost all the hospitals, orphanages, old people's homes, foundling asylums, and similar institutions, also home-finding societies, provident associations, and the like, have been established, and are being maintained, by members of churches.

Bengel, Johann Albrecht; b. 1687, d. 1752 at Stuttgart; foremost theologian of the post-Reformation period in Wuerttemberg; studied at Tuebingen; professor of the Klosterschule at Denkendorf and (1713) pastor of the village congregation; in 1741 appointed "prelate" at Herbrechtingen, in 1749 at Alpirsbach and Consistorial Counselor, with residence at Stuttgart. Bengel was a man of eminent piety and of vast and sound learning. In 1734 he published an edition of the New Testament with an *apparatus criticus*, based on a careful study of the text in various manuscripts. His greatest work — most valuable even to this day — is *Gnomon Novi Testamenti* (1742). His writings on eschatological matters are unfortunately marred by chiliastic vagaries; he predicted the millennium for the year 1837.

Ben Hur, Supreme Tribe of. *History.* A "fraternal beneficiary association, incorporated in Indiana in 1894 and reincorporated in 1899. It was organized by D. W. Gerard, an active and high-degree Freemason, and Gen. Lew Wallace, the author of *Ben Hur*. The main office of the order is located at Crawfordsville, Ind. — *Organization.* The Supreme Tribe of Ben Hur has "a lodge system and a ritualistic form of work" and confers the Temple Degree. The emblems of the order are: the "Galley Ship," with the letters T. B. H. upon the sail, the "Char-

iot Race," and the "Seven-pointed Star." The order is strictly secret, and members may be punished for "revealing any of the ritualistic work or private business of the order to any one not a member thereof." The "obligation" which applicants must sign reads: "I hereby solemnly promise to abide by, and conform to, all the laws, rules, and regulations of the Supreme Tribe of Ben Hur that may now be in force or which may be hereafter adopted. I promise to be upright in my conduct, temperate in my habits, honest in my dealings, true to my fellow-members, and loyal to the Tribe of Ben Hur. I promise not to reveal any of the private work or business of the order in an unlawful manner, and I will use every reasonable effort to further the interests of the order." — *Ritual.* Each "court" has among its officials a "teacher," whose duty it is "to conduct the devotional exercises of the court, administer all obligations, assist at conferring degrees, and perform such other duties as are required by the constitution, laws, and ritual of the order." The ritual is drawn from the book *Ben Hur.*

Benson, Louis Fitz-Gerald, 1855—. Educated at University of Pennsylvania; practised law; later in church-work as Presbyterian minister; wrote hymns and did conspicuous work in hymnology; published *Studies of Familiar Hymns* and *The English Hymn.*

Bente, F., D. D. See Roster at end of book.

Bentley, Richard, 1662—1742; founder of historical philology; b. near Wakefield; priest 1692; master of Trinity College, Cambridge, and later Professor of Divinity; d. there. Philological works; proposed critical edition of New Testament; *Lectures against Atheism.*

Benze, Dr. Chas. Theo.; b. 1865 in Warren, Pa.; pastor; president of Pittsburgh Synod (General Council), 1908—10; president of Thiel College, 1909—13; American professor at Kropp Seminary, Germany, 1913—15; professor at Mount Airy, Pa., since 1915; contributor to the *Lutheran, Lutheran Quarterly,* etc.; author, together with T. E. Schmauk, of *The Confessional Principle of the Lutheran Church.*

Berean Bands. In the year 1909 Charles J. G. Hensman, of London, England, founded an international and interdenominational movement to encourage the habit of memorizing Scripture and named it Berean Band Movement. Gradually the movement spread over England and in America. Berean Bands are numerous in Great Britain, with memberships running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's Day of the month following. The membership fee is only five cents annually, and a list of verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and, as far as possible, a completeness of subjects in each year. The Moody Bible Institute of Chicago is now the American representative of the movement.

Berg Bible Society. Organized at Elberfeld in 1814.

Berengar of Tours; b. early in the 11th century at Tours, canon of the cathedral there and head of its school; d. 1088. The important facts of his life are connected with the Second Eucharistic Controversy (*q. v.*). This controversy with Lanfranc ushered in the period of Scholasticism.

Bergemann, Gustav Ernst; b. Hustisford, Wis., August 9, 1862; graduate of Northwestern College and Milwaukee Seminary; pastor at Bay City, Mich., 1887; Tomah, 1892; Fond du Lac, 1899. On committee for Indian Missions, 1903 to 1917. President of Wisconsin Synod, 1908, until it dissolved in order to form a larger body of Joint Synod, 1917; then president of this body. As executive and organizer instrumental in bringing about reorganization of Joint Synod. On seminary and college boards; member of committee on schools. *Ex officio* member of all important commissions of Joint Synod.

Berkemeier, Dr. G. C. L., 1855—1924; for many years German secretary of General Council; director of Wartburg Orphans' Home, Mount Vernon, N. Y.; author, poet; editor of *Der Deutsche Lutheraner.*

Berkenmeyer, Wm. C., 1686—1751; b. in Lueneburg; became Falckner's successor in the Hudson Valley churches, 1725. During his pastorate in New York a substantial stone church was built in 1729. In 1731 he moved to Loonenburg, in the northern part of his extended parish. Representing the orthodox school of Lutheranism in America, he became the leader of the pastors in the Hudson Valley. A *Kerck-Ordinantie,* drafted by him, bound the Dutch and German churches of New York and New Jersey together in a "synod" as early as 1735.

Author of pamphlets against false teachings. Married Benigna Sibylla Kocherthal in 1727. His journal, written in Dutch, German, and Latin, contains much valuable historical material.

Berlin Missionary Society I (*Gesellschaft zur Befoerderung der evangelischen Missionen unter den Heiden*). Originated by "Father" Jaenicke (1748 to 1827) in Berlin, 1800, when he founded a training-school for missionaries; organized in 1824 by Neander, Tholuk, von Gerlach, and others. 1834 the society sent out its own missionaries. The character of the society is unionistic. It is well organized, having many branches throughout Germany. A large training-school is maintained at Berlin. On the field industrial work is fostered. Fields: Africa, East Indies, China. In common with all German missions in Africa the mission-work was disorganized by the World War. The work in China is being continued; also in South Africa.

Berlin Missionary Society II. See *Gossner Missionary Society.*

Bernard of Clairvaux, St., 1091 to 1153. The most influential man of his day; an upright monk (Cistercian), spending himself in ascetic practises. His wise rule as first and lifelong abbot of the newly founded cloister at Clairvaux, France (1115), served to extend the order (now also called Bernardines) throughout Europe, and the influence of his eloquence and personality gave a new impetus to monasticism. He ended the papal schism in favor of Innocent II. In his controversy with Abelard, the rationalist (1140), he stood for the equally false principle of mysticism. He preached the Second Crusade (1146), which, contrary to his prophecy, did not sweep back the Mohammedans, but swept Eugene III into office. He was an eloquent preacher, an able writer of theological treatises, a composer of beautiful hymns, a universal mediator, the adviser of Pope and king and of the common man. Despite his exaltation of monachism as the ideal of Christianity, his excessive glorification of Mary (whose "immaculate conception" he, however, opposed), and his enthusiastic support of the papacy as the highest authority in the Church, he was a sincerely pious, a truly humble Christian, and he was that because he loved the Bible and because he believed in justification by faith, deploring on his deathbed, as throughout his life, the sinfulness of his life (*Perdite vixi*), and imploring the mercy of God for the sake of the righteousness gained by Christ — a psychological enigma indeed. Luther says: "When Bernard is speaking of Christ, it is a pleasure indeed to listen to him; but when he leaves that subject and discourses on rules and works, it is no longer St. Bernard."

Bernard of Morlaix, or of *Cluny;* lived in twelfth century; entered Abbey of Cluny, afterwards becoming abbot, while the monastery was at the height of wealth and fame; composed *De Contemptu Mundi,* from which the hymns "Jerusalem the Golden" and "Brief Life Is Here Our Portion" are taken.

Bernardine Monks. See *Bernard of Clairvaux* and *Cistercians.*

Besant, Annie, theosophist; b. 1847, London. At first devout Episcopalian, later avowed freethinker. Joined Theosophical Society, 1889. Devoted disciple of Mme. Blavatsky (*q. v.*). President of Theosophical Society since 1907. Traveled widely in its interest, especially in India. Founded two schools for Hindus in Benares. Prolific authoress: *Karma,* 1895; *Theosophy and the New Psychology,* 1904; etc.

Besser, Wilhelm Friedrich; b. 1816; d. 1884; educated at Halle (Tholuck) and Berlin (Hengstenberg); opposed Prussian Union; served as pastor of Lutheran churches in Pomerania and Silesia; member of Breslau Synod and its ruling board; wrote *Bibelstunden,* a work which has passed through many editions.

Bethel Community. See *Communistic Societies.*

Betrothal. The formal promise given, or contract made, by a man and a woman with a view to their marriage. The state of having entered into this contract is also called *engagement.* Among the Hebrews the betrothal was usually determined by the parents, even without consulting the parties concerned until they came to be betrothed. From the time of this mutual consent and promise, however, the woman was considered the lawful wife of the man to whom she was betrothed. The engagement, like marriage, could be ended only by a divorce. If the woman proved unfaithful, she was considered an adulteress. Mary, after she was Joseph's betrothed, might, in compliance with the law, have been punished if the angel of the Lord had not acquainted Joseph with the mystery of the Incarnation. Deut. 28, 30; Matt. 1, 18—21. The doctrine that a betrothal has the binding force of a marriage is in harmony with the legal principle, *Consensus, non concubitus, facit matrimonium.*

"Clandestine espousals are those contracted without parental approbation, while the parents are living and of sound mind, and such espousals are void, unless the objection of the parent be tantamount to an absolute prohibition of marriage, against 1 Cor. 7, 2; but the withdrawal of the parental consent after the espousal does not affect the latter. The parental consent should be obtained before the compact of the parties proper, but may be subsequently supplied and renders the betrothal valid when thus supplied. The compact entered into before the parental consent, while it does not by itself superinduce the bond of matrimony, imposes a *vinculum conscientiae* (obligation of conscience), binding the parties conditionally, the condition being the subsequent parental consent to, or acquiescence in, the betrothal, which is thereby made valid; but the parties are free when such subsequent consent or acquiescence is definitely denied." (*A. L. Graebner.*)

The public announcement of betrothal is called the banns of matrimony. According to the medieval custom the banns were published three times in the churches. The Lutheran form of the banns commonly in use is the following: "The following persons, —— and ——, desiring to enter the estate of matrimony, request the prayers of the congregation. (Or: I publish the banns of marriage between N., of ——, and N., of ——.) If any one can show just cause why they may not be joined together, let him now speak, or ever after hold his peace."

Bethune, George Washington, 1805 to 1862; studied at Dickinson and Princeton; pastor of Reformed Dutch Church in various cities; wrote original hymns and translated Malan's "It Is Not Death to Die."

Bettex, Friedrich, apologetical writer; b. 1837 at Eboy, Canton Waadt, Switzerland; d. at Stuttgart, Wurttemberg, Germany, September 14, 1916; though of Catholic parentage, yet strongly Protestant in his later life; notable as writer of powerful convictions, though not always correct in certain points; among his books: *Glaube und Kritik, Das erste Blatt der Bibel, Die Bibel—Gottes Wort, Naturstudium und Christentum,* and *Israels Geschichte.*

Beyer, Johann Paul, clergyman; b. at Reinwarzhofen, Bavaria, 1832; attended Concordia College, Fort Wayne, and Concordia Seminary, St. Louis (1855); pastor at Memphis, Tenn.; Altenburg, Mo.; Chicago, Ill.; Pittsburgh, Pa.; and Brooklyn, N. Y.; vice-president of Missouri Synod 1893—99; president of Eastern District 1875—88; editor of *Kinder- und Jugendblatt;* author of *Der Brief an die Epheser in Predigten;* d. at Brooklyn, N. Y., 1905.

Beyschlag, Willibald; b. 1823, died 1900; since 1860 professor at Halle; leader of the so-called *Mittelpartei,* mediating between Confessionals and Liberals; opposed Ultramontanism in Germany.

Beza, Theodore, 1519—1605. French humanist, Reformed leader. B. at Vêzelay, France; renounced Catholicism at Geneva, 1548; professor of Greek at Lausanne; professor and pastor at Geneva; defended burning of Servetus; Calvin's second self and successor; vilified Lutheran doctrine of Eucharist and of person of Christ; a power among the Huguenots; real originator of *Textus Receptus* (the Greek text used for several centuries); presented Cambridge with Codex D (an ancient copy of the New Testament); d. at Geneva. *Translation of New Testament into Latin with Annotations; Ecclesiastical History; Life of Calvin,* etc.

Bible, Canon of. The Canon of Scripture may be defined as the authorative standard of faith and life, composed of those writings which have been given for this purpose by divine inspiration. Originally the term canon was simply an equivalent for "catalog" or "list" of sacred books. Now the idea of regulative norm is associated with the term. Classical Greek applied the term canon to anything by which a thing could be estimated; the classical writers whose style was regarded as a normative model were called "canonical" by the grammarians. Applied to Scripture, then, the essential meaning is that of a standard by which we decide all questions of faith and duty, religion and ethics.

Concerning the Old Testament, Josephus distinctly affirms that during the long time which had elapsed since the closing of the canon (the last half of the fifth century B. C., Malachi), no one had dared either to add to, or to take from, or to alter anything in, the sacred books. The cessation of the prophetic gift had defined the limits of the Old Testament Canon and at the same time pointed out its necessity. The main divisions of the Old Testament as well as the order of its books were henceforth regarded as settled.

To the apocryphal books (see *Apocrypha*) the Church of the Reformation has refused to allow any dogmatic authority.

The note which Luther placed in the front of his German translation of the Apocrypha (1534), fairly represents the opinion of Protestantism: "Apocrypha, that is, books which are not placed on an equal footing (*nicht gleich gehalten*) with Holy Scripture, and yet are profitable and good for reading."

The canon of the Old Testament, comprising thirty-nine books containing 23,206 verses, has stood unchanged for 2,300 years, after its growth had extended through a full thousand years previous to its completion in Malachi. The preservation of these books was the task of the Jewish people, Rom. 3, 2, from the hour when Moses committed to "the priests, the sons of Levi, the book of the Law he had written, that it should be put in the side of the Ark of the Covenant of the Lord," Deut. 13, 9. 24—26, where according to Josephus all the later inspired books were deposited, to the days of Ezra and Malachi, and from Ezra to the days of Paul, when "Moses of old time had in every city them that preached him, being read in the synagog every Sabbath-day." Acts 15, 21.

The church of the new covenant was not a new church with a new religion, but a continuation of the one true church. To this continuation of His church, the same Spirit of God who had spoken through Moses and the prophets vouchsafed a continuation of the written Word. Thus the Canon, which had been closed in Malachi, the "seal of the prophets," was reopened to be completed by the apostles and evangelists in about five decades.

A well-supported tradition asserts that each of the original churches of the apostolic age, especially those of larger size, collected for itself a complete set of those writings which could be proved by competent testimony to be the production of inspired men and to have been communicated by them to any of the churches as part of the written Word of God; so that in this way a great many complete collections of the New Testament Scriptures came to be extant, the accordance of which with each other, as to the books admitted, furnishes irrefragable evidence of the correctness of the Canon as we now have it. This opinion, which in itself is highly probable, is rendered still more so when we consider 1) the scrupulous care which the early churches took to discriminate spurious compositions from such as were authentic; 2) the existence, among some, of doubt regarding certain of the New Testament books, indicating that each Church claimed the right of satisfying itself in this matter; 3) their high veneration for the genuine apostolic writings; and 4) the practise of the church fathers of arguing the canonicity of any book, from its reception by the churches, as a sufficient proof of this. In this manner, then, by the natural process of each body of Christians seeking to procure for themselves authentic copies of the sacred writings, the canon of the New Testament was formed. That the epistles of Paul, or the greater part of them, were known even in the apostolic age among the churches generally, is a valid inference from 2 Pet. 3, 16. That they are placed on a par with "the other Scriptures" is also evident. One of the earliest uninspired Christian writings, the Epistle to Diognetus, speaks of "the Law, the Prophets, the Gospels, and the Apostles." Tertullian refers to the New Testament canon by calling it "*Evangelicum Instrumentum.*" Before the middle of the third century the New Testament Scriptures were generally known by the Christians in a collected form and reverenced as the Word of God. By the Third Council of Carthage (A. D. 397), a catalog of the books of Scripture was formally ratified.

Over against the Roman claim that only an infallible church is competent to determine the canon, we hold that the historical evidence is not the only evidence involved. The canonicity of the Scriptural writings cannot be considered separate and distinct from their genuineness (the fact that we have the actual works heretofore known by these names); their authenticity (that they are the productions of the respective authors to whom attributed); and their inspiration (see *Inspiration of Bible*).

A proof that the Scriptural writings are indeed a canon, an authoritative norm of doctrine and life, is, for the Christian, found in the testimony of the Holy Spirit which addresses itself to us from the sacred pages, in which there is manifested not only a power and perfection divine in itself, but an influence upon the heart and mind which is its own best authentication.

Bible Christians (*Bryanites*). Popular name given a body of Christians officially known as the Bible Christian Connection. The sect has usually been classed with the Methodists and is now united with them. Its history is as follows: William O'Bryan (born in Gunwen, Cornwall, England), the founder of the sect, was a local preacher who overstepped the boundary of the circuit in which he had been placed. This caused his rejection as a candidate for the itinerancy. He at once entered unoccupied

fields in a new campaign. In 1815 twenty-two of his followers organized into a society in Devonshire, England. The society grew rapidly, and their "evangelism" extended to different parts of the country; also, by emigration, to America. A tendency to despotic rule on the part of O'Bryan caused dissension, which reached a crisis in 1829, when the eleventh conference refused to recognize his authority and elected Andrew Cory president in his stead. The conference declared against an episcopacy, as it also decided against ecclesiasticism by admitting laymen to church government in equal numbers with clerical members. Eight years later these separatists negotiated terms of reunion, but Mr. O'Bryan never again reunited. Missionary work was begun in Wisconsin, Ohio, and Michigan in 1846, in Australia in 1850, and later in New Zealand. In 1884 a union was effected with the Methodist Episcopal Church of Canada; the Australian Conference united with other Methodist sects in that colony, and in 1907 the Bible Christians formally united with the Methodist New Connection and the United Methodists, choosing the name of United Methodist Church for the new organization. At the time of this union the Bible Christians had 638 chapels, 202 ministers, and 30,000 members.

Bible History. Distinguished from Biblical history, which treats the events recorded in the Bible as a continuous history of God's people, pointing out the political, economic, social, and religious phases of national life. Bible History treats the individual Bible story as a unit and stresses its educational and religious value. Both overlap in many instances; generally speaking, however, they differ in method and aim. Bible History is a series of selected Bible stories which shows the divine economy of salvation and purposes to impart religious knowledge and education. It differs from the catechism in this, that, following the natural sequence of events, it is less a doctrinal system and, being based on the Bible story, is less abstract. For this reason the study of Bible History is especially adapted for the lower grades, while in the upper grades the study of the catechism should predominate. For religious instruction and education the study of Bible History is supremely important. The proper handling of a Bible story culminates in a doctrine, and the doctrines of the catechism should be illustrated, wherever possible, with Bible stories. Method: The teacher relates, not reads, the story in parts, inserting explanatory remarks where necessary, and then questions the children. Finally the children are examined on the entire story, and some are asked to relate it. The close should briefly point out the doctrinal contents and make personal application. Bible History Charts are very useful in the lower grades, in the upper grades more historical information and data may be added.

Bible, Poor Man's. See *Biblia Pauperum.*

Bible Reading. The Bible, being the inspired Word of God, furnishes absolutely reliable information as to the origin, the fall, the redemption, and the eternal destiny of man and therefore should be the most interesting book, which is to be diligently read and studied by every human being. Among the early Christians this was done. Acts 17, 11; Col. 4, 16. The Bible being the sole source of religious information, the reading of the sacred writings formed an essential part of the instruction communicated by pastors to their congregations and their catechumens. Chrysostom, d. 407, and Augustine, d. 430, continually reminded their hearers that private reading and study of the Bible should follow attendance at public worship. But in 1080 Gregory VII ordered that Latin should be the universal language of Catholic worship and, consequently, excluded all vernacular reading of the Scriptures in church services. Innocent III, in 1199, prohibited the private possession and reading of the Bible. The Council of Trent, 1546, made the Vulgate Latin Version the sole authoritative source of quotation and condemned those who dared to interpret the Bible contrary to the accepted sense given by the Fathers. Translations of the Bible other than those approved by the Roman hierarchy, were put on the index of forbidden books, which also enjoined the necessity of obtaining written permission from the bishop before a lay person was permitted to read the Bible in the vernacular. As late as 1864 Pius IX, in his *Syllabus of Errors,* condemned Bible societies, because they published the Bible "without [Catholic] note and comment." Various reasons are given by Catholics for their attitude toward Bible reading: A layman should hear the priest; the Bible is hard to understand; Bible reading does more harm than good. Because the laymen had been denied access to the only authoritative source of religious information, it was possible for the Roman hierarchy to foist its man-made doctrines upon the Church.

The Reformation wrought a change.

Luther himself read and studied the Bible diligently, and he wanted others to do the same. His masterly and hitherto unsurpassed classical translation of the Bible from Hebrew and Greek texts into German (1534), the English Authorized or King James Version (1611), and many others make it possible for the laity to read the Word of God in the vernacular. Since then the Bible or parts of it have been printed and published in 713 languages and dialects, and Bible Societies continue to translate and spread the Sacred Scriptures, so that they are within the reach of everybody.

But it is important that the Bible be read. The mere fact that it is the Word of God should be a sufficient incentive to read it diligently. God wants us to read the Book (John 5, 39) and promises great benefit from the study of it (2 Tim. 3, 15). But the Bible should not be read mechanically, thoughtlessly, not for amusement or criticism, not merely for theological study, nor only to defend false doctrine; it should not be read as the word of man, but as the Word of God. 1 Thess. 2, 13. The proper attitude, when reading the Bible, is one of awe and reverence. Is. 66, 2. Hence we should read attentively, Matt. 24, 15, in faith and obedience, keeping what we have read in an honest and good heart and bringing forth fruit with patience, Luke 8, 15. Read the Bible regularly, systematically; not occasionally, but daily; not here a chapter and there a verse, but a chapter to-day and the next chapter to-morrow, marking with a pencil those verses which especially impress you. It is advisable to read the historic books first, then the doctrinal and the prophetic books. But it must be one's aim to read the entire Bible.

Christians should read their Bibles in private where nothing disturbs their attention and devotion. But also in the regular family worship, Bible reading should not be set aside for the reading of other devotional books. In schools (parochial) Bible reading should not only be encouraged, but practised in this manner, that the upper grades are required to read the Bible History lesson, not from the text-book, but from the Bible, and that in the schedule for the week some time is set aside for cursory Bible reading. The school should not only teach the children the historical and doctrinal contents of the Bible, but, by having them read the Bible, must familiarize them with the contents of the Book. Bible classes afford excellent opportunity for Bible study to the adult members of the congregation. The cursory method may be followed, a chapter, *e. g.*, of Matthew, may be read at each lesson, interspersed with necessary explanatory remarks, until the entire gospel is finished. Another way is the topical method, according to which those parts of the four gospels treating of the same subject, *e. g.*, the resurrection of Christ, are selected and studied. (The Reference Passage Bible.) There is also the chronological method, according to which the events in the life of Christ are studied in their chronological order. (Travis Bible Studies.) The epistles are best studied in the cursory topical order. In public worship it is advisable to read not only the pericopes, but also other suitable selections from the Bible and occasionally, in a series of sermons, homilies, to explain one or the other book of the Bible. See *Public Schools and Bible Reading.*

Bible Reading (*Bible Societies*). In harmony with Scriptural precept and example (John 5, 39; Acts 17, 11), the early Church promoted diligent Bible reading by all. Gregory I still recommended it without limitation, and Augustine urged Bible translations to propagate the Gospel. As the Roman Church departed more and more from the Scriptural basis in doctrine and practise, it naturally began to regard the unrestricted use of the Bible as dangerous and to act accordingly. The Bible was more and more relegated to the background, in favor of tradition, both genuine and forged. When the Albigenses and Waldenses, in the 12th and 13th centuries, appealed to the Bible against the errors of Rome, all vernacular translations were forbidden to the laity, and such copies as could be seized were burned. The Reformation both emphasized the dangers for Rome that arise from popular use of the Bible and made it increasingly difficult to suppress the Word. The Index of Pius IV (1564) authorized bishops and inquisitors to issue written permits to read Bible translations by Catholic authors "by the advice of the priest or confessor, to those persons whose faith and piety they apprehend will be augmented and not injured by it." Even this latitude was found too great, and later Popes further restricted it. In an encyclical of Leo XIII (*Officiorum et Munerum*, Jan. 25, 1897), the rule is laid down (ch. 3, 7) that "all versions in the vernacular, even by Catholics, are altogether prohibited, unless approved by the Holy See, or published under the vigilant care of the bishops, with annotations from the Fathers of the Church and learned Catholic writers." So Roman

laymen may now read "properly annotated" versions without special permission, but they are carefully taught not to permit themselves to understand anything in the Bible otherwise than the Church tells them to understand it. Even with these safeguards, Rome is far from enthusiastic about Bible reading. — It is both natural and illuminating that recent Popes have bitterly condemned Bible societies, which make it their object to spread the simple Bible text, as "a pest." Pius IX (*Qui Pluribus*) laments: "Thus the divine traditions (*sic!*), the teaching of the fathers, and the authority of the Catholic Church are rejected, and every one in his own way interprets the words of the Lord and distorts their meaning, thereby falling into miserable errors." Rome has every reason to fear the open Bible, and it does fear it above all else.

Bible, Inspiration, *Doctrine of.* By confessing the doctrine of inspiration, we declare our belief — based on the words of the Bible itself — that the Holy Spirit exercised a special influence by which He guided His chosen instruments to speak the things He desired them to speak, and to write the things He desired them to write, in the precise manner and in the very words in which He desired these things to be spoken or written. Inspiration differs from revelation inasmuch as revelation is a direct communication from God to man concerning things which it is necessary for man to know; whereas inspiration is a special, potent activity of the Holy Spirit which He exercises upon those men whom He has chosen for His instruments to serve the purpose of spoken or written utterance. Revelations were already granted to the patriarchs; but they were not inspired to commit their revelations to writing. The prophets had revelations; but not all of them were inspired to communicate through the medium of writing the revelations they had received. Thus we possess no writings of the prophets Elijah and Elisha. St. Paul had revelations and was inspired to commit them to writing. Of St. Luke we do not read that he merely had revelations; but he was inspired to write his gospel and the Book of Acts. Neither is inspiration the same as illumination, the latter being common to all Christians (Eph. 1, 18; 3, 9; 5, 18), while the former was restricted to the holy men of God by whom the holy Scriptures were given for our enlightenment. A Scripture based upon, or sprung from, revelation only or resulting from illumination would not be simply and in the scriptural sense the "Word of God."

The fact of inspiration is taught in various passages of Holy Writ, both of the Old and of the New Testament. What is written in the Bible is at one time attributed to "the Holy Spirit" or to "God" without mention of the divine Person, at other times to the human being, the instrument which God employed for the purpose of utterance. We read "God spake" or "the Holy Ghost spake"; but also "David spake," or "Isaiah spake"—the various terms being occasionally used in close textual connection. (Matt. 19, 4. 5 and Gen. 2, 24; 2 Sam. 23, 1. 2; Matt. 22, 43; 15, 4, and Mark 7, 10; Acts 28, 25 and John 12, 41; Acts 1, 16 and other passages. Read also St. Paul's declaration Gal. 1, 1. 12, where he reports the manner in which the Gospel was communicated to him.)

That the Holy Spirit suggested to the sacred penmen both the thoughts and the words they uttered as they wrote, is a truth established by such texts as the following: 2 Tim. 3, 16; Jer. 30, 2; 1 Thess. 2, 13; 2 Pet. 1, 19—21; John 10, 34. 35; Matt. 22, 43. 44; Gal. 3, 16; Heb. 12, 27; 4, 17. Nor can it be objected that by making the Bible itself the source of our doctrine concerning its origin we are begging the question or reasoning in a circle. To raise this objection is not only poor theology, but also poor logic. Theology does not depend upon reasoning processes to establish its teachings; it derives its certainty from the authority of Scripture. And this authority, certified to us by the testimony of the Holy Spirit, extends also to those texts in which the Scriptures speak of their own origin. As a doctrine of Scripture, inspiration is established like any other doctrine by proof derived from Scripture.

To say that the Bible is the work of the Holy Spirit does not imply the suspension or extinction of the personality or individuality of the organs employed by the Spirit of God. It is not without a peculiar purpose that God has given us the Old Testament by a variety of organs, Moses, David, Isaiah, and other prophets, and the New Testament by four different evangelists and several apostles, and that Paul was not prompted to write all his epistles in the same frame of mind and under the same circumstances. God has, so they say, given us the benefit of the various talents and peculiar graces of a multitude of holy men in the composition of His own Book, thus making it an instrument of many stops varying in quality and volume of tone, but

all of them sounded by the same breath and responding to the touch of the same hand upon the keys, all the melodies and harmonies originating in the same mind, the Spirit of Truth. Even when Paul gives us his judgment or "opinion," (1 Cor. 7, 25. 40) as distinguished from the commandments of God, it is because God would have him speak what he there speaks, and just as he speaks, "for our profit" (v. 35), and the Spirit of God did not in that moment withdraw His inspiring influence from the apostle, who, as one who "has the Spirit of God," applied the general principle to an individual case by inspiration of God. "When Paul speaks of his expectation and hope and joy and desire, it is because God would tell us in His Word what was in the heart of His servant and apostle, even as He inspired David to utter the joy and hope and anguish of his soul in words suggested by the Spirit of God, that such Scripture also should be profitable for consolation, for doctrine, for reproof, for correction, for instruction in righteousness, as truly as the Sermon on the Mount or the fifty-third chapter of Isaiah."

The relation between the author proper and the penman whom He employed is expressed in the Nicene Creed by the phrase "*Who* spake *by* the prophets." This phrase exactly summarizes not only the comparison between such texts as 1 Cor. 5, 9 and 1 John 1, 4 with that numerous group represented by Matt. 2, 17 and 24, 15; but is found as to its very terms in Rom. 1, 2: "Which *He* had promised *by* His prophets in the Holy Scriptures."

In view of all these plain statements we assert the verbal inspiration of the Bible, that is, its plenary inspiration in the full sense of the word, absolute in phrasing and in particular words. By virtue of its inspiration we have in the Scriptures the book of God, wherein God would infallibly and with divine authority tell us what to believe in matters of faith, what to do and what to forbear in matters of life and practise, what to reject as error or falsehood.

About the manner of inspiration, nothing that could be made applicable to every case is revealed to us. Various fantastic theories have been promulgated, the inventors of which were prompted by a desire to make clear to themselves just how the Holy Spirit performed this work. But we are as little able to comprehend the process of inspiration as we are able to understand the two Natures in the one Person of the Savior — or even the mystery of body and soul being united in one person. And this our inability to conceive of the process of inspiration need not be a cause of wonderment; we are not even able to understand the activity of God through the powers of nature — as, for instance, through electricity, radio, etc. Read also what St. Paul says regarding great revelations, 2 Cor. 12. The desire of explaining and understanding the union of the divine and the human in the word of Scripture, has given rise to various forms of error. On the one hand, there has originated the "mechanical" explanation, by which the sacred writers have been represented as so many automata. This theory has no ground in Scripture, except in regard to rare instances concerning which Scripture itself speaks in such terms. It is at variance with many passages in the New Testament, in St. John, Luke, Paul, and Peter. Read also the opening verses of Luke's gospel and 1 John 1. The "mechanical" theory has been mentioned very little by the teachers of the Lutheran Church. But such ruminations upon this mystery have given rise to another error, and a more dangerous one, which would render the words of Holy Writ independent of the Spirit of God. This is the result of going to the other extreme — of placing such stress on the human element of Scripture as to deny the divine.

We maintain with absolute assurance the unassailable authority of Holy Writ, believing, in agreement with its own teachings, that it contains the complete and perfect truth in each and every one of its parts. In the inspiration of the New Testament we recognize the fulfilment of the Savior's promise to His messengers, John 14, 26; Acts 11, 16; John 16, 12 ff. In this last text both revelation and inspiration are promised: What they had not known, will be revealed to them; and the Spirit will guide them into all truth, so that they cannot err in utterance. They were the chosen witnesses for Christ; they should be guided by strength from on high. Luke 24, 48 ff. The result is the New Testament.

Bible Versions. The earliest attempt to translate the Scriptures is represented by the Greek version of the Old Testament, commonly known as the *Septuagint* (LXX). It owes its name to the story (now discredited) that it is the work of seventy-two translators, who at the instance of King Ptolemy II (287 to 245 B. C.) were deputed to Egypt by the high priest Eleazar to prepare a version of the Jewish Law for the royal library at Alexandria. While there is doubtless a kernel of truth in this story and the

bare fact of a translation of the Law in the days of Ptolemy need not be questioned, the Septuagint as a whole exhibits such varying degrees of skill and accuracy in the art of translation that it can neither be the product of a single body of translators acting in unison nor of a single age. The Pentateuch, for example, is pretty well done, Daniel exceedingly poor, Ecclesiastes so slavishly literal that it is little more than Grecized Hebrew. The most that can be said as to the origin of the Septuagint is that it was begun ca. 285 B. C. and completed before 130 B. C. (cf. Prolog of Ecclesiasticus). The Septuagint, especially in the arrangement of chapters and verses, frequently deviates from the Hebrew and presents also in its renderings innumerable divergences from our present Massoretic text. This is due in part, no doubt, to the arbitrary procedure of the translators, but also in some cases to a Hebrew original differing from the text we possess to-day. In more than one instance this is tacitly assumed in Luther's version. Indeed, the Septuagint, though it must be used with caution, is an invaluable aid in all text-critical work on the field of the Old Testament. This translation was adopted by the Greek-speaking Jews, was used by Paul and the apostles, and regarded as authoritative, even inspired, by the early Christian fathers. The constant appeal to it on the part of the leaders of the Church to prove the Messiahship of Jesus aroused the antagonism of the Jews and gave rise to three rival translations known under the names of Aquila, Theodotion, and Symmachus. These we cannot discuss here. — The *Targums* (cf. the Engl. "dragoman"), or Aramaic paraphrases, arose from oral interpretations of the Old Testament Scriptures which had become necessary since the days of the Exile, when Aramaic became the language of common intercourse in Palestine. These oral paraphrases, in course of time, received literary form. There are three Targums on the Pentateuch, one on the Prophets and three on the Hagiographa. — *Syriac versions.* The version known as the Peshito, also written Peshittah, meaning possibly "the simple," was made at an early date for the peoples of Syria and Mesopotamia. Its origin is somewhat obscure. According to Jewish tradition it is reasonably assumed that at least some parts of the Old Testament were translated into Syriac before the Christian era. The completion of the work, however, seems to be coincident with the Syriac version of the New Testament, which by general consensus dates from ca. 150 A. D. It is not a uniform product. Some books are literally translated, some are paraphrastic, others bear the marks of the Septuagint. The Syriac canon lacks the Books of Chronicles and of Ezra-Nehemiah, and the Nestorian (East Syrian) manuscripts, also the Book of Esther. Among other Syriac versions must be mentioned that of Philoxenus (508 A. D.), made from the Septuagint, the revision of Jacob of Edessa (ca. 704 A. D.), who sought to harmonize the Peshito and the Septuagint and particularly the translation of the Old Testament by Paul of Tella in Mesopotamia from the Hexaplar Greek of Origen (616—617 A. D.) — *Egyptian versions.* There were three Egyptian, or Coptic (a corruption of *Αἰγύπτιος*) versions: the Sahidic, the dialect of Upper Egypt, the Bohairic (sometimes called Memphitic), the speech of the western delta, and the Fayyumic of Central Egypt. In point of time these versions fall between the fourth and sixth or seventh centuries. In the Old Testament the translation is based on the Septuagint, not on the original Hebrew. — The *Ethiopic* version, used by the Abyssinians, possibly dates from the fourth century. In the Old Testament the translation was made from the Septuagint, though it contains many variations from the Greek. — Among the *Arabic* versions of the Old Testament that of Saadiah, an Egyptian Jew (d. 942), was made directly from the Hebrew text. It won great popularity even among the Jews and was publicly read in the synagogs by the side of the Hebrew text. However, only the Pentateuch, Isaiah, Canticles, Proverbs, and Job have been printed. The complete text of the Old Testament in Arabic appeared in the Paris and London polyglots of the seventeenth century; but it is of composite origin. The Pentateuch is the translation of Saadiah. Joshua, though also derived from the Hebrew, is by another hand. Judges, Samuel, Kings, Chronicles, and Job are based on the Peshito, while the Prophets, Psalms, and Proverbs are made from the Septuagint. As to the New Testament, Arabic versions have been made from the Greek, from the Peshito, from the Latin. "The current Arabic New Testament is a translation, in the main, from the Bohairic dialect, with corrections and additions from the Greek and Syriac." — The *Armenian* version, said to be distinguished for beauty and accuracy, is ascribed to the patriarch Sahag Isaac (Old Testament) and to his secretary Misrob (New Testament), who died 441 A. D. In the Old Testament the

translation was made from the Septuagint, but it shows signs of revision and correction according to the Syriac and Hebrew. — The *Old Slavonic* version, dating from the middle of the ninth century, is generally attributed to Cyril and Methodius, the apostles of the Slavs. The Old Testament translation is based on the Septuagint, that of the New Testament on the Greek. — The *Gothic* version is the work of *Ulfilas* (d. 381 or 383), whose parents had been carried away from Cappadocia during one of the Gothic incursions. Of the Old Testament, which was based on the Lucianic recension of the Greek, only the most meager fragments remain. Most of the New Testament is preserved in various manuscripts, preeminent among which is the superb Codex Argenteus, containing 177 leaves of the four gospels, the original number being 330. The story that Ulfilas omitted from the translation of the Old Testament the Books of Kings for fear of exciting the warlike passions of the Goths is unworthy of credence, since such considerations would have barred Joshua and Judges as well. "The probability is that Ulfilas did not live to finish the translation." — *Latin* versions. The Latin versions antedating the work of Jerome (346—420 A. D.) are now commonly designated as the Old Latin. The term "Itala" formerly used and applied by Augustine to one of these versions is rightly avoided. From the fragments that remain it is clear that for the Old Testament the Old Latin is based on the Septuagint. Jerome's first efforts as a translator were confined to a revision of the Old Latin, undertaken at the request of Pope Damasus. It is possible that he revised all the canonical books of the Old Testament. The Psalter, which appeared in 383, is still used in the services of the cathedral at Milan. Between 390 and 405 A. D. Jerome completed the stupendous task of translating the Old Testament from the original Hebrew and revising the Old Latin of the New Testament in accordance with the Greek. "The New Testament," he writes, "I have restored to the true Greek form; the Old I have rendered from the Hebrew." It must be noted, however, that the so-called Gallican Psalter, a revision of the one mentioned above, was embodied in the new version, while several of the apocryphal books were taken over without change from the Old Latin. Jerome's new translation encountered stubborn opposition, and it was not until the sixth or seventh century that it won general acceptance in the Church. Thenceforth it became known as the *Vulgata*, a name which had formerly been applied to the Septuagint. On the subsequent history of the Vulgate lack of space forbids us to enter. Before passing on to modern versions mention must be made of the translations of the Waldenses in the middle ages.

Modern Versions. — Since the Reformation the Bible has been translated into all the languages and many of the dialects of Europe. Among *French* versions that of Lefèvre d'Étaples (Antwerp, 1530), of Olivetan (Neuchâtel, 1535), and especially of Beza (Geneva, 1588) deserve particular notice. The latter version, having undergone numerous revisions, still holds its place, though there are more recent translations. The principal *Dutch* version is the so-called States Bible (because authorized by the States General of Holland), published with the sanction of the Council of Dort in 1637. It is still in use. The first Bible translation in a modern tongue is the *English* version of Wyclif, which was based on the Vulgate. It appeared in 1382. "Wyclif's work and that of his colaborers (especially Nicholas Hereford) has indelibly stamped itself on our present-day Bible." The first Englishman to translate the New Testament from the original Greek was William Tyndale. The translation appeared on the Continent in two editions (3,000 copies each) before 1526. In 1530 Tyndale published the Pentateuch and in the following year the Book of Joshua. In 1535 Miles Coverdale published, at Antwerp, his translation of the whole Bible "out of the Douche and Latin" (*i. e.*, the German of Luther and the Zurich Bible, and the Vulgate). This was the first complete Bible in English. The so-called Matthew's Bible, essentially a compilation from Tyndale and Coverdale, prepared by John Rogers (alias Matthew), appeared in 1537 and was dedicated to "The moost noble and gracyous Prynce Kyng Henry the Eyght and Queen Jane." Because of the deficiencies of both the Coverdale and the Matthew version, Coverdale, at the instance of Thomas Cromwell, undertook a new revision, which appeared, under the name of the Great Bible (because of its splendid proportions), in 1539. Cromwell furthermore issued an order to the clergy that a copy of this Bible be "sett up in summe convenynt place" in every church of England, so that the parishioners might "most commodiously resort to the same and rede yt." Richard Taverner's version, which appeared in the same year as the Great Bible, never became very popular. During the persecution under

Mary Tudor some of the English reformers found refuge in Geneva. It was here that Whittingham, a brother-in-law of Calvin, and his associates undertook a revision of the Great Bible. Their work resulted in what is known as the Geneva Bible, which was completed in 1560 and was dedicated to Queen Elizabeth. It won immediate popularity, no less than one hundred and twenty editions appearing up to the year 1611. It did not, however, at once displace the Great Bible, but was used side by side with it until the appearance of the Bishops' Bible in 1568. This revision of the Great Bible owes its name to the fact that most of the revisers were bishops, Archbishop Parker supervising the whole work. The authority of the bishops was sufficient to displace the Great Bible from public use, the last edition of which was printed in 1569. The Bishops' Bible, though never quite popular, passed through twenty editions, the last appearing in 1606. At this point mention must be made of the Roman Catholic version, published at Douai, in Flanders, 1609—10. Its title-page reads: "The Holie Bible, faithfully translated into English out of the authenticall Latin," meaning of course, the Vulgate. The translation is extremely literal and stiff. The famous Authorized Version of 1611 owes its origin to the complaints of the Puritans, who maintained that they could not subscribe to the Prayer-book because it embodied translations from the Great Bible, which, they said, was "a most corrupted translation." This led King James "to bethink himself of the good that might ensue by a new translation." To insure accuracy, the translators, numbering fifty-four (though only forty-seven names are preserved) were bound to observe no less than fifteen specific rules in the prosecution of their task. In particular it was provided that every translator "of the entire company of forty-seven passed upon the work of every other man in the company." The version is essentially a revision of the Bishops' Bible, which was "to be followed and as little altered as the truth of the original will permit." The new version, appearing under royal authority and commended by the best scholarship of the age, soon won general favor. For three centuries it has held its place as the Bible of the English-speaking world. The rare grace and purity of its diction, its dignified and elegant simplicity, its reverential spirit and attitude, have endeared it to millions of hearts and made it the most popular book in the English tongue. The discovery and collation of numerous Biblical manuscripts in the first half of the nineteenth century revealed some of the inadequacies in the Authorized Version and started the movement for revision. In 1870 a committee of fifty-four men, representing nearly all the evangelical bodies of England (no Catholics were included), was entrusted with the work of preparing a revised version. The New Testament committee, composed of twenty-seven members, began its work on June 22, 1870, the Old Testament Company on June 30. In response to an invitation on the part of the British revisers to participate in the task, an American revision committee was organized toward the close of the following year. The details of the plan of cooperation were, however, not fully arranged until 1875. The English committee promised to give due consideration to all the American suggestions and renderings before the conclusion of its own labors and to permit the publication, in an appendix, of all important differences of rendering and reading which the British revisers should decline to accept. On the other hand, the American committee was to give its moral support to the British editions "with a view to their freest circulation within the United States, and not to issue an edition of its own for a term of fourteen years." May 17, 1881, the English revised New Testament was put on sale in England and three days later in the United States. In both countries the demand was enormous, about three million copies being sold within one year of publication. The Old Testament revision was completed in 1884, and the entire Revised Version, bound in one volume, appeared in the following year. Another edition, embodying the preferences of the American appendix, was published by the university presses of Oxford and Cambridge shortly before the expiration of the fourteen years referred to in the aforementioned agreement. Thus the British presses furnished the American market with an American Revised Version before the American committee was released from its pledge not to issue an edition of its own. The American Revised Version appeared in 1901. It is rightly classed with the best English translations of the Bible to-day, though it may lack the quaint charm and grace of the Authorized Version. More scholarly translations, but full of strange, objectionable errors, are those of Moffat, Moulton, and Weymouth. — The Bible was translated into *German* as early as

the fourteenth century. This translation naturally follows the Vulgate. After the invention of printing it appeared (1462 to 1522) in no less than eighteen editions, fourteen in the High and four — according to some, five — in the Low German dialect. The origin of this pre-Lutheran German Bible is still uncertain. That Luther was acquainted with it and made use of it has been established by recent investigations. Luther's version was made from the Hebrew and Greek and everywhere bears the stamp of originality. Its merits are well known. Schaff calls it "a wonderful monument of genius, learning, and piety." Its homely simplicity and rugged vigor, its idiomatic diction and rhythmic flow of language, its happy alliterative phrases (*Stecken und Stab, Dornen und Disteln, matt und muede*, etc.), and its freedom from all pedantic restraint have assured it a permanent place in the hearts of the German people. Luther began his work on the New Testament in November or December, 1521, and completed it in the following March before he left the Wartburg. The translation was published in September, 1522. In the greater and more difficult task of translating the Old Testament, Luther had the assistance of Melanchthon, Bugenhagen, Cruciger, and others. The work was completed in 1534, but Luther continued to improve his translation with every new edition, especially on the linguistic side. Luther's version not only formed the basis of several other versions (Danish, Swedish, Icelandic, Dutch), but naturally gave rise to counter-versions by the Catholics (Emser, 1527; Dietenberger, 1534; Eck, 1537). The translation of Dietenberger, as revised by Ulenberg in 1630 and by the clergy of Mainz in 1662, became known as the "Catholic Bible." A revision of Luther's version known as the "Revidierte Bibel" appeared in 1892, but has not met with general favor. Finally, several scholarly translations deserve mention, notably that of Kautzsch (Old Testament) and Weizsaecker (New Testament), which have also been published together in one volume, De Wette, J. Fr. Meier, and others.

Biblia Pauperum. A Poor Man's Bible, a Picture-Bible, prepared in Middle Ages for the children of the poor. It consisted of forty to fifty pictures from the life of Christ and some Old Testament events; each picture was accompanied by an illustrative text or sentence in Latin. A similar work was called *Speculum Humanae Salvationis*. Before the Reformation these two books were the principal text used by monks in preaching. After the invention of printing, the *Biblia Pauperum* was perhaps the first book printed in Netherlands and Germany. — The name *Biblia Pauperum* was also given to an entirely different work, that of Bonaventura, in which the Biblical events were alphabetically arranged and accompanied by notes for the purpose of relieving the intellectual shortcomings of the preachers.

Biblical Archeology and Christian Archeology. Biblical archeology or Biblical antiquities deals with the external facts found in the Bible, the domestic and social life of the Jews, their civil and political institutions, their religious and ecclesiastical rites and ceremonies. Christian archeology is the corresponding science of Christian antiquity, all the information concerning the home and church life of the early Christians.

Biblical Canonics. That part of Biblical Introduction which deals with the historical side of the aim to determine what books constitute the Bible.

Biblical Criticism. That branch of Biblical study which deals with the text of the Bible in its original form; it includes both textual criticism (*q. v.*) and higher criticism (*q. v.*).

Biblical Geography. The study of the lands of the Bible in both their physiographical and political relation, particularly in the changes due to political movements.

Biblical Hermeneutics. That part of theological study which deals with the fundamental rules of apprehension and interpretation of the Bible text, partly, on the basis of general logic and grammar, partly with reference to each particular book, always on the basis of the principle that the Bible is the Word of God.

Biblical History (Bible History). The presentation of the historical facts of Holy Scripture in a connected form, according to their chronological order, the name Bible History being applied more correctly to an individual unit of the larger history, either alone or in a series.

Biblical Isagogics. That branch of theology, also known as Introduction, which deals with the origin, authorship, authenticity, general characteristics, contents, and aim of the different books of Holy Scripture. General Introduction includes also a history of the written and printed text of the Bible, including the ancient translations and a history of the canon; Special Introduction deals with the individual books of the Bible.

Biblical Textual Criticism. That branch of theological study which aims to determine the incorruptness or integrity of the text in its individual parts, thereby laying the basis for actual interpretation.

Biblical Theology. The orderly presentation of the doctrinal contents of Holy Scripture in a manner which is midway between exegesis and dogmatics.

Bibliography, theological. That branch of the preliminary work in the field of theology which pertains to the actual books recommended for use in each department of theology.

Bibliology. That part of dogmatics or doctrinal theology which deals with the essence and attributes of the Holy Scriptures in their relation to mankind.

Bickersteth, Edward Henry, 1825 to 1906, educated at Cambridge; held a number of charges in the Established Church; successful editor of hymnals; wrote, among others: "Stand, Soldier of the Cross."

Bidding Prayer. An ancient prayer, appointed especially for Good Friday, with intercessions for the various estates of men both in the Church and without, so called because the deacon bids the people pray and mentions the things to be prayed for.

Biedermann, Alois E.; b. 1819 in Switzerland; d. at Zurich 1885; the most radical dogmatician of Free Protestantism; Hegelian pantheist; from 1850 to his death professor at Zurich.

Biedermann, Richard D.; b. in New Wells, Mo., October 6, 1864; educated at Concordia College, Fort Wayne, and Concordia Seminary, St. Louis; graduated 1885; pastor in St. Paul, Minn.; Mobile, Ala.; Kendallville and Indianapolis, Ind.; President of Concordia Seminary, Springfield, Ill., 1914; secretary of the Missouri Synod for fifteen years; d. March 8, 1921.

Biel, Gabriel. The last notable schoolman, a nominalist, teacher at Tuebingen. Faithful exponent of Catholic theology, he stood for pronounced Semi-Pelagianism ("merit depends on man's free will and God's grace"), the mechanical theory of the Sacraments ("our adversaries contend that the Mass is a work that justifies us *ex opere operato* and removes the guilt . . . in those for whom it is celebrated; for thus writes Gabriel"; *Trigl.*, p. 179), and the "mighty dignity" of the priest ("who in the Mass can create the God who created him"). He was an advocate of the Immaculate Conception. His position on Church polity was that of the Council of Constance. D. 1495.

Bielefeld. See *Bodelschwingh.*

Bienemann, Kaspar (*Melissander*), 1540—1591; general superintendent of Pfalz-Neuburg, later tutor at ducal court, Jena, then pastor at Altenburg; wrote: "Herr, wie du willst, so schick's mit mir."

Biewend, Adolph Friedrich Theodor. B. May 6, 1816, in Rothehuette, Hannover. Attended *Gymnasium* in Clausthal. Studied rationalistic theology at Goettingen; graduated 1838 and tutored for three years. By 1841 he had, through private study of the Bible, become a believer in the vicarious satisfaction. F. Wyneken induced him to come to America. Pastor in Washington, D. C., 1843—47, teacher of sciences and ancient languages at Columbian College, Washington, D. C., till 1849, when he became successor of Wolter at the college at Fort Wayne. Professor of New Testament Exegesis, Isagogics, Philosophy at Concordia Seminary, St. Louis, and of mathematics and languages in the college, 1850. The first instructor of English at our institutions. Director of the college in 1856. Delegate to conventions of the Norwegian and Tennessee Synods. Wrote for our publications, reviewing especially religious books. Declined call to Capital University, Columbus, O. A man of wide attainments and ripe scholarship. D. April 10, 1858.

Bilney, Theodore (? 1495—1531). English martyr. Converted by perusal of Erasmus's New Testament and Luther's works; preached against Rome; submitted; preached again; was burned in London at Wolsey's command.

Biltz, F. J. Born July 24, 1825, in Mittel-Frohna, Saxony; came over with the Saxons, an orphan of 13 years; one of the first students at Concordia College, Altenburg; ordained March 12, 1848; served in Dessin, Cape Girardeau Co., Mo., Cumberland, Md., and Concordia, Mo. Was active in spreading the Gospel in the Western States; president of the Western District of the Missouri Synod; member of Electoral College. D. November 19, 1908.

Bingham, Joseph (1668—1723). Archeologist. — B. Wakefield; rector near Winchester, Havant (d. there). *Origines Ecclesiasticae* or *Antiquities of the Christian Church* (Anglican point of view).

Binney, Joseph Getschell, D. D. B. Dec. 1, 1807, Boston, Mass.; d. on *S. S. Amarakoora*, near Ceylon, Nov. 26, 1877. Pastor Baptist Church. American Board (Congregationalist) mission-

ary to Karens in Burma, 1844. In United States from 1850—1858; returned to Rangoon, Burma, 1858—1876. Died after furlough on returning to field.

Biretta. A square cap with three or four projecting prominences and a tassel, worn by priests when approaching the altar for mass, and in choir, etc. A cardinal's biretta is red, a bishop's purple, that of other clerics black.

Birken, Siegmund von (Betulius), 1626—1681, tutor at various courts, later private tutor in Nuernberg; hymns somewhat artificial; wrote: "Jesu, deine Passion"; "Lasset uns mit Jesu ziehen."

Birth Control. A movement to limit the number of offspring by preventing conception or by legalizing abortion, chiefly by the use of artificial means, by medicines, and by unnatural practises. In modern times this movement goes back to Thomas Robert Malthus, an English political economist, whose *Essay on the Principles of Population*, 1798, was founded on the hypothesis that population increases in a geometrical, while provisions increase only in an arithmetical ratio. Although this theory is not borne out by the facts of history, the idea was accepted with alacrity, and the Malthusian League has been very active since 1877. The movement has now embodied certain practical features and is known as Neo-Malthusianism, with many adherents in the various civilized countries. In America the propaganda has been carried on with such energy that the Sixth International Neo-Malthusian and Birth Control Conference was held in New York, with social workers, medical men, and political economists from America, England, Austria, India, China, and a dozen other countries in attendance. The president of the American Birth Control League is Mrs. Margaret Sanger, and she and several of her associates also edit a periodical in the interest of their theories. — The Bible very emphatically does not sanction movements of this kind. Ps. 127, 3—5; Ps. 128, 3; 1 Tim. 2, 15; 5, 14, and other passages are in force to-day as they ever were. One of the objects of marriage is the procreation of children, and this cannot be set aside by the whim or by the selfishness of men. In a Christian home, husband and wife will live together according to knowledge, 1 Pet. 3, 7, and each one will possess his vessel in sanctification and honor, 1 Thess. 4, 4. In the case of illness and by the advice of a competent physician, total continence may be practised, but beyond this Christians may not go, especially in advocating the murder of unborn children, for that is what abortion amounts to. Christians must consistently oppose the sinful and destructive character of the modern theory and become more and more conscious of the grandeur and prerogative of marriage and of offspring in marriage. See also *Sexual Life.*

Bishop. The New Testament recognizes no superiority of bishops (overseers) over the pastors (elders) of congregations, for it uses the terms synonymously (Acts 20, 17. 28; Tit. 1, 5. 7). The Roman Church, however, teaches that bishops are, of divine right, superior to simple priests (see *Hierarchy; Ordination*), and that they alone have the power of administering ordination and confirmation, blessing holy oils, churches, etc. A bishop is responsible only to the Pope, and, except as he is limited by the canon law or the papal will, is supreme in his diocese over both clergy and laity. He makes laws, abrogates them, and dispenses from them; he exercises judicial power (see *Courts, Spiritual*), pronounces sentence, inflicts penalties, excommunicates, and suspends; he erects and suppresses parishes, assigns charges to the clergy, and superintends financial affairs. Since the bishop cannot do all these things in person, he is assisted by various officials, chiefly his vicar-general (*q. v.*). Bishops are elected in various ways, but must always be confirmed by the Pope. They must visit Rome at stated intervals, varying with the distance, to report on their dioceses (from the U. S., every 10 years), and they can be removed only by the Pope. "Titular" bishops are those who bear the titles of extinct dioceses (*e. g.*, in Mohammedan lands) and whose office is, therefore, chiefly honorary. (See also *Ordinary; Diocese.*)

Bismarck Archipelago, recently called New Britain Archipelago. A group of islands in the S. Pacific off the coast of New Guinea, before the world war a German protectorate, since the world war taken over by Australia. Area: 18,000 sq. mi. Population: 200,000, mostly Papuan. New Pomerania (New Britain) has a population of about 190,000. Missions have been conducted by the Australian Wesleyans since 1875, mainly under Dr. George Brown. Roman Catholic counter-missions 1889. See also *Melanesia.*

Bischoff, Rudolf Adam. Clergyman and educator, b. St. Louis, Mo., 1847, attended Concordia College, Fort Wayne, Ind., and Concordia Seminary, St. Louis, Mo. (1870); pastor at Alexandria, Va.,

professor at Concordia College, Fort Wayne, 1872—82, president 1882—86, pastor at Bingen, Ind., again professor at Fort Wayne, 1889—1904; edited *Lutheran Pioneer* 1879—1912; d. Bingen, Ind., 1916.

Blanchard, Charles Albert (1848—). Congregationalist. B. Galesburg, Ill.; connected with Wheaton College (Ill.) since 1872; professor mental and moral science and president since 1882. *Modern Secret Societies;* etc.

Blandina, a young female slave who suffered martyrdom during the persecution at Lyons (177). "The wearied executioners wondered that her life could endure under the horrid succession of torments which they inflicted." Inhumanly scourged, made to sit on a heated iron chair, enclosed in a net and tossed several times into the air by an infuriated bull, she was finally transfixed by the sword of a merciful barbarian. Her baffled tormentors could extract from her only the confession, "I am a Christian, and no wickedness is done among us."

Blaues Kreuz. A society organized 1877 by Pastor Roehat in Geneva for the purpose of organized effort against the evil of drunkenness and for the promotion of true temperance. The society consists of adherents who for an indefinite time promise to refrain from the use of intoxicating liquor, and members who after a period of probation of three months promise to abstain for at least one year. The society demands total abstinence on the part of its adherents and members, but does not disapprove of a moderate use of intoxicating drinks on the part of such as are not members. Since 1883 the society has annually issued a calendar.

Blaurer, Thomas, 1499—1570, brother of Ambrosius B., studied in Wittenberg, later joined Reformed Church, mayor of Constance, died in Thurgau; wrote: "Herr, schaff' uns wie die kleinen Kind'."

Blavatsky, Mme. Helena Petrovna. Theosophist; b. 1831, Russia; d. 1891, London. Traveled extensively, especially in America and India. Studied spiritism, occult and cabalistic literature, sacred writings of India. With H. Olcott founded the Theosophical Society, in New York, 1875. Claimed miraculous powers, which were proved impostures. Wrote *Isis Unveiled,* 1877, (textbook of Theosophists), *Secret Doctrine,* 1888, *Key to Theosophy,* 1889.

Bleek, Friedrich, b. 1793; d. 1859 as professor at Bonn; mediating theologian; of Schleiermacher's school; wrote introduction to the Old and New Testaments; moderate critic.

Bliefernicht, Edmund R. B. Oct. 3, 1882, Watertown, Wis. Graduate of Northwestern College, Wauwatosa Seminary. After brief pastorate at Darfur, Minn., professor New Ulm Seminary (now of the Wisconsin Synod), 1908; president since 1920.

Bloomfield, Dorothy (Mrs. Gurney), 1858—. Wrote a wedding hymn of great poetic beauty for the marriage of her sister in 1883, namely: "O Perfect Love, All Human Thought Transcending!"

Blumhardt, Christian Gottlieb. B. April 29, 1779, Stuttgart; d. Dec. 19, 1838, at Basel. He was one of the Basel Missionary Society founders (1804); inspector Basel Missionary School (1816).

Blumhardt, Johann Christoph. B. at Stuttgart, July 16, 1805; d. at Boll, Feb. 25, 1880. Studied at Tuebingen. Became teacher at the missionary institution at Basel, 1830, pastor at Moettlingen, 1838. He gained great fame as one who could cure by prayer. His first reported cure was that of a demoniac girl. In 1853, he bought the royal watering-place Boll (*Bad Boll*), to which place all kinds of sufferers from all ranks of society and from all countries flocked to be cured by Blumhardt. In 1869 and 1872, he was joined in the work by his sons. The work is continued by Stanger in Moettlingen up to the present day.

Bodelschwingh, Friedrich von. Born 1831; d. 1910. German pastor at Paris and later in a Westphalian village. Founded the Epileptic Institute (Bethel) at Bielefeld, 1867, consisting of 50 buildings, including institutions for training deaconesses and deacons. Bodelschwingh also opened a colony at Wilhelmsdorf for vagabonds, who were there compelled to work for their lodging, food, and clothing; when dismissed, they were directed to profitable employment. Devotional exercises were held and prayers spoken at table. On Sundays services in a nearby church were attended. Many similar colonies were established in Germany.

Boeckman, Markus Olaus, D. D. B. in Norway, 1849, graduate Kristiania University, emigrated, 1875, pastor 1888, professor at Augsburg Seminary, president United Norwegian Church Seminary, president Luther Theological Seminary; editor, author; knighted 1912 by King Haakon VII.

Boehme, Jacob. German theosophist and mystic; b. 1575, near Goerlitz; shoemaker in Goerlitz; d. 1624, *ibid.*

Called *Philosophus Teutonicus*. His theosophy attempts to explain origin of evil. God contains conflicting elements in His nature, harmoniously united, while in the universe which is an emanation of God, these conflicting elements separated, but can be harmoniously reunited through regeneration in Christ. Profoundly influenced greater minds than his own (Hegel, Schelling), and influence spread to England, where a disciple, Jane Lead, founded the Philadelphians. Believed in Trinity, Incarnation, Atonement. Died after having subscribed to Lutheran Confessions. Wrote, *Aurora oder die Morgenroete im Aufgang, Mysterium Magnum, Der Weg zu Christo.*

Boehne, John William. Manufacturer; b. Vanderburgh Co., Ind., Oct. 28, 1856; attended Commercial College; held offices of city councilman at large, mayor of Evansville, Ind., member of 60th and 61st Congress U. S. A.; held position as member of Board of Directors, Missouri Synod.

Boehringer, Georg Friedr. B. 1812 at Maulbronn; d. 1879 at Basel; Reformed theologian; his chief work is *Die Kirche Christi und ihre Zeugen* (24 vols.)

Bogatzky, Carl Heinrich von, 1690 to 1774, studied at Jena and Halle, doing work, first in law, later in theology under Francke; due to failure of his voice devoted himself to religious authorship; last decades of his life spent at Halle, in one of Francke's institutions; published *Meditations and Prayers on the New Testament;* among his hymns: "Wach auf, du Geist der ersten Zeugen."

Bogomiles. A branch of the Cathari, numerous in the twelfth century in Bulgaria and Constantinople. Their theology was a conglomerate of the wildest dualistic-gnostic fancies; they rejected Baptism and the Lord's Supper, shunned the churches as seats of evil spirits, and practised much praying and strict asceticism. They survived a number of severe persecutions and found adherents in the Western Church.

Bohemia. See *Czecho-Slovakia.*

Bohemian-Moravian Brethren. The *Unitas Fratrum* (Community, or Assembly, of Brethren) was founded by Utraquists (s. *Hus*) under Gregor and Peter Chelczich and his followers in Kumwald, Bohemia, 1457, some Waldensians joining, and chose priests of their own at Shotka in 1467, Matthias being consecrated bishop by a Waldensian. Owing to the simplicity of their worship (some of their hymns have found their way into the Lutheran Church), their strict discipline, and their fervid brotherly love, they had a considerable growth under Bishop Lucas, numbering despite severe persecutions 300 to 400 congregations in Bohemia and Moravia in 1500. They refused to join Luther because of the Lutheran doctrines, particularly of the Lord's Supper and of justification by faith alone. A second Lutheranizing movement was halted by John Blahoslaw, who stood for Calvinism. (His Bohemian translation of the New Testament is a masterpiece; d. 1574.) Discipline relaxed, great numbers were absorbed by the Reformed Church, and during the Thirty Years' War the society was wiped out as such in Bohemia, Bishop Amos Comenius being among those who were exiled, but survived for some time in Poland and Hungary; a scanty remnant still existing in Posen. See *Moravian Church.*

Bohm, Ed. B. Aug. 30, 1840; assistant pastor of St. Matthew's, N. Y., 1882, first director of Concordia Institute, Hawthorne, N. Y. (now at Bronxville), 1882; d. Dec. 24, 1895.

Bolivia, *Missions in.* Republican state in South America, formed 1825. Area: 514,155 sq. m. Population, a mixture of various races, half-caste Spaniards and Indians; also from former Negro slaves. Indian population, approximately 925,000. Roman Catholic is recognized religion of state; other religions permitted. — Missions by: Assemblies of God; Canadian Baptists; Methodist Episcopal Church; San Pedro Mission to Indians; Seventh-day Adventists; Christian Missions in Many Lands; Svenska Fria Missionen; Bolivian Indian Mission. Foreign Staff, 118; Protestant Christian community, 4,568; Communicants, 3,908. See also *South America.*

Bollandists. A company of Jesuits, later of secular priests, named after Jan Bolland, their object being to print all hagiographical material pertaining to early saints of the Catholic Church. The work was begun about 1630, but is not yet wholly finished, although an immense amount of material, chiefly in manuscripts and books, has been gathered. The center of the work is now Brussels.

Bolshevism. An extreme form of Socialism, with strong communistic features, as developed in modern Soviet Russia or in the Union of Soviet Republics. During the World War, in March, 1917, there was a bloodless revolution in Russia, as a consequence of

which Kerensky became the leader of the country. At the same time the extreme Socialists urged immediate withdrawal from the war and a social revolution, the aim of which was the complete overthrow of the existing social and economic system and the establishment of a new order based on the principles of Communism. All private property was to be abolished, and a dictatorship of the proletariat or workmen was to take the place of the former government. The movement was led by the so-called Bolsheviki, the terroristic branch of the Social Democratic Party in Russia, which became dominant during the year 1917. The name literally means "the greater," since the party represented the larger group or formed the majority. They soon gained the control of the Duma and the Soviet, a form of government administered by delegates elected by workmen, soldiers, and peasants. After the Treaty of Brest-Litovsk, in March, 1918, the Bolsheviki gained control of the entire country, and they have since put their wild ideas in operation in that section of Russia which remained after various provinces, such as Finland and the Baltic Provinces, were taken away. To some extent their ideas have gained adherents also in other countries, notably in those adjoining Soviet Russia, and there are many extreme Socialists in practically all the other countries who have declared their assent to the Bolshevistic principles. Under the leadership of Trotzky and Lenin strange experiments in political economy were undertaken not only in overturning the foundations of society, but also in nationalizing all property, and above all in waging war on the Church, often rendering its work practically impossible. The churches, hospitals, deaconess houses, and homes of the various Protestant organizations have literally been put out of commission by the unparalleled depreciation of money and by the nationalizing of their real estate. Many members of the congregations lost all their possessions, and most of the pastors were left without an income of any kind. The catechism of Bakunin spoke of the Christian religion in terms of the most horrible blasphemy, and scenes were enacted in connection with ancient customs on festival days which defy description. Full particulars regarding the situation in Soviet Russia are only now reaching the outside world. Just what the spirit of Bolshevism consists in may be seen from the reign of terror in the Baltic countries. The Bolsheviki were in full control from the end of January till the end of May, 1919, with Riga as the center of their pernicious activity. In this city alone fourteen pastors died during these five months, partly murdered, partly as a result of prison fever with which they were infected in the unspeakable jails. The worst day of the entire period was May 22, when eight pastors were murdered, some in a most atrocious manner. It was only due to a fortunate coincidence that not all the pastors of the Evangelical churches were put to death, for the command to shoot them all had been given. All told, twenty-four Baltic pastors suffered martyrdom during this persecution, and more than 50,000 Baltic Christians were exiled on account of their faith. Bolshevism is one of the gravest menaces which has ever threatened church and state.

Bonar, Horatius, 1808—1889, educated at University of Edinburgh; minister in Established Church, which he left for the Free Church of Scotland; wrote many hymns of high standard, among which: "I Was a Wandering Sheep."

Bonaventura, St. (*Dr. Seraphicus*), 1221—1274; teacher at Paris, later general of the Franciscans, and cardinal; a standard Catholic dogmatician, ranking next to Thomas Aquinas. A schoolman (realist), he attempts to prove that the church doctrine agrees with reason; of the school of mysticism, that mystic contemplation leads to the highest knowledge of God; a poet, he composed *The Mirror of the Blessed Virgin Mary* and *The Psalter of the Blessed Virgin.*

Boniface VIII. "Ideal" Pope, 1294 to 1303; patron of learning (Roman university), practised nepotism and diversion of crusade funds to private use, invented the "jubilee," 1300; maintained the most extravagant claims of the hierarchy (see *Unam Sanctam*); played the rôle of arbiter of nations with varying degree of success. Preparing to launch the anathema against Philip the Fair (otherwise known as Philip IV, of France), who was preparing to bring him before the bar of an ecumenical council, he was kidnaped by his enemies Sept. 7, rescued Sept. 9, d. Oct. 11.

Boniface, St. (Winfrid). B. near Exeter, England, before 683, spent his life in spreading Christianity and establishing the papal authority in Germany — "the Apostle of the Germans," though not the first missionary, but indeed "a pillar of papal hierarchy," as Rome styles him. Filled with missionary zeal, he was, after a short stay in heathen Friesland, commissioned in Rome, 718, as missionary to Central Germany, and

later, swearing fidelity to Rome, consecrated as bishop. Baptizing "many thousands" in Hessia and Thuringia, founding churches, felling the sacred oak of Thor, one of the ancient German gods, and expelling the anti-Roman priests (Culdees, Old-British), he won a new province for Rome, which he organized, now archbishop, by establishing sees and monasteries, the English Church sending monks, among them Lullus, nuns, and money. A few years' activity in Friesland had intervened. In Bavaria, where the Culdee Church was established, he founded four sees, but could not fully overcome the anti-Roman influence. Called by Karlmann and Pepin to regulate the affairs of the Frankish Church, he had the synods pass measures concerning the introduction of Roman laws, doctrines, and customs, the extirpation of the remnants of heathenism, and the "reformation" of the Church. Despite the opposition of a part of the clergy, the German National Council of 742 declared for submission to the papal authority and the expulsion of the married clergy, and in 747 the majority of the bishops fully acknowledged the papal supremacy, the Pope bestowing upon Boniface the see of Mainz. (His servile submission did not prevent him from protesting to the Pope against certain abuses, but kept him from enforcing his protest.) In 744, he had founded the monastery of Fulda, for centuries the principal school of the Benedictines, but instead of seeking rest there in his old age, the zealous missionary resigned his office at Mainz in 754 to continue the work in Friesland, where he met death at the hands of the heathen, June 5, 755.

Bonwetsch, G. Nathanael. B. at Nortkaa, Russia, 1848, professor at Dorpat; since 1891 professor of church history at Goettingen. Wrote books and articles on historical subjects.

Book of Common Prayer. The only official service-book used in the Church of England and its affiliated bodies. It contains in one volume the articles of faith and all the rites, ceremonies, and prescribed forms of the Church of England and is thus not only a prayer-book, but a ritual and confession of faith.

In 1548, the First Prayer-book of Edward VI was confirmed by Parliament. A great part of it was taken from the old services used before the Reformation, but the labors of Melanchthon and Bucer helped to give the book its Protestant form. Exceptions were taken to some parts of it, and in 1551 Parliament confirmed the second review. This was known as the Second Prayer-book of Edward VI.

The liturgy of Elizabeth (1560) agreed substantially with the Second Prayer-book of Edward VI, with some minor changes.

The last revision of the English Prayer-book was made in 1662 in order to please the Non-conformists.

The American Prayer-book is framed closely upon the model of the English book. It was adopted substantially in its present form by the General Convention of 1789, with many variations from the English book, including those rendered necessary by political and local causes. Among the notable variations are the following: the omission of the Athanasian Creed, the Absolution in the Visitation office, the Magnificat and the Nunc Dimittis, the Commination, and the versicles after the Creed; the optional use of the words "He descended into hell" in the Creed, and in many things considerably enlarging the discretional power of the minister; the addition of a number of prayers; the change of "absolution" into "declaration of absolution," of "verily and indeed taken" into "spiritually taken" (Catechism) and the permission of using an alternative formula instead of "Receive the Holy Ghost," etc. (Ordinal); the introduction of the prayers of invocation and oblation in the Communion office, which was insisted on as rendering the liturgy more in accordance with primitive models.

During the latter part of the 19th century, a desire for liturgical enrichment and increased flexibility resulted in the adoption, in 1892, of a considerable number of changes, which brought the book into closer harmony both with the English and with the earlier models. The work of revision is still continuing.

Book of Concord, or *Concordia,* contains the confessional writings of the Lutheran Church, her Symbolical Books (*q. v.*). They are the three Ecumenical Creeds — Apostles', Nicene, Athanasian; the Unaltered Augsburg Confession of 1530; its Apology; Luther's Small Catechism and the Large Catechism; Luther's Smalcald Articles; the Formula of Concord. Jacob Andreae's German edition appeared officially on June 25, 1580, fifty years after the presentation of the Augsburg Confession; the Latin edition came out in 1584. Concordia Publishing House of St. Louis published the German Concordia in 1880. Kolde's edition of Mueller is the best German-Latin edition. The Henkels of Newmarket in Virginia got out the first Concordia in English in 1851 and an im-

proved edition in 1854. In 1882 Jacobs got out his translation in two volumes, in 1911 in one volume. Bente and Dau got out their fine *Concordia Triglotta* — German, Latin, and English — at Concordia Publishing House in 1921; it has Professor Bente's extremely valuable introduction of 266 pages, written in English.

Book of Discipline. A volume published quadrennially in the Methodist Episcopal Church after the sessions of the General Conference, entitled, *The Doctrines and Discipline of the Methodist Episcopal Church*, containing six parts: 1) Origin, Doctrines, and General Rules; 2) Government of the Church; 3) Administration of Discipline; 4) Ritual; 5) Education and Benevolent Institutions; 6) Temporal Economy.

Boos, Martin. Roman Catholic priest; b. at Huttenried, Bavaria, 1762; d. near Coblenz, 1825. His experiences in asceticism are somewhat along the line of those experienced by Luther, and he subsequently preached a doctrine which was strongly Lutheran in character. Driven out of the country by the opposition of the church authorities, he lived in Austria from 1799 to 1816, when he had to leave here also, spending his last years at Duesseldorf and Sayn.

Borneo, *Missions in.* Fourth largest island on the globe; under Dutch and British government. Area, approximately 275,000 square miles. Population, 1,500,000, mostly Mohammedans, with some aboriginal tribes. Missions in Netherlands Indies, Sumatra, Java, and Borneo are conducted by 27 societies. Foreign staff, 693; Christian community, 779,893; communicants, 475,848.

Bornholmers. An organization of Danish Pietists united in "The Lutheran Missionary Society for the Promotion of the Gospel." Though begun in Sweden under Rosenius in the early nineteenth century, it gained its first strong foothold in Bornholm, Denmark. Here the movement was led by Pastor Trandberg, who left the State Church, organizing a Lutheran Free Church, which also did some mission-work. Trandberg came to America in 1882 and later was professor at the (Congregationalist) Chicago Theological Seminary. The movement still continues in Denmark, though its adherents are again more closely associated with the State Church.

Borromeo, Carlo. Roman Catholic theologian of the Counter-reformation; b. at Arona, North Italy, 1538; d. at Milan, 1584; studied law at Pavia, but turned to theology upon the accession of his uncle, Pius IV, to the papal see, becoming cardinal and archbishop of Milan at the age of twenty-two; prominent at the Council of Trent; founded seminaries for the better education of the clergy; mercilessly severe against all heretics; canonized in 1610.

Borthwick, Jane, 1813—1897; lived in Edinburgh; together with her sister a noted translator of German hymns, published as *Hymns from the Land of Luther;* among her original hymns: "Rest, Weary Soul."

Bortnianski, Dimitri Stefanovitch, 1752—1825; studied at St. Petersburg and later in Italy; director of the Imperial Chapel Choir in St. Petersburg; wrote a Greek mass and a number of four- and eight-part psalms, besides smaller works.

Bosse, Benjamin. Manufacturer and banker; b. in Scott Township, Ind., 1874; d. at Evansville, Ind., 1922; mayor of Evansville; prominent in Lutheran Laymen's League; member of Missouri Synod's Board of Control and Board of Directors.

Bossuet, Jacques Benigne. Prominent Roman Catholic preacher; b. at Dijon, 1627; d. at Paris, 1704, studied at Dijon and Paris, became priest and Doctor of Theology in 1652, then canon and archdeacon at Metz, finally bishop of Meaux; was also tutor of the dauphin of France for some years. Noted as controversialist, not only against Fénelon, but also against separatists among the Catholics. His six *Oraisons Funèbres* (Funeral Orations) rank very high in the oratory of his Church.

Botticelli, Sandro, Italian painter; 1447—1510; pupil of Fra Filippo Lippi, whose style, however, he rejected; did some work for the chapel of Sixtus IV at Rome; noted for his "Magnificat" and "The Burial of the Crucified."

Bourdaloue, Louis. Jesuit preacher; b. at Bourges, 1632; d. at Paris, 1704; for some time teacher of literature and philosophy; his persuasive powers used in trying to regain Protestants for the Roman Church; last years spent in the service of the poor in Paris.

Bousset, Johann Franz Wilhelm. German Protestant theologian; b. at Luebeck, 1865; Professor of New Testament Exegesis at Goettingen since 1896. Belongs to liberal historical school. Active in Christian Socialist movement; wrote: *Gnosis; Religion des Judentums im neutestamentlichen Zeitalter;* d. 1920.

Bowring, Sir John, 1792—1872; studies included philology, poetry, poli-

tics; held important diplomatic posts, twice member of Parliament; wrote "In the Cross of Christ I Glory."

Boyle, Robert, 1627—91. B. in Ireland; educated in England; devoted to science (Boyle's Law) and theology; founder of Boyle Lectures, eight lectures delivered annually in London against unbelievers.

Boys' and Girls' Clubs. Such clubs are organized for the same purpose as young people's societies (*q. v.*). They are often called junior societies. Because of the difference in age, maturity, and thought it has been deemed wise not to receive children who have just been confirmed into the so-called young people's societies, but to permit them to form their own organizations. While it is extremely important to give attention to those who have just been confirmed (see quotation from Stall under *Young People's Societies*), it is at the same time extremely difficult to guide and interest such as are just emerging from childhood and fail to understand that there is yet much for them to learn. Much patience, kind and sympathetic treatment, and good judgment must be exercised on the part of those who would well manage the boys' and girls' clubs, or junior societies, so that they will prove to be a real blessing for the young and for the Church.

Boy Scouts. This movement was begun in England by Sir Robert Baden-Powell. In 1908 he issued a handbook, *Scouting for Boys.* The movement was introduced into the United States in 1910 by W. D. Boyce, although prior to that time a number of troops had already been organized in various parts of the country. The purpose of the organization is stated in its constitution as follows: "To promote, through organization, and cooperation with other agencies, the ability of boys to do things for themselves and others, to train them in scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by boy scouts, by placing emphasis on the Scout Oath and Law for character development, citizenship training, and physical fitness." Stress is also laid upon the effort made by the organization to further love for outdoor life; for this purpose so-called hikes are made, and some time is spent in summer camps. Such outdoor life is also intended to contribute to health and practical education. The Scout Law, to which obedience must be promised, says that the Scout must be trustworthy, loyal, helpful, friendly, courteous, obedient, cheerful, thrifty, brave, clean, and reverent. Scouts are required to "do a good turn daily." The scout idea is to instil into the boy love and duty to God, home, and country. Religious belief is no obstacle to membership. — Considering that the Boy Scout movement seeks to develop character and virtues and love to God, the organization not only has a religious character, but seeks to do on the basis of natural religion what can only be done by means of the Gospel. Such effort is in line with the attempt made by many churches today to develop character without a thorough regeneration of the heart and without considering it necessary to be guided in spiritual matters only by the inspired Word of God. See *Girl Scouts.*

Bradford, John, ca. 1510—55; Protestant martyr. B. at Manchester, England; prebendary of St. Paul's; chaplain to Edward VI; popular preacher; burned at stake, Smithfield. Many short works.

Bradwardine, Thomas. *Doctor Profundus;* b. 1290 (?); lecturer at Oxford; fearless confessor of Edward III; chosen Archbishop of Canterbury 1349, the year of his death. Boldly proclaiming the Gospel of grace, he struck at the root of all evil in the Church — Pelagianism ("How many, O Lord, despise Thy grace and proudly declare that free will is sufficient for salvation!") and prepared Wyclif for his work.

Brahma Samaj. See *Hinduism.*

Brahmanas. See *Brahmanism.*

Brahmanism. The religion of the Brahmans, the priestly caste in India, particularly its earlier development. Though Brahmanism and Hinduism are sometimes used interchangeably to denote the entire development of orthodox religious thought in India, beginning with the period that follows the composition of the Rig-Veda (see *Veda*) down to modern times, the term Brahmanism is more specifically applied to the earlier form of this development, to ca. 200 B. C., and the term Hinduism to the later with its admixtures of popular beliefs and worship. The earliest religion of the Aryan invaders of India, as we find it portrayed in the Rig-Veda, was, like that of the ancestors of the Persians and that of the Indo-Germanic peoples in general, a polytheistic nature worship. Chief in the Vedic pantheon is Indra, originally a thunder-god, the national deity, who leads his people in war and brings them victory. Ranking next are Varuna, the omniscient king of gods and men, who upholds the physical and

moral world order, Agni (Lat., *ignis*), a fire-god, Soma, originally a sacred intoxicating drink (Iranian, Haoma; see *Zoroastrianism*), Mitra, a sun-god (Iranian, Mithra), Dyaus pitar, "Father Heaven" (Gr., *Ζευς πατηρ*, Lat., Diespiter, Jupiter) and his wife, Prithivi matar," Mother Earth," Ushas, the Dawn, also gods of the storm, wind, rain. Vishnu, a sun-god, and Rudra, a malignant storm-god, have subordinated positions in the Rig-Veda, but in later centuries rose to supreme importance (see *Hinduism*). The Vedic gods, with the exception of Rudra, were beneficent. Sacrifices of food, particularly of melted butter and soma, were made to them. Their help was implored against the multitudes of demons and evil spirits, which were believed to be the cause of disease and misfortune of all kinds. The Vedic eschatology included belief in heaven and hell, to which, at death, the good and the evil-doers pass respectively. In earliest times there were neither temples nor holy places nor priests. But toward the end of the Vedic period a priesthood developed. The power that lay in the priestly sacrifices and prayers was personified in the deity Brahmanaspati, who is also called the creator of heaven and earth, Prajapati, "Lord-of-creatures," or Viçvakarman, "All-worker." There now came a period of transition. The Aryan invaders, who at first had occupied only the northwestern part of India, the Punjab, or "five-river" country, moved southward and subjugated the darker-skinned aborigines. A mixture of races resulted, the consequence of which was the beginning of the caste system, which has become such a prominent feature in Hinduism. The four castes are: the Brahman, or priestly caste, which became socially supreme; the Kshatriya, or warrior caste; the Vaisya, or agricultural caste; the Sudra, or servile caste. The literary documents of this transitionary period are the Brahmanas, prose ritualistic commentaries on the Vedic texts, whose composition began ca. 800 B. C. Priestly speculation sought the unity of the godhead and the prominence now given to the idea of an impersonal deity marks the end of the Vedic period of Indian religious development and the beginning of Brahmanism. During the period that followed the main features of the Vedic religion were retained, essentially the same gods were worshiped, and the Veda was regarded as a divine revelation; but the Brahmans gained ever greater importance, until they were regarded as "gods on earth." The priestly speculation which marks this period was a reaction against the sacrifices, which had become more and more numerous, and against the ritual, which, increasingly emphasized, had become an unbearable burden. The essential feature of this speculation, which was philosophical rather than religious, was the belief in an eternal, unchangeable principle, or world-soul, the continuation of the Vedic Brahmanaspati. This principle, called Brahman or Atman (*i. e.*, "Self"), lies at the basis of the universe, and all beings are manifestations of it. Man emanated from it and returns to it at death. Salvation is no longer believed to come by works, as during the Vedic period, but through knowledge of, and intellectual absorption in, Brahman-Atman. During this period the doctrine of the transmigration of souls (*q. v.*) was also developed. According to this doctrine a man is reincarnated immediately at death, and the deeds in his previous existence determine the character of his rebirth. He is reincarnated in a higher state if his previous deeds were good, but in a lower state, even in animal form, as that of a pig, ass, etc., if his previous deeds were evil. As rebirth meant continued suffering, the great aim was to be released from rebirth. But it was desire that led to rebirth, therefore all desire had to be abolished, and to abolish all desires that fetter the soul to the world and to become one with Brahman-Atman was the great object of human endeavor. This terrible doctrine probably is the result of the fact that life in India had become extremely hard. The Rig-Veda shows that as long as the Aryan invaders were in the Punjab, the joy of living was still theirs; but when they spread over Southern India, the depressing climate changed their outlook upon life. The writings which contain this pantheistic and pessimistic philosophy are the Upanishads, the third group of sacred Indian texts. They date from the 6th century B. C. onward. In the 6th century B. C. the "great heresies," Buddhism and Jainism (*qq. v.*) also arose as revolts from the Brahmanic system. During the centuries in which they flourished six systems of Brahmanic philosophy were developed, which are based on the Upanishads and are considered orthodox, in distinction from Buddhism and Jainism. Each taught its own way of salvation, *i. e.*, how to be released from rebirth. They are Vedanta, Sankhya, Yoga (*q. v.*), Mimansa, Nyaya, Vaiceshika. The last three are minor systems. The Sankhya is atheistic and dualistic. It teaches that on the one hand there is the soul, or an infinite plurality of in-

dividual souls; on the other, matter. Release from rebirth comes to him who recognizes the complete difference between these two eternal beings. The Vedanta, the most important system, appears in various forms. The most influential school is that of Cankara (ca. 800 A. D.). It teaches the identity of the ego with the infinite, unchangeable Brahman. He alone exists, and the multiplicity of phenomena is an illusion. He who attains this knowledge has salvation and is released from rebirth. Opposed to these six systems is the Carvakas, a materialistic philosophy, which rejects the Vedas and the Brahmanic system and considers the soul merely a product of the four elements constituting the body. For the later religious development in India see *Hinduism.*

Brahms, Johannes, 1833—1897, one of the greatest of modern composers; earlier work technical; later works show remarkable individuality; made many concert tours, spent much time in his later years at Vienna; composed symphonies, concertos, etc., and also sacred music (motets and songs).

Brainerd, David. B. at Haddam, Conn., April 20, 1718; d. October 9, 1747, at Northampton, Mass.; ordained by the New York Presbytery, 1744, for work among the Indians; labored devotedly and successfully in Stockbridge, Mass., Pennsylvania, and New Jersey. His attempt to colonize the converts as farmers was not successful.

Bramante, assumed name of Donato Lazzari, 1444—1514, celebrated Italian architect; planned and executed the buildings connecting the Belvedere and the Vatican in Rome; also designed St. Peter's Cathedral, afterward completed by Michelangelo.

Bramhall, John. Anglican prelate. B. near Pontefract, 1594; ordained ca. 1616; bishop of Derry, Ireland, 1634; archbishop of Armagh, 1661 (vacant since Ussher's death); d. at Omagh, 1663.

Brand, F. See Roster at end of book.

Brand, P. B. November 3, 1839, at Ansbach, Hessen-Nassau; attended college at Cologne; studied theology there and in the seminary at Neuendettelsau; came to America in 1857; missionary at St. Clair, Mich. (Iowa Synod); pastor in Eden Valley, Farnham, and Buffalo (Buffalo Synod); successfully combated the error of Grabau; one of the commissioners at the "Colloquium"; 1869 pastor in Washington, D. C. (Missouri Synod); 1876 of St. Paul's, Pittsburgh (Ohio Synod). Protesting against the stand taken by the Ohio Synod on the doctrines of election and conversion, his congregation with others formed the Concordia Synod and later joined the Missouri Synod. He died as pastor of St. Paul's, Pittsburgh, January 17, 1918. He had been president of the Concordia Synod, president of the Eastern District (1888), vice-president of the General Body (1899), member of the Board for Foreign Missions. He was a wise and fearless leader, a tactful and energetic manager of affairs.

Brandelle, Dr. Gust. Alb. Theologian; president of Augustana Synod; b. 1861 at Andover, Ill.; educated at Augustana College; pastor at Denver, 1884—1918; Rock Island, Ill., 1918 to 1923. As president of the Augustana Synod he toured the world in the interest of its work.

Brandt, Nils Olsen. B. in Norway, January 29, 1824; graduate of Kristiania University, 1849; emigrated to America, 1851; pastor in Wisconsin and Iowa; professor at Luther College; coeditor of *Kirketidende;* one of the organizers of the Norwegian Synod and its vice-president, 1857—71; d. 1921.

Brandt, Olaf Elias. B. at Monterey, Wis., February 19, 1862; graduated at Luther College, 1879; Northwestern University, Watertown, Wis., 1880; Concordia Seminary, 1883; pastor at Cleveland, O., 1883—92; Chicago, 1892—97; professor at Luther Seminary, 1897—; member of "The Norwegian Synod" and later of "The Norwegian Lutheran Church of America."

Brastberger, Immanuel Gottlob. B. 1716, d. 1764 as Spezialsuperintendent at Nuertingen. His sermons on the Gospels, *Evangelische Zeugnisse der Wahrheit,* are very popular; 85th edition in 1883 at Reutlingen.

Brauer, August G. Manufacturer; b. at Pittsburgh, Pa., 1857; attended Walther College, St. Louis, Mo.; member of Board of Control of Concordia Seminary, St. Louis, Mo.; prominent member of Lutheran Laymen's League of Missouri Synod and first secretary of organization.

Brauer, E. A. B. in Northeim, Hannover, April 19, 1819; studied theology at Goettingen and at Berlin. Moved by the appeal of Wyneken, at the advice of Dr. Petri and Pastor Loehe, he came over to America with the Rev. F. Sievers and his company of missionary emigrants and several students in 1847. Rev. Selle in Chicago prevailed upon him to take charge of the newly organized congregation in Addison, Ill. Here he performed pioneer work for ten years; became pas-

tor in Pittsburgh, Pa., 1857; took an active part in the controversy with Grabau; 1863—72 professor of Exegesis, Logic, and Isagogics in Concordia Seminary, St. Louis; 1872—78 pastor of Trinity Church, St. Louis; 1878 pastor in Crete, Ill.; very prolific contributor to *Der Lutheraner* and *Lehre und Wehre;* for a time editor of the latter; wrote a number of tracts; member Electoral College; d. September 29, 1896.

Brazil. See *South America; Catharina, Santa, Synod of.*

Brazil District of Missouri Synod. In 1899 Synod passed the resolution to begin mission-work in Brazil, Rev. F. Brutschin having requested Synod to send a pastor to become his successor. Synod sent Rev. C. J. Broders to reconnoiter the field and begin work. He found twenty-five parishes without an ordained Lutheran pastor. The "pseudo-pastors" who served the churches were usually unscrupulous characters. With the help of a devout Lutheran, who had influence with the better class of the people, a congregation was organized in Sao Pedro, Rio Grande do Sul, and in 1901 entrusted to Rev. W. Mahler, the first settled pastor of the Missouri Synod in South America. The same year three candidates of theology went to Brazil to take charge of some of the parishes which had petitioned Synod to send them pastors. The following year four more were called. In 1905 the work was carried over into Argentina, where also large numbers of Lutherans, principally immigrants from Russia, are like sheep without shepherds. Several stations in Paraguay are at the present time being served by an Argentine pastor. In November, 1903, the first issue of the South American Lutheran church-paper *Das Ev.-Lutherische Kirchenblatt fuer Suedamerika* made its appearance. Early in 1904 plans were made to open an institution for the education of pastors and teachers in Bom Jesus, in Sao Lourenço, which was later on moved to Porto Alegre, the capital of Rio Grande do Sul, under the name of Concordia Seminary. During the World War, when the Brazilian Government restricted the preaching of the Gospel in the German language, missions were begun among the Luso-Brazilians with signal success. In 1904 Pastor L. Lochner, a member of the Mission Board, visited Brazil. The Brazil District of the Missouri Synod was organized in Rincao Sao Pedro; 14 pastors (8 voting), 10 congregations, 1 teacher; W. Mahler, President. Statistics of Brazil District for 1924: 49 pastors, 37 congregations in full membership, 82 not yet members, 104 preaching-stations; 25,866 souls; 36 pastors teaching school; 39 teachers; 11 woman teachers; 2,537 pupils (the schools are mostly bilingual). — Owing to the good work of the seminary at Porto Alegre the District is no longer entirely dependent on North America for its supply of workers.

Breklum Missionary Society. Organized by Pastor Jensen and others, who formerly were in connection with the North German Missionary Society, beginning with a mission institute in 1876 as a Lutheran organization. First missionaries sent out in 1882, to India. Work suffered by World War. Since then their only field is China. The field in India was transferred to the United Lutheran Church of America. The African mission has been abandoned.

Brenner, John. B. July 11, 1874, at Hustisford, Wis.; pastor of St. John's, Milwaukee, 1908; active member of various boards of Wisconsin Synod; chairman of building committee of new seminary, 1921.

Brenz, Johann. B. 1499; precocious. Saw Luther at Heidelberg in 1518 and became his follower. Suspected and investigated, in 1522, he went to Hall in Suabia and reformed there for twenty-four years. In 1525 he, like Luther, told the truth to peasants and princes alike. Oecolampadius's attack on the Lutheran doctrine of the Lord's Supper was repelled in the *Syngramma* of 1525 under the leadership of Brenz. He attended the Marburg Colloquium (*q. v.*) in 1529, though without high hopes. He grieved because Hall would not sign the historic Protest at Speyer in 1529. In 1530, at Augsburg, he, like Melanchthon, was timidly willing to concede to the papists the Communion in one kind, priestly vestments, episcopal jurisdiction, and the papal primacy as of human right; of course, he was severely criticized. From the notes for sermons came many commentaries; Amos has a fine introduction by Luther. As early as 1529 Brenz wrote a Small Catechism, followed by a Large Catechism for adults; the order is: Baptism, Creed, Law, Prayer, Lord's Supper, an order still followed in Wurttemberg. In 1532 he helped Osiander get out the Nuernberg-Brandenburg Order of Service, which influenced others. Exiled since 1519 and returned after the victory of Laufen in 1534, Duke Ulrich of Wurttemberg used Brenz to carry out the reformation of the country from Stuttgart. Brenz was honored at Schmal-

kalden in 1537, and he reformed the University of Tuebingen. He was silent at Hagenau and Worms in 1540, seeing no possibility of uniting the devil and Christ, *i. e.*, the Pope and Luther, and he condemned the Interim of Regensburg in 1541. During the Smalcald War, Brenz the "traitor" had to flee to Basel with a price on his head; on his return he was to be taken "dead or alive," and he went into hiding. Duke Christopher, son and successor of Ulrich, called Brenz as his chief adviser, and now Wurttemberg was thoroughly reformed in Church and State, but with a mixing of the two. Melanchthon faulted Brenz for pacifism in Osiander's doctrine of justification, and Brenz upheld Ubiquity and attacked Melanchthon for departing from the Lutheran doctrine of the Lord's Supper. Brenz was a practical preacher; he refused presents from great lords and lucrative places in Magdeburg, Prussia, and England. D. 1570.

Breslau Synod. One of the first independent synods organized by Lutherans in Germany after the deplorable decree of Frederick William III, according to which the union Agenda was to be introduced into all the Lutheran and Reformed churches of his kingdom. A persecution of staunch Lutherans followed, which caused a number of those living in Silesia and Saxony to organize and, with the permission of Frederick William IV, in 1841, to form "The Evangelical Lutheran Church in Prussia," with headquarters at Breslau, the general synod assembling there quadrennially. The Synod maintains a theological seminary at Breslau.

Brethren Church, The (Progressive Dunkers). This body separated from the general organization in 1882, in opposition to the presbyterian system of polity, which had gradually superseded the earlier congregational form. They organized under the name of "The Brethren Church," though they were generally known as "Progressive Dunkers." In doctrinal matters the Brethren Church is in general agreement with the Church of the Brethren, though they strongly emphasize the congregational system of church polity. Of late years there have been movements to reunite with the Church of the Brethren. In 1921 they reported 292 ministers, 206 churches, and 24,679 communicants.

Brethren of the Common Life. An association of pious priests and laymen, founded by Gerhard Groot, of Deventer, a Carthusian, for a time lay preacher, and Florentius Radewin, not long before the death of Groot in 1384. The *Sisters of the Common Life*, together with two cloisters for regular canons (see *Clergy; Chapter*), were founded soon afterwards. The theology of the Brethren of the Common Life was that of Mysticism (*q. v.*) of the practical type; their object, the furtherance of piety; their occupation, the study of Scripture, the copying and circulating of useful books, manual labor, preaching, and, particularly, popular education. Their organization was of the monastic type, but without the taking of lifelong obligations. The brother-house was at Deventer, in the Netherlands. Their spreading of the Scriptures and their piety (commended by Luther) exerted a wholesome influence; but, emphasizing *Christ in us* to the virtual exclusion of *Christ for us*, they were unable to effect a real reformation. See *Thomas à Kempis.*

Brethren (*Plymouth*). The history of the bodies included under this name is traced back to various religious movements which appeared early in the nineteenth century in England and Ireland. In 1829 the first permanent meeting of the Brethren was formed in Dublin, Ireland. Other important meetings were organized at Plymouth and Bristol, England, the name "Plymouth Brethren" being derived from the meeting at Plymouth, which first gained prominence in members and teachers. This name, however, has never been adopted by the communities, which speak of themselves as "Believers," "Christians," "Saints," or "Brethren." Many men of note identified themselves with the movement, among whom were John Nelson Darby, George Mueller of Bristol, and Samuel Prideaux Tregelles. In England the strongest influence upon their development was exerted by John Darby, who also visited the brethren that had emigrated to America. Very early divisions arose among them, some meetings being called "exclusive" and others "open." Six different bodies are at present comprised under the name of Brethren (Plymouth). In 1921 these six bodies reported 458 churches with 13,244 communicants. There is no regular ministry among them. In doctrine the different bodies of Brethren are in substantial accord, acknowledging no creeds and looking upon the Scriptures as their only guide. They look for the personal premillennial coming of Christ and believe that the punishment of the unregenerate will be eternal. As regards polity, they acknowledge no ritual or definite ecclesiastical organization and do not believe in human ordination of the ministry, since

the exercise of the privileges of the ministry is involved in the priesthood of all believers under the special guidance of the Holy Ghost. Hence they have no presiding officers in their assembly meetings; any one having this gift may exercise it. Women take no part in the public ministry. Considering the various denominations as unscriptural, because they are based upon creeds, an ordained ministry, separate church associations, etc., they do not fellowship with them. Baptism is observed by immersion, and the members meet every Sunday to "break bread," by which term they designate the Lord's Supper. Admission into membership is based upon the confession of faith in Christ and in the Scriptures as the Word of God. All the branches are active in Gospel work and contribute to the support of missionaries, though they have no missionary societies.

Brethren (*River*). This denomination includes three distinct organizations, known as *Brethren in Christ, Old Order or Yorker Brethren,* and *United Zion's Children.* Originally these Brethren comprised thirty Mennonite families, which in 1750 emigrated from Switzerland to England and thence to America, where one company (the other being lost at sea) settled in Pennsylvania, in the spring of 1752, under the leadership of John and Jacob Engle. In 1843 and 1853, respectively, the two last-named bodies separated from the brotherhood, though there has been no essential disagreement in doctrine. The Brethren (River) reject all creeds and confessions and have no certain generally recognized doctrines to which they adhere. They practise trine immersion, confession of sin to God and man, foot-washing, and the doctrine of non-resistance. The ecclesiastical organization of the denomination includes the local church, a system of district councils, and a General Conference. No salaries are paid to the officers of the church, who are divided into bishops, ministers, and deacons. Foreign missionary work is carried on in Africa and India, and their Bible School and Missionary Training Home is located at Grantham, Pa. In 1921 the three bodies numbered 204 ministers, 122 churches, and 5,962 communicants.

Bretschneider, Karl Gottlieb. Born 1776; d. 1848 as general superintendent at Gotha; so-called rational supranaturalist; prolific writer on dogmatics and of a lexicon on the New Testament.

Breviary. The book containing the "divine office" which every cleric of the Church of Rome, from subdeacon upward, is bound to recite daily under pain of mortal sin. It is written in Latin and is divided into four parts, corresponding approximately to the four seasons, an "office" being provided for each day. The contents consist of extracts from Scripture, the Church Fathers, and Roman theologians, of prayers, hymns, antiphons, and collects. The book abounds in ridiculous legends, but though the reader must devoutly recite these, he is fortunately not bound to believe them.

Bricklayers' and Masons' International Union of America. *History.* A labor union of international importance. All citizens of the United States and Canada are eligible to membership. Organized in Baltimore in 1865, perfected at Philadelphia in 1866, with John A. White as its first president. The Union held its thirty-third annual convention at Hartford in 1899. *Objects.* Its objects are to unite in one body, for mutual protection and benefit, all members of the mason's craft, or who work at the same, there being no restrictions as to creed or color; and to maintain a "just scale of wages" and "the eight-hour day." *Benefits.* Death-, accident-, and sick-benefits are paid by subordinate unions; death-benefits, which range from $50 to $500, by assessment; accident- and sick-benefits, ranging from $10 to $25, are met by dues. *Principles.* The union is not affiliated with any other labor organization, encourages strikes only as a last resort, and believes in arbitration. *Membership.* The union has about 45,000 members in the United States and 5,000 in Canada.

Bridges, Matthew, 1800—1894; educated in Church of England; joined Roman Catholic Church; published a number of prose productions, also *Hymns of the Heart;* wrote: "Crown Him with Many Crowns," and others.

Bridget, St. (Brigitta). B. near Upsala, Sweden, 1303; d. 1373. Claimed to have had visions and wrote books (*Revelations*) which contain traces of evangelical tendency. Founded Brigittines (*q. v.*).

Bridgewater Treatise. A set of eight celebrated works *On the Power, Wisdom, and Goodness of God as Manifested in the Creation,* written by eight authors (Chalmers, Prout, Kirby, Buckland, Bell, Kidd, Whewell, Roget) eminent in their departments and published (1833—40) under a bequest of the last Earl of Bridgewater.

Briesmann, Johann. B. 1488; d. 1549; monk at Wittenberg; won for Luther by the disputation at Leipzig; spread the Gospel in Riga and other cities of Livonia; returned to Koenigsberg. "The first disseminator of the pure doctrine in Prussia."

Briggs, Charles Augustus, 1841 to 1913. Biblical scholar. B. and d. at New York City; Presbyterian minister; professor of Hebrew, then of Biblical Theology in Union Theological Seminary; suspended from the ministry by General Assembly, 1893, for entertaining liberal views on place of reason in religion; joined Episcopal Church; exponent of higher criticism. Joint editor of *International Critical Commentary*, etc.

Brigittines. An order founded in Sweden by St. Bridget (*q. v.*), in 1346, as an instrument to spread the kingdom of God on earth. The monasteries were double, one portion for monks, the other for nuns. The order contributed to the civilization of the North, but was nearly obliterated by the Reformation. Only a few convents remain.

British Columbia. See *Canada.*

British and Foreign Bible Society. About twenty societies with cognate design preceded it and prepared the way. The first impulse toward its organization was given by an urgent demand for Bibles for Wales. At a meeting in London, in 1802, the Rev. Jos. Huges (Baptist) remarked, "Certainly, such a society might be formed; and if for Wales, why not for the world?" As a result the British and Foreign Bible Society was organized March 7, 1804, at the London Tavern, the meeting having been attended by about 300 persons of all denominations. The Church of England at first refused to cooperate with dissenters and also later opposed the work, but at the organization the Rev. Josiah Pratt of the Church of England was chosen as one of the secretaries, and Lord Teignmouth was elected president. The object of the Society was declared to be "to promote the circulation of the Holy Scriptures, without note or comment, both at home and in foreign lands." Attention was first given to Wales, and 25,000 Bibles and Testaments were printed in Welsh and distributed. The work was then extended to continental Europe, to Asia, Africa, South America, and Canada. At first the Apocrypha were printed, but in 1826 this was discontinued. This decision caused more than fifty societies to separate from the original organization.

British Guiana. See *South America.*

British Honduras. See *Central America.*

British West Africa consists of the colony and protectorate of Nigeria; the Gambia Colony and Protectorate; the Gold Coast Colony with Ashanti and Northern Territories; and the Sierra Leone Colony and Protectorate; parts of Togoland and the Cameroons (formerly German). Area, approximately 332,000 sq. mi. Population, about 17,500,000. Mohammedanism and Paganism dominate. Some Christian missions. See constituent states.

Broadcasting. See *Radio* and *Publicity.*

Broadus, John Albert, 1827—95. Baptist. B. in Virginia; professor at University of Virginia and pastor at Charlottesville; professor, then president at Southern Baptist Seminary, at Louisville, Ky., till his death; wrote: *Preparation and Delivery of Sermons*, etc.

Brobst, Sam. K., 1822—76. Influential for thirty years as editor of German periodicals: *Jugendfreund, Luth. Zeitschrift, Theol. Monatshefte, Luth. Kalender;* member of General Council. "Sometimes erred and exposed himself to the charge of inconsistency." (Morris.)

Brochmand, Jaspar Rasmussen. B. 1585; d. at Copenhagen, 1652, as bishop of Zealand; author of *Systema Universae Theologiae*, very highly esteemed, also of polemic and devotional works, one of which is still in use in Denmark.

Brockmann, J. H. B. 1833; d. 1904. Graduate of Hermannsburg, 1862; immediately came to Wisconsin Synod; pastor at Algoma, Mosel, Fort Atkinson, Watertown; active member of Northwestern and Indian mission boards.

Brohm, Th. J. B. September 12, 1808, in Oberwinkel, near Waldenburg, Saxony; studied theology in Leipzig, 1827—32; after graduating, became attached to Pastor Stephan and refused to accept a position in the state church; emigrated with Stephan to America; his private secretary; took part in founding Concordia College; chief instructor until 1843; pastor of Trinity Congregation, New York; 1858 pastor of Holy Cross Church, St. Louis; resigned 1878; d. September 24, 1881.

Brohm, Th., Sr., Ph. D. See Roster at end of book.

Brook Farm. See *Communistic Societies.*

Brooks, Charles Timothy, 1813—83; educated at Harvard and at Cambridge;

Unitarian minister in several cities, at last in Newport; wrote the well-known hymn: "God Bless Our Native Land."

Brooks, Phillips, 1835—93. Episcopal bishop; pulpit orator. B. at Boston; rector at Philadelphia, 1859; Boston, 1869; Bishop of Massachusetts, 1891; d. at Boston. Hymn: "O Little Town of Bethlehem"; author.

Brotherhoods and Sisterhoods. Such organizations as the World Brotherhood Federation (London), which seeks to interpret brotherhood in the light of the life and principles of Jesus and to organize brotherhood societies in various countries; the Brotherhood of Andrew and Philip (Philadelphia), an interdenominational organization of Christian men for the purpose of advancing the kingdom of Christ; Big Brother and Big Sister Federation (New York City), which is devoted to a personal effort of caring for wayward children; and similar organizations.

Brotherhood of St. Andrew. An organization of laymen in the Protestant Episcopal Church in the United States, in the Church of England, and in their branches. The purpose of the society is "the spread of Christ's kingdom among men, especially young men." Organized in St. James's Church, Chicago, on St. Andrew's Day, 1883, under the leadership of James L. Houghteling. Two rules were adopted: 1. "To pray daily for the spread of Christ's kingdom among men"; 2. "to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ as set forth in the services of the church and in young men's Bible classes." A junior department for work among boys admits to membership boys twelve years old. There are no amusements or attractions of any kind. No chapter of the brotherhood may be organized without the written consent of the rector in charge of the church. A monthly magazine is published, *St. Andrew's Cross.*

Brothers Marists (*Little Brothers of Mary*). A Catholic religious institute founded in France in 1817, doing only educational work in parochial and boarding-schools, orphanages, etc. The brotherhood developed rapidly in the last seventy years and has over 6,000 members in all parts of the world. It entered North America in 1885.

Brown, Ford Madox, 1821—93; English painter; studied at Bruges, Ghent, Antwerp, and Paris; associated with the Preraffaelite brotherhood; worked chiefly in the secular field.

Brown, Dr. James A., 1821—82; General Synod; conservative preacher, opposed to "Definite Platform"; professor at Newberry, S. C.; Schmucker's successor at Gettysburg; president of General Synod, 1866; editor of *Luth. Quarterly.*

Brown, John, 1722—87. Scottish clergyman and commentator. B. at Carpow; taught himself Latin, Greek, and Hebrew while herdboy to a shepherd; pedler; soldier; schoolmaster; preacher at Haddington, which he never left; professor of theology. *Self-interpreting Bible,* etc.

Browne, Sir Thomas, 1605—82. Well-known English author. B. at London; practised medicine at Norwich (d. there). *Religio Medici* (blending religious feeling and skepticism), *Urn Burial,* etc.

Brownists. Name applied to all who left Anglican Church at end of 16th century and beginning of next. Derived from (Robert) Browne (ca. 1550 to ca. 1633), who urged people to withdraw from Establishment and form independent congregations. When Browne made his submission, Separatists repudiated the name and became known as Congregationalists, or Independents.

Brownson, Orestes Augustus, 1803 to 76. B. at Stockbridge, Vt.; brought up a Presbyterian; preacher (Universalist, Unitarian, Society of Christian Progress); Catholic, 1844; Catholic apologist; d. at Detroit. Editor, author.

Brumder, George. B. in Strassburg, 1839; came to Milwaukee at age of sixteen; publisher of German newspapers, *Germania* (now *Amerika*), *Rundschau,* etc.; first publisher of Wisconsin German hymnal, which he turned over to that synod before original agreement matured; d. at Milwaukee, 1910.

Brunelleschi (Brunellesco), **Filippo,** 1379—1446; artist, chiefly architect; solved the problem of a central building over polygonal foundation; builder of the Dome of Florence; developed the classical Renaissance in architecture.

Brunn, Friedrich. B. 1819 in the Castle Schaumburg, Duchy of Nassau; studied at Leipzig, Bonn, and the theological seminary at Herborn; entered the ministry in 1842; severed his connections with the state church of Nassau in 1846 and with 26 families organized an independent congregation at Steeden; 1846 to 1860 years of development; result: break with the Breslau Synod in 1865, with the Immanuel Synod in 1870, and with the Lutheran state church in 1875. First meeting of the

Ev. Luth. Free Church of Saxony, which Brunn joined, was held in 1877. Brunn's first contact with the Missourians dates back to probably 1858, when he was in correspondence with Professor Craemer. Walther's visit to Germany in 1860 gave the impetus to the opening of the preparatory institution at Steeden in 1861, which furnished the Missouri Synod about 250 men. Brunn d. in 1894.

Bryanites (*Bible Christians*). A Christian sect founded by William O'Bryan, a Wesleyan local preacher in Cornwall, who separated in 1815 from the main body of the Wesleyan Methodists and began to form separate societies. In 1829 he left the body he had formed. In 1831 missionaries were sent over to America, and in 1846 missions were organized in the States of Wisconsin, Ohio, and Michigan. Missions were also organized in Canada, which in 1884 united with other churches into the Methodist Church of Canada, and in Australia, where in 1907 the Bible Christians united with the Methodist New Connection and the United Methodists, assuming the name of United Methodist Church. The name Bible Christians was due to the persistent use of the Bible in private devotions and public services by the peasantry in general, which was but scantily provided with the Book, and to the consistent practise of its precepts by their early ministry. At the time of approved union the Bible Christians had 638 chapels, 202 ministers, and 30,000 members.

Bryant, William Cullen, 1794—1878. First of the great American poets; educated at Williams College; practised law for only ten years, after which he followed literary pursuits; general poetical works are well known; among hymns, written at intervals during his life: "Look from Thy Sphere of Endless Day."

Bucer, or *Butzer* (*Kuhhorn*), **Martin.** B. at Schlettstadt, 1491; entered the order of Dominicans; studied theology, Greek, and Hebrew at Heidelberg. The works of Erasmus inclined him towards Protestantism, and his views were confirmed by the influence of Luther at the disputation in Heidelberg, 1518. In 1523 he introduced the Reformation at Strassburg. To avoid theological divisions, he advocated compromises and employed dubious expressions. In the disputes between Luther and Zwingli he adopted a middle course, endeavoring to reconcile both; but his views of the Sacrament, approaching those of Zwingli, exposed him to Luther's criticism and reprobation. At Augsburg, 1530, he generally accorded with the Lutheran views, but declined to subscribe to the *Augsburg Confession* and later drew up the *Confessio Tetrapolitana* (Strassburg, Constance, Memmingen, Lindau). At the Diet of Ratisbon he also tried to unite Protestants and Catholics. Refusing to sign the *Interim*, he accepted an invitation of Archbishop Cranmer to teach theology at Cambridge and to assist in furthering the Reformation in England. D. at Cambridge, 1551.

Buchheimer, L. See Roster at end of book.

Buchner, Charles. B. 1842 at Irwinhill, Jamaica; d. 1907. Moravian missionary, 1879; director of Teachers' Seminary at Niesky, 1880—1907; member of Mission Board, Berthelsdorf.

Buchwald, Georg Apollo. B. 1859; since 1896 pastor of St. Michael's at Leipzig; one of the foremost writers on Luther.

Buck, Dudley, 1839—1909. Studied chiefly at Leipzig and Dresden; held positions as organist in Chicago, Boston, Brooklyn, and New York; wrote a number of cantatas and some excellent church music, both for liturgical and choir use.

Buckley, James Monroe, 1836 to 1916. Methodist Episcopal. B. at Rahway, N. J.; filled various pastorates; very influential in his denomination. Author; edited *New York Christian Advocate*, 1880—1912.

Buddeus, Johann F. B. 1667; d. 1729. Professor at Wittenberg and Jena; mediated between orthodox Lutheranism and Pietism; was considered the most accomplished theologian of his time; several times rector of the University. His *Institutiones Theologiae Dogmaticae*, based on Baier, and *Isagoge Historico-Theologica ad Theologiam Universam* were highly esteemed.

Buddhism. The religious system founded by Gotama Siddhartha, called the Buddha, *i. e.*, "the Enlightened One," in the 6th century B. C., in Northern India, as a revolt against Brahmanism (*q. v.*). It denies the authority of the Vedas, rejects the Brahmanic caste system, ritual, and philosophic speculations, and offers a new way to salvation. For the life of the founder see *Gotama*. The texts upon which our knowledge of early Buddhism is based are sacred books found in Ceylon and written in the Pali language, called the *Pitakas*. The most important of these contain the *Jatakas*, wonderful stories of Buddha's birth and previous existence. Other books come

from Nepal, written in Sanskrit, and from China and Tibet, written in the languages of these countries. Strictly speaking, Gotama's doctrine is not a religion, but a practical atheism. Of the five requisites of religion: "the belief in a divine power, the acknowledgment of sin, the habit of prayer, the desire to offer sacrifice, and the hope of a future life" (Max Mueller), not one is found in Gotama's system. Though he did not deny the existence of the traditional gods, yet he held that prayer and sacrifice to them were of no avail, as they, like men, were subject to death and rebirth and in rebirth might sink to the level of inferior beings, while men in rebirth might rise to the level of gods. Gotama likewise denied the existence of the soul (see *Transmigration*). However, he held in common with Brahmanism the pessimistic view that life was not worth living; that man was subject to a continuous round of rebirths; that a man's *karma* (*q. v.*), *i. e.*, his acts in one existence, determined his lot in future existences; that salvation consisted (not in escape from sin and hell, as Indian philosophies do not recognize these two factors, but) in obtaining freedom from rebirths; and that ignorance is the cause of the whole evil. But as he rejected the Vedas and taught a new way of destroying ignorance and obtaining freedom from rebirth, his doctrine, like Jainism (*q. v.*), was considered a heresy by the Brahmans. His entire doctrine is based on the so-called "four noble truths," which speak 1. of the universality of suffering, 2. of the causes of suffering, 3. of the abolition of suffering, 4. of the path that leads to the abolition of suffering. All conscious existence, birth, growth, illness, death, separation from what we love, contact with what we hate, not to attain what we desire, in short, all human life, is suffering and sorrow. This suffering is caused by "thirst," *i. e.*, a craving for life and its pleasures, and this attachment causes rebirth and continued misery. Freedom from rebirth and consequently from suffering can be obtained if this craving is completely destroyed. The path that leads to this end is the "noble eightfold path," namely, "right belief, right aspirations, right speech, right conduct, right means of subsistence, right effort, right mindfulness, right meditation." This path is called the "middle path," as it is removed from the two extremes of a sensuous life and of asceticism. He who follows this path to its end becomes an *arahat*, or saint. He has destroyed his ignorance, become perfect by knowledge, and broken the fetters that bind him to the wheel of life. The supreme and final goal of this spiritual discipline is *nirvana* (*q. v.*), literally, a "blowing out," namely, of the desires and passions that lead to rebirth. As the old karma is exhausted and no new karma is added, the round of rebirths ceases and ends in an unconscious state. Whether this is equivalent to the annihilation of personality was not stated by Gotama, but many Buddhist texts interpret it in this sense. Nirvana may in a certain sense be obtained in this life by the arahat, but it is entered upon completely only at death.

The followers of Gotama soon were organized into a mendicant order, which was open to all men over twenty years who were physically and legally fit, without caste distinction. The monks, called bhikkus, *i. e.*, "beggars," obligated themselves to keep ten commandments, which forbade 1. the taking of life, 2. theft, 3. sexual impurity, 4. lying, 5. the use of intoxicating liquors, 6. eating at forbidden times, *i. e.*, between noon and the following morning, 7. taking part in dancing, singing, music, the theater, 8. using ornaments and perfumes, 9. sleeping on beds raised from the floor, 10. receiving gold or silver. Every monk had to take the vow of absolute celibacy and poverty. Great stress was laid on the virtues of benevolence, — even to animals, — patience, and humility. Twice a month he had to confess his faults before the assembled brethren. He had to dress only in rags, beg his food, with the alms-bowl in his hand, live much of the time in forests, and spend many hours in contemplation. Thus an elaborate system of rules governed his entire life. Subordinated to the monks were the nuns, whom Gotama, according to tradition, admitted to the order only with great reluctance. Beside this monastic order also a lay membership was organized. The rules for the lay members, however, were far less strict. They were obligated to observe only the first five of the ten commandments mentioned above, and they must at all times practise benevolence and charity. As Buddhism is atheistic in principle, it makes no provision for a cult or priesthood. Wherever these are found in modern forms of Buddhism, they are a later development.

Little is known of the history of Buddhism during the first two centuries. Tradition relates that the movement suffered numerous schisms and that two councils were held to fix the canon of sacred books, one shortly after Gotama's

death, the other a hundred years later at Vaisali. Assured historical knowledge of the progress of Buddhism begins with the reign of Asoka, king of Magadha, in the third century B. C., who became a convert to the new religion and its first royal champion. He convened a third council and proclaimed Buddhism the state religion of his kingdom. Another great name in its history is that of the Indo-Scythian king Kanishka, in the first and second centuries A. D., who also convened a council. A great missionary activity set in during the reign of Asoka. Buddhism spread to practically all India and to Ceylon. It reached Tibet and China about the beginning of our era and spread from China to Korea and Japan. Still later it spread to Burma and Siam. — The later history of Indian Buddhism is marked by the great conflict between the two schools called Hinayana, "Little Vessel," and Mahayana, "Great Vessel." This led to a permanent division into two great sects. The Hinayana is the conservative system. It holds to the original teachings of Buddhism, regards Gotama as a mere man, and teaches that salvation can be obtained by only few mortals. It maintained itself in the southern part of the Buddhist sphere, Ceylon, Burma, Siam. Mahayana Buddhism, on the other hand, called so because it claimed to be the better vessel to take man across the stream of existence to nirvana, transformed Gotama into a god or an incarnation of the Absolute. It is the northern form of Buddhism and is found in Tibet, China, Korea, and Japan. The peculiar hierarchical form into which it developed in Tibet is called Lamaism (*q. v.*). The last phase of decadent Indian Buddhism is that influenced by Tantric Hinduism, beginning with ca. the 7th century A. D. and marked by the crassest superstitions and magic. Gradually Buddhism lost its foothold in India, yielding mainly to Hinduism, later in certain sections to Mohammedanism, and by the 13th century had become practically extinct in the land of its origin.

Regarding the number of Buddhists in the world to-day, it is impossible to give even approximate figures. Some scholars estimate their number at 500,000,000, or one third of the human race; but this estimate includes as Buddhists practically all Chinese and Japanese, an unwarranted assumption. Accurate statistics are available only for the countries under British rule. The census of 1921 gives 11,571,268 in India, all but 369,325 of whom are in Burma. In China, Buddhism is intertwined with Confucianism and in Japan with Shintoism, so that it is impossible to ascertain the number of adherents of each religion. As to the question of the relationship between Christianity and Buddhism, some scholars have maintained that Christianity borrowed from Buddhism; others, that Buddhism borrowed from Christianity. But aside from the impossibility of admitting the first assumption from the Christian point of view, the consensus of conservative scholars is that neither hypotheses has any foundation in fact.

Budget. A congregational budget is a financial estimate of the moneys needed in the course of a year for salaries, light, fuel, repairs, printing expenses, synodical treasuries, etc. A synodical budget is an estimate of the moneys needed by a synod to carry on its work in the course of a year. The budget is desirable in order that the needs of the Church and the proportionate amounts needed by each treasury may be known. When a synodical organization, for instance, has many treasuries, some requiring much larger sums than others, it is almost impossible for the individual Christian to determine the proportionate share which he is to give to supply the needs of each. Budgets should be made up by the financial officers and the church boards. Moneys paid into the budget or general treasury are distributed in accordance with a certain percentage basis, which has been previously determined upon in accordance with the needs of the various treasuries. But it should be remembered that even where the budget plan has been adopted, Christians may, in addition to their regular contributions for the budget, give additional sums for specific purposes, which then must be used in accordance with the donor's wish.

Buechsel, Karl. B. 1803; d. 1889. Preacher at Berlin, 1846; 1853—84 general superintendent and court-preacher; a very influential positive theologian in the Prussian Union, with Lutheran leanings.

Buehler, Jacob Matthias. The pioneer pastor of the Missouri Synod on the Pacific Coast. B. August 8, 1837, in Baltimore, Md.; attended Concordia College and Seminary at St. Louis, graduating 1860; pastor in San Francisco same year. Because of his firm stand for confessional Lutheranism a split ensued, and St. Paulus was organized 1867, the mother church on the Pacific Coast. He organized a day-school in 1872, of which Teacher Hargens was in charge for over forty years. California and Oregon Dis-

trict organized in 1887; Buehler president till his death. An excellent preacher, a wise counselor, an ardent lover of the Lord, a friend of the children, a splendid organizer. D. September, 1901.

Buenger, Johann Friedrich. B. January 2, 1810, at Rosswein, Saxony; scion of a family of clerics reaching back to the Reformation. As student of theology at Leipzig he came under the influence of Candidate Kuehn; acted as private tutor in Dresden; became adherent of Stephan and was one of the immigrants. Of a practical turn of mind, he was of great assistance to the colonists in Perry Co., Mo., being one of the founders of the College at Altenburg. Teacher of Trinity School in St. Louis 1841; assistant pastor of Trinity 1844; pastor of Immanuel 1847. Walther called him the American Lutheran Valerius Herberger. His practical nature was exemplified in his pastoral work. President of Western District of Missouri Synod 1863—74. A friend of missions; "Father" of our Negro Missions. Founder of the Lutheran Hospital of St. Louis, the Orphans' Home, and the Old Folks' Home.

Buenger, Th., D. D. See Roster at end of book.

Buerger, Ernst Moritz. One of the Saxon pioneers; b. 1806 in Saxony, Germany; pastor at Lunzenau; joined the emigrants under Stephan; charter member of the Missouri Synod; pastor at Buffalo, later at West Seneca, N. Y.; then at Washington, D. C.; finally at Winona, Minn; d. March 22, 1890.

Buffalo Synod. Until 1886 officially called "The Synod of the Lutheran Church Emigrated from Prussia." Originally composed of congregations from different parts of Germany which emigrated to America in 1839 under the leadership of J. A. A. Grabau and settled in and near Buffalo, N. Y., and in Wisconsin, while some remained in New York and, through Grabau, called Rev. Theo. Brohm in 1842 and afterwards joined the Missouri Synod. The original immigrants were strengthened by later arrivals under Kindermann and Ehrenstroem. The latter became the victim of strange hallucinations and was excommunicated by Grabau. In 1845 Grabau, together with H. Von Rohr, Leberecht Krause, and G. A. Kindermann, organized the Buffalo Synod in Milwaukee, Wis. Grabau remained the dominating spirit till his death in 1879. At first there were high hopes of combining Grabau's adherents with the Saxon immigrants of 1839 and the Loehe emissaries, because, in opposition to other Lutheran synods of that day, they were all unequivocally committed to the Lutheran Confessions; but a *Pastoral Letter* which Grabau issued to the churches under his influence, warning them against preachers who in his opinion were not properly ordained, caused them to remain separate. This *Letter*, which was sent to the Saxons in Missouri for criticism, precipitated the conflict between Grabau and Walther and, later, between the Buffalo and the Missouri synods. The strife continued for many years with much bitterness, especially since Missouri felt bound to give pastoral care to such as were unjustly excommunicated by Grabau. In 1853 Grabau visited Germany in the hope of winning friends for his cause. All efforts of the Missouri Synod to bring about a reconciliation by an amicable discussion of the differences were frustrated by Grabau's unwillingness to submit his orthodoxy to a test. His hierarchical action drove some of the best congregations of the Buffalo Synod into the fold of Missouri. Another appeal for reconciliation was answered by Grabau in 1859 with a formal "excommunication" pronounced upon the whole Missouri Synod (over 200 congregations). But as many of the pastors and congregations of the Buffalo Synod were getting tired of Grabau's arbitrary rule, the synod was divided into two camps, headed by Grabau and Von Rohr, respectively. The latter faction held a colloquium with the Missouri Synod in November, 1866, which resulted in the admission of Rev. Chr. Hochstetter and eleven other pastors into the latter synod. The Von Rohr party continued to exist until 1877, when some of the pastors returned to the Grabau faction, while others entered other synods. As early as 1840 the Martin Luther College had been established at Buffalo, with Grabau as its head. Grabau, as "Senior Ministerii," also edited the *Informatorium*. Since 1866 the official organ of the synod is *Die Wachende Kirche*. In 1886 the constitution was revised, and many of its earlier peculiarities were quietly set aside. The synod is still strict in doctrine and practise. Private absolution is the rule, but public absolution is permitted since 1891. No member is allowed to belong to a secret order. In 1925 the Buffalo Synod numbered 35 pastors, 44 churches, and 6,806 communicants.

Bugenhagen, Johannes. B. 1485 on the island of Wollin, belonging to Pomerania; talented and studious; rector of

the Latin school at Treptow and lecturer on the Bible in the cloister. In 1520 he read Luther's *Babylonian Captivity.* — "The whole world is blind and in great darkness; this is the only man that sees the truth." He came to Wittenberg in 1521, lectured on the Psalms, was made pastor of the City Church in 1522, held out during the plague in 1527, helped Luther in the translation of the Bible, the publication of which he celebrated every year with a festival in his home. His great talent for organizing the Church was called into use in 1528 in Brunswick and Hamburg, in 1530 in Luebeck, in 1534 in Pomerania, in 1537 in Denmark, in 1542 again in Brunswick and in Hildesheim. After declining three bishoprics and other calls, he was made General Superintendent of Electoral Saxony. Luther's death broke Bugenhagen's heart, and he aged rapidly. During the siege of Wittenberg he was told the Kaiser would draw and quarter him, but he remained. After the surrender he preached on the differences between the Lutherans and the Romanists in the presence of many courtiers. Mayhap the surprising mildness of the Kaiser made Bugenhagen judge the *Interim* with such surprising mildness. His life's motto was: "If you know Christ well, it is enough, even if you know nothing else; if you do not know Christ, it is nothing, even if you learn all else." D. 1558.

Bulgaria. Won for Christianity chiefly by Cyrillus and Methodius of the Greek Church, placed, ecclesiastically, by King Boris under the jurisdiction of Rome (a contributing cause of the Great Schism), and returned to the allegiance of Constantinople in 869. Slavic religious literature was especially fostered in Bulgaria. In 1870 Bulgaria achieved its independence from the oppressive rule of the Greek patriarch, the governing body of the National Bulgarian Church being the Holy Synod, consisting of four bishops chosen by the rest, presided over by the Exarch. Population, 4,861,439. Orthodox Greeks, 3,643,918; Mohammedans, 602,078; Roman Catholics, 32,150; Protestants, 6,335. See *Greek Church.*

Bulgarian Orthodox Church in the United States. Directly connected with the mother church in Bulgaria; its doctrine and polity that of the Greek Orthodox Church. In 1916 4 congregations, 1,992 members, 4 priests.

Bullinger, Heinrich, 1504—1575. Swiss Reformed leader. B. Bremgarten; left Catholic Church 1522; Zwingli's successor at Zurich 1531; d. at Zurich. Part author of *First Helvetic Confession;* sole author of *Second Helvetic Confession, History of the Reformation,* etc.

Bulls. Documents authenticated by appended (usually leaden) seals (*bullae*). The name is now applied only to documents issued in the name of the Pope. Less formal papal letters, known as briefs, are sealed on the document itself. On one side of the leaden seal are the heads of Peter and Paul, on the other the Pope's name. All bulls are written on parchment and begin with the name of the Pope, followed by the title *Servus servorum Dei* (Servant of the servants of God). Some bear the Pope's signature; some, that of cardinals and other officials. Bulls and other papal documents are designated by their first words. Among the most famous bulls are the following: *Unam Sanctam* (Boniface VIII, 1302), containing the most sweeping claims ever advanced by the papacy; *In Coena Domini* (Urban V, 1362), excommunicating heretics, etc., by name — published, with additions, every Maundy Thursday till 1773; *Exsurge, Domine* (Leo X, June 15, 1520), the bull which Luther burned; *Decet Romanum Pontificem* (January 3, 1521), excommunicating Luther; *Dominus ac Redemptor Noster* (Clement XIV, 1773), abolishing the Jesuits, and *Sollicitudo Omnium* (Pius VII, 1814), reestablishing them; *Ineffabilis* (Pius IX, 1854), proclaiming the dogma of the Immaculate Conception; *Pastor Aeternus* (Pius IX, 1870), defining papal infallibility.

Bunsen, Christian K. J., Baron von. German scholar and diplomat; b. 1791 at Korbach; d. 1860 at Bonn; studied theology and philology; in diplomatic service at Rome; Russian ambassador at London; friend of Frederick William III and IV of Prussia; assisted in preparation of the Prussian *Unionsagende;* edited a hymn-book and wrote extensively on theological and philosophical themes; was in favor of the Union.

Bunyan, John, 1628—88. Immortal dreamer of Bedford jail. B. at Elstow; tinker; soldier; member of Non-conformist congregation; Baptist 1653; preacher 1657; preferred *Luther's Commentary on Galatians* to every other book except Bible; fame as preacher grew until his death in London. *Pilgrim's Progress* (written in Bedford jail), most successful of allegories; *Grace Abounding,* a spiritual autobiography; etc.

Buonarroti, or *Buaonarotti.* See *Michelangelo.*

Burial. The usual mode of the disposal of the bodies of the dead, according to Bible accounts. Thus we read

that Abraham bought a sepulcher from the Hittites for the burial of Sarah, and that subsequently he himself was buried there, as well as Isaac and Rebekah, his wife; later also Leah and Jacob. Gen. 49, 29—32. This burial-place was a crypt in an underground tomb, and it is still shown. Rachel was buried "in the way to Ephrath, which is Bethlehem." Gen. 35, 19. The two forms of tombs in the Old Testament were cave-sepulchers, either in natural cavities in the rock or hewn into the side of a rocky hill, and graves dug in the ground. The idea of cremation seems to have been repugnant to the Jews from the beginning; that which took place in the case of Saul and his sons was probably done on account of the defilement attending their being mutilated by the Philistines. 1 Sam. 31, 12; 1 Chron. 10, 12. In the case of criminals this mode of disposing of the bodies was used, but not at other times. Gen. 38, 24; Lev. 20, 14; 21, 9; Is. 66, 24. There was no change in the form of burial in New Testament times, for we have a reference to whited sepulchers, or graves which were treated with a coat of whitewash to make them conspicuous even at night, Matt. 23, 27; we read of the grave of Lazarus as being a cave, or opening in the ground, with a stone upon it, John 11, 38; and we have the description of Christ's tomb as being hewn in stone, with a low entrance closed by a stone which could be rolled in place. Luke 23, 53; 24, 2; John 20, 1. 5. — Regarding the preparation for burial, the embalming, of which we read in the case of Jacob and Joseph, was merely in line with Egyptian custom, Gen. 50, 2. 26, and has no significance with reference to Jewish usage. In the time of Christ the body was washed, anointed with fragrant spices, such as myrrh and aloes, and more or less completely wrapped in linen clothes, a sudary being spread over the face. Mark 16, 1; John 11, 44; 20, 5. 7; Acts 9, 37.

The Lutheran Church adheres quite closely to Biblical usage in the matter of interment as well as in the use of the Word and prayers. Customs differ in the various synodical bodies, but the reading of Scripture and the singing of hymns, together with an appropriate funeral address, are found practically everywhere. A funeral in the Lutheran Church may rightly be only a church-burial, that is, it must be conducted by the minister in the name of the whole congregation, membership in which is confessed by the act of Christian burial. Such as are not members of the Church, either because they have never joined or because they have been excommunicated, are not to receive Christian burial. Suicides also, unless not responsible at the time the act was committed, are excluded, as are open despisers of the Word and Sacraments and those who have died under conviction of a capital crime and have not repented. The last-named cases fall under the general heading of excommunicates. See also *Cemeteries* and *Cremation*.

Burial, *Liturgical.* One of the principles stated by the reformers of the 16th century was this, that every Christian was entitled to an honorable burial, that is, that ordinarily the pastor of the congregation should conduct the funeral, whether in the church or at the house, in the name of the entire congregation. The idea underlying this principle was the manifestation of the fellowship of the believers, both in this world and in the world to come, and to make open confession of the church's doctrine of the resurrection. There is little uniformity in the church orders of the various countries relative to burial, the act of commitment being omitted in most of them. In the American Lutheran Church the division of the funeral ceremonies into three parts is commonly observed. The service at the house usually includes the singing of a hymn, together with Scripture lessons and prayer. The service in the church is an act of preaching and prayer, the essential constituents being the lessons, the sermon, and the prayers, the object being to teach, to console, and to admonish. At the cemetery, commitment follows the singing of a hymn and of prayer, and the service is concluded with the blessing upon the assembly (not the dead). On the Sunday following the death or the funeral, mention is made of the departed in the church service, thanks being returned to God for the blessings bestowed upon the departed, and intercession made on behalf of the family and friends. The prayer must in no way partake of the nature of an intercession for the dead.

Burgk, Joachim von, 1541—1610, organist in Muehlhausen, Thuringia, after 1566; very eminent as church-composer, with decided influence also on hymn-tunes.

Burmeister, Franz Joachim, 1633 to 1672, *diaconus* at Lueneburg. His poems lack fluency, but are full of fervor; wrote: "Es ist genug, so nimm, Herr, meinen Geist"; "Du keusche Seele, du"; "Was soll ich, liebstes Kind."

Burnand, Eugen, 1850—. Swiss artist; studied at the *Gymnasium* at Schaff-

hausen and at Zurich; interested especially in architecture and painting; later at Paris. Among his etchings: "Peter and John on Easter Morning," "Return of the Prodigal," and the series on the Parables of the Lord.

Burnet, Gilbert, 1643—1715. Anglican. B. at Edinburgh; professor of divinity at Glasgow; preacher at London 1674; bishop of Salisbury 1689; d. in London. Wrote: *History of the Reformation; History of My Own Time.*

Busenbaum, Hermann. German Jesuit theologian. B. in Westphalia, 1600; d. there (Muenster), 1668; teacher at Cologne; rector at Hildesheim and Muenster. His Jesuit moral theology embodied in *Medulla Theologiae Moralis.*

Bushnell, Albert, D. D. "Patriarch of West African Missions." B. February 19, 1818, at Rome, N. Y.; d. at Sierre Leone, Africa, December 2, 1879. Embarked for Africa 1844 as missionary of American Board (Congregationalist); stationed at Gaboon, Africa. Returned to United States five times for reasons of health, always again returning to his African field.

Bushnell, Horace, 1802—76. Congregationalist. B. at Litchfield; pastor at Hartford 1833—59, when he resigned on account of ill health; d. at Hartford. Held "moral-influence theory" view of atonement. Voluminous writer.

Butler, Dr. John G., 1826—1909. Pastor of Luther Place Church, Washington, D. C., 1848—1909; chaplain in army during Civil War; later, chaplain of Congress; editor of *Lutheran Evangelist.* Extremely liberal in practise.

Butler, Joseph, 1692—1752. Anglican. B. at Wantage; bishop of Bristol 1738, poorest see in England; of Durham, 1750, richest see; d. at Bath. His *Analogy of Religion, Natural and Revealed,* ingenious, but inconclusive.

Buxtehude, Dietrich, 1639—1707; Danish composer and organist; held position at Marienkirche in Luebeck for almost forty years; introduced special musical vesper services, for which he composed many pieces.

Buxtorf (Buxtorff), **Johann,** the Elder, 1564—1629. "Master of the Rabbins." B. at Camen, Westphalia; professor of Hebrew at Basel 1591 (d. there). *Lexicon Chaldaicum, Talmudicum et Rabbinicum;* etc. — Johann Buxtorf the Younger, 1599—1664. Son of preceding; like father, noted Orientalist; professor at Lausanne; successor to father at Basel. — Unlike Luther, Zwingli, and Calvin, both maintained divine inspiration of Hebrew vowel points.

C

Caaba. See *Kaaba.*

Cabala. See *Kabala.*

Caedmon. A Christian poet of England, living in the seventh century, who, according to the testimony of the Venerable Bede (*q. v.*), composed the first version of the Bible story in Old English alliterative verse.

Cajetan, Thomas. Italian cardinal; b. 1469, d. 1534; member of Dominican order; legate at Diet of Augsburg, 1518; had task of examining and rejecting the writings of Luther, but failed to suppress Lutheranism.

Calas, Jean. French Protestant, victim of fanaticism; b. 1698, d. 1762; eldest son committed suicide, and charge was raised that the father had slain him because he was about to embrace Catholicism; condemned to die on wheel and his body burned, goods confiscated; later a reversal was secured, the family property restored, and the widow pensioned.

Calendar, Ecclesiastical. See *Church-year.*

California, German Synod of. See *Synods.*

California, Synod of. See *United Lutheran Church.*

Calixt, Georg. Foremost champion of so-called "syncretism" (*q. v.*) and representative of Melanchthonian theology; b. 1586 in Medelbye, Schleswig; d. 1656. Studied at Helmstedt, where a somewhat liberal tendency in theology prevailed; from 1609 to 1613 he traveled through Germany, Belgium, England, and France; professor of theology at Helmstedt. His main idea was that the prime object of theology was not so much purity of doctrine as a Christian life; hence his unionistic tendency towards the Catholic and Reformed churches. At the Convention of Thorn he sided with the Reformed delegates, where also, as before, he advocated, as a basis for union, the teachings of the Church in the first five centuries (*Consensus Quinquesaecularis*). — He held that only the doctrinal matter of Scripture was inspired, while in other matters the writers had been merely governed and kept from error by the Spirit. — He introduced the analytic method into dogmatics.

Call. The call, or vocation, of men by God, in the sense of the Third Article of the Creed, is the act of God, specifically that of God the Holy Ghost, by which He, through the means of grace, the Gospel and the Sacraments, 2 Thess. 2, 14, earnestly offers, Is. 55, 1, to all who hear or read the Gospel, Col. 1, 28; Matt. 28, 19, or to whom the Sacraments are administered, Acts 2, 38. 41, the benefits of Christ's redemption, 1 Cor. 1, 9; 1 Pet. 2, 9, truly and earnestly invites and exhorts them to accept and enjoy what is therein offered, Matt. 22, 4, and endeavors to move and lead them by the power inherent in the means of grace, which makes them and the call efficacious, Rom. 1, 16; 1 Pet. 1, 23, to such acceptance and enjoyment of the benefits of their redemption. It is, then, by the divine power inherent in the means of grace, working through the same and intended for all men, John 3, 16, that the calling grace of God effects regeneration, or conversion. The call of God is efficacious, Rom. 8, 30; 2 Tim. 1, 9; but, like other acts of God which are not performed by virtue of His majesty, it is resistible. The power to heed the call is in the means of grace; the power and intention to resist the call is in man, who alone therefore is responsible if he does not accept the invitation extended to him to partake of all the blessings and benefits of the Word. John 3, 19—21.

Calov, Abraham. B. 1612; studied in Koenigsberg and Rostock; 1643 rector of the *Collegium Illustre* and pastor in Danzig; took part in the Colloquy of Thorn in 1645, where he opposed Georg Calixt. Elector John George I called him in 1650 as theological professor to Wittenberg, where he was also made *Pastor Primarius* and General Superintendent of the district. In all these offices he was eminently successful, drawing many students to Wittenberg. He was the staunchest champion of strict Lutheranism of his age, against Romanism, Calvinism, and syncretism. The number of his writings is almost incredible. Foremost of his works is his *Biblia Illustrata*, 4 vols., in refutation of the commentaries of Grotius. Other works are: *Systema Locorum Theologicorum*, 12 vols.; *Consensus Repetitus Fidei Verae Lutheranae.* D. of apoplexy at Wittenberg, 1686.

Calvin, John (Cauvin, Jean), 1509 to 1564. Chief founder of the Reformed Church of France and French Switzerland. "Lumen Galliae," "Thomas Aquinas of Protestantism." B. at Noyon, France (of middle-class parents). His education beginning in a nobleman's family, he early acquired refinement of manners. Since he looked forward to priesthood, he entered the University of Paris in 1523; but in 1528, at his father's wish, he began to read law at Orleans. Then he went on to Bourges and graduated as Licentiate in Law at the end of 1531 or the beginning of 1532. His father having died, he returned to Paris, devoting himself to Greek and Hebrew. His first work, a commentary on Seneca's *Treatise on Clemency* (1532), revealed his elegant Latinity and his familiarity with classic literature. While he was studying law and the humanities, he also searched the Scriptures and Luther's writings, with the result that he experienced "a sudden conversion," most likely between 1532 and 1533. In the latter year he had to flee from Paris with Nicholas Cop, rector of the university, for whom he had written an inaugural address which contained evangelical ideas. For a while he enjoyed the protection of the Queen of Navarre, and he aided Olivetan, a relative, in revising and completing the first Protestant translation of the Bible into French. In 1535 he reached Basel, where he wrote the *Christianae Religionis Institutio* (1st ed. 1536; last, 1559; admirable French, 1541), his interpretation of the Christian religion. In 1536 he passed a few months at the court of the sympathetic Duchess of Ferrara in Italy. After a visit to Noyon to wind up his father's estate, he happened to stop for a night at Geneva, where Farel, the reformer of the city, prevailed upon him to stay. Both, however, were banished two years later because of their stand on church discipline and their refusal to celebrate the Eucharist according to the Bernese method, without previous discussion. In October, 1538, Calvin repaired to Strassburg, where he became pastor of the French refugees and lectured at the *Gymnasium.* In 1540 he married Idelette de Bure, a widow. Their only child, a son, died in infancy. During his Strassburg residence, Calvin attended colloquies at Frankfort, Worms, and Ratisbon and there met Melanchthon, with whom he formed a lasting friendship. But he never saw the Wittenberg Reformer, for whom he felt the profoundest reverence, and who, after reading "with singular pleasure" Calvin's reply to Cardinal Sadolet's letter exhorting the Genevese to return to the Roman fold, sent Calvin his compliments. The reply to the cardinal had pleased the Genevese also, and they recalled Calvin in 1540. Twenty-four hours after his return, in Septem-

ber, 1541, Calvin set about reorganizing the Genevan Church. He gave it four orders of officials — pastors, teachers, elders, and deacons. He also created two commissions — the Venerable Company, composed of the clergy, whose duty it was to preach, administer the Sacraments, and superintend the education and ordination of ministers; and the Consistory, made up of five pastors and of twelve elders chosen annually from the three councils, which attended to all the other ecclesiastical affairs. Both bodies, as well as the three councils of Geneva, acted under Calvin's inspiration in everything, down to prescribing the manner in which women were to do their hair. Before long the Consistory developed into an inquisitorial tribunal, whose instructions were promptly carried out by the councils. The rack, the block, and the stake were unsparingly used. In 1545 forty-three women were burned alive for practising witchcraft; in 1553 Servetus, the anti-Trinitarian, was condemned to the flames, considered an "act of faith," to which the entire Swiss Reformed Church was a party. Until 1555 Calvin had encountered determined opposition; but thereafter his work progressed without difficulty. Thus Geneva became the hearthstone of Reformed Christianity. At Geneva, Calvin preached and taught, trained ministers and apostles in his "academy," wrote most of his famous commentaries, conducted a world-wide correspondence, penned, for Bullinger, the statement on his conception of the mode of Christ's presence in the Eucharist, which led to the Consensus of Zurich, 1549, reviled Westphal and assailed Hesshusius in the Eucharistic Controversy, and there he ended his career — a theologian of high endowments, enormous capacity for work, and profound moral earnestness, who, however, because of his intellectualistic and legalistic bias, and especially because he made reason the criterion in church doctrine and not the Bible failed to attain the full stature of an evangelical teacher of the Church.*

Calvinism. The term, derived from the name of John Calvin (*q. v.*), is currently employed in two or three senses, denoting the individual teachings of John Calvin, the doctrinal system confessed by the body of Protestant churches known as "Reformed Churches," or "Calvinistic Churches," and, lastly, the entire body of conceptions, theological, ethical, philosophical, social, and political, which owe their origin to Calvin. Sometimes, also, the term Calvinism comprehends his views regarding both theological doctrine and ecclesiastical polity, and at other times it is limited to the former, especially to his views on the doctrine of grace. These views are sometimes called the Five Points of Calvinism, or simply the Five Points: 1) Particular election (supralapsarianism); 2) particular redemption; 3) moral inability in the fallen state; 4) irresistible grace; 5) final perseverance. These Five Points of Calvinism were opposed by the rival system of Arminianism (*q. v.*), which was presented by the Remonstrants at the Synod of Dort. In 1618 and 1619 the Synod of Dort condemned the Arminian doctrines, enforcing the decrees of the council by pains and penalty. In addition to what may be called the doctrines of grace (in which he never reached the right Biblical understanding), Calvin held the spiritual presence of Christ in the Holy Eucharist, but not the doctrine of the real presence of Christ's body in the Sacrament. Calvin's views of church government were essentially such as are now called Presbyterian. Holding that the Church should be spiritually independent of the State, he, nevertheless, was willing that the discipline of the Church should be carried out by the civil magistrates. This last opinion involved him in heavy responsibility for the death of his Socinian opponent, Michael Servetus.

The work which first made Calvinism prominent in the world was Calvin's *Institutes of the Christian Religion*, published in 1536. Various Protestant churches adopted Calvin's theological views, together with his ecclesiastical polity. Thus Knox carried both Calvin's theology and polity to Scotland, where the first Presbyterian General Assembly was held in 1560. The early reformers of the English Church mostly held Calvin's views of the doctrines of grace, which prevailed to the end of Queen Elizabeth's reign. When the rival system of Arminius was brought to trial at the Synod of Dort in Holland, in 1618, the English clerical representatives gave Calvinistic votes. In spite of this, Arminianism took deep root in the English as in various other churches. Archbishop Laud was its warm friend and advocate, as were the High Church party generally, while Low Churchmen continued Calvinistic. The ecclesiastical polity of Calvin was embraced by the

* By calling the judicial murder of Servetus "a signal act of piety," Melanchthon gave color to Coleridge's criticism that the burning of Servetus "was not Calvin's guilt especially, but the common opprobrium of all European Christendom."

Puritan party, but never enjoyed the favor of the majority of the English people. Most of the clergymen whom the passing of the Act of Uniformity, in 1662, dissevered from the Church were Calvinists. Of the two great English revivalists of the eighteenth century, Whitefield was Calvinistic (Calvinistic Methodists) and Wesley Arminian (Wesleyan Methodists). The majority of English Baptists are Calvinistic. The theological tenets and the ecclesiastical polity of Calvin have nearly always been dominant in Scotland, though the sterner features of both have almost imperceptibly been softened down.

Calvinizing Churches. This term includes all those churches which have more or less come under the influence of Calvinistic views and tenets, such as the Calvinistic Baptists, Calvinistic Methodists, the Evangelical churches, the German Reformed Church, various Calvinistic tendencies within the Lutheran Church, etc., though in most of these churches strict Calvinism was replaced by moderate Calvinistic views. See *Calvinism.*

Calvisius, Sethus (*Seth Kallwitz*), 1556—1615. After work in *Gymnasium* studied at Helmstedt and Leipzig; main position that of cantor of the *Thomasschule* at Leipzig and musical director of the church; hymnological writings valuable sources.

Calvoer, Kaspar, 1650—1725; very learned theologian of the school of Calixt; interested in liturgics; among his writings: *Rituale Ecclesiasticum,* the homiletical part of which is of interest even to-day.

Campanius, John, 1601—83. A native of Stockholm; came to New Sweden with Governor Printz, February 15, 1643, and ministered to the Swedes on the Delaware until 1648. He was chaplain to the governor on Tinicum Island, just below Philadelphia, where the first Lutheran church edifice in America was dedicated, September 4, 1646. He also translated Luther's Small Catechism into the language of the Indians (fifteen years before Eliot's Indian Bible appeared). "He was a man most highly to be praised on account of his unwearied zeal in always propagating the love of God."

Campbell, Alexander, 1788—1866. Son of Thomas Campbell. B. in Ireland; studied in Scotland; came to America 1809; found himself in accord with his father's principles; settled at Bethany, W. Va., and was licensed to preach by Brush Run Church 1811; was baptized by immersion 1812 and took charge of the movement originated by his father; joined Baptist association with his adherents 1813; was refused further fellowship by Baptists 1827; started *Millennial Harbinger* 1829 (opposed emancipation and set coming of Christ for 1866); founded Bethany College 1840; preached throughout United States, as well as in England and Scotland; d. at Bethany, W.Va. Published ca. 60 works.

Campbell, Robert, 1814—68. Studied at Glasgow and Edinburgh; advocate at law; joined Episcopal Church of Scotland, later the Roman Catholic Church; among his translations: "Christians, Come, in Sweetest Measures."

Campbell, Thomas, 1763—1854. Presbyterian minister in Ireland; emigrated to America 1807; issued *Declaration and Address* 1809 (profession of faith in Christ and obedience to Him sufficient for membership in Church) and organized 1810, with his son (Alexander) and others, "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington Co., Pa." — beginning of the Disciples of Christ (Campbellite) movement.

Campbellites. See *Disciples of Christ.*

Campanus, Johannes, anti-Trinitarian and Anabaptist of 16th century. B. in bishopric of Liége; d. ca. 1575. Held that Holy Spirit is not divine; Son not coeternal with God the Father. Imprisoned last twenty years.

Camisards. A sect of French Huguenots, who, towards the end of the 17th century, carried on a sort of guerrilla warfare against their Catholic persecutors. Their name was derived from the jacket (*camisia*) which they wore over their clothes during their night attacks. They claimed to be prophets and to be inspired by the Holy Ghost. Their assemblies ranged from 400 to 4,000. They cried for mercy, and the hills resounded with their imprecations against the Pope and his antichristian dominion, with predictions of the fall of popery. The government finally interfered, and in 1702 a number of Camisards were put to death under application of torture. After a long series of barbarous massacres and awful cruelties these people were finally put down in 1705. Some of their leaders were burned alive, and some were broken on the wheel. Many of the Camisards fled to England.

Cameroun, also *Kameroons,* a former German colonial possession in Africa, now a British protectorate. Area, 295,000 sq. mi. The native inhabitants are almost all of Bantee stock. — *Missions:*

The English Baptists came in 1845. In 1885 the Baptists withdrew, the German Basel Mission entering into their work. Later the Gossner Mission, the German Baptists, and also the American Presbyterians began work. Besides, the Roman Catholic Church has some stations. During and since the World War the German missionaries were expelled, the Paris Evangelical Mission Society and the Board of Foreign Missions of the Presbyterian Church in the United States taking over the German work. At the outbreak of the war the Basel Mission had 13,176 baptized members, with 21,622 pupils in school. See also *French Equatorial Africa.*

Camera. See *Curia, Roman.*

Camaldules. A strict monastic order, originally eremitical, later partly cenobitic, founded by Romuald, about 1018. It now has 24 houses, all but one in Italy, with less than 400 inmates.

Canada, Catholic Church in. Since the territory now included in the Dominion of Canada was largely settled by pioneers of the Roman Catholic persuasion, the entire eastern section of the country is to this day predominantly Roman Catholic. It was the Frenchman Cartier who, in 1534, took possession of the Labrador region in the name of France and, in 1535—6, ascended the St. Lawrence as far as Montreal. When the first permanent settlement was made at Quebec, in 1608, under the leadership of Champlain, the settlement with its outposts was strongly Catholic from the beginning. For a while, after the country had come under English control, in 1763, the number of Protestants increased fairly rapidly in the eastern part of the Dominion, but during the eighteenth century the immigration from Ireland was steady, while the French Catholic population was increased after the Franco-Prussian War by a number of Alsatians. There is no state church in the Dominion of Canada, but the Roman Catholics of Quebec are guaranteed the privileges which they enjoyed before the English became masters of the country, and the Roman Catholic schools have always received recognition before the law, while private schools conducted by Protestant bodies have often been conducted under a handicap which wrought much harm. In the entire Dominion of Canada the Roman Catholics constitute more than forty per cent. of the population, being most numerous in Quebec. — The Catholic religious history of the Dominion may properly be said to begin with the year 1625, when the Jesuits arrived, immediately beginning their educational and missionary endeavors. The first bishop of Quebec was François Xavier de Laval-Montmorency, in 1674. When the English government took over the Dominion of Canada, there was some trouble about the bishopric of Quebec, but the difficulty was finally overcome, and Joseph Octave Plessis became the first Canadian archbishop, in 1819. The entire Dominion now has an apostolic delegate, who resides at Ottawa. There are twenty dioceses in Canada: *Halifax,* Antigonish, Charlottetown, Chatham, and St. John, in the Province of Halifax; *Kingston,* Alexandria, Peterborough, and Sault Ste. Marie, in the Province of Kingston; *Montreal,* Joliette, Ste. Hyazinthe, Sherbrook, and Valleyfield, in the Province of Montreal; *Ottawa* and Pembroke, in the Province of Ottawa; *Quebec,* Chicoutimi, Nicolet, Rimouski, and Three Rivers, in the Province of Quebec; *St. Boniface* and St. Albert, in the Province of St. Boniface; *Toronto,* Hamilton, and London, in the Province of Toronto; *Victoria* and New Westminster, in the Province of Victoria. These eight provinces are roughly indicated by the location of their archdioceses. Besides the dioceses here listed, there are four vicariates apostolic, namely, that of the Gulf of St. Lawrence, of Athabasca, of Saskatchewan, and of Mackenzie. The total number of adherents of the Roman Catholic Church is close to two and one half million.

Canada, Dominion of, Missions in the country lying north of the United States, except Alaska. Originally comprising the large range of territory as far west as the Mississippi, inclusive of the Great Lakes, after the War of American independence it was restricted to the region formerly known as Upper and Lower Canada and now as Ontario and Quebec. The Dominion of Canada is a confederation of colonies of British North America, which was voluntarily entered into by all the countries lying north of the United States. It embraces Prince Edward Island (2,184 sq. mi.); Nova Scotia (21,428 sq. mi.); New Brunswick (27,985 sq. mi.); Quebec (706,834 sq. mi.); Ontario (407,262 sq. mi.); Manitoba (251,832 sq. mi.); Alberta and Saskatchewan (each 255,000 sq. mi.); British Columbia (355,855 sq. mi.); Yukon (206,427 sq. mi.); Mackenzie (563,200 sq. mi.); Ungava (456,000 sq. mi.); Kewatin (756,000 sq. mi.). The total area is believed to be 3,729,655 sq. mi.; the population, 7,206,643. Ottawa is the capital. — There is no state church in Canada. Full liberty of worship is guar-

anteed. The original inhabitants of this large country were the North American Indians. No accurate statement of their number can be given. By the white men and their vices and by intertribal wars their number has been decimated. Their whole number may not exceed 115,000. The Roman Catholic Church has worked among the Indians since 1610. About one half of them are adherents of this Church. The Roman Catholic Church is found throughout the Dominion. Its numerical strength is in Quebec. The Hudson Bay Company, chartered 1669 by Charles II, did nothing for the evangelization of the Indians, rather opposing it. Since the organization of the Dominion in 1869 the Indians have received very humane treatment. The first evangelical mission among the Indians was originated by John West, near Winnipeg, in 1820. Owing to his efforts the Church Mission Society took over the work, and its activity reaches from the seas to Alaska. In 1872 it was reported that no heathen Indians were to be found in the Winnipeg district. Hudson Bay was taken hold of in 1851 by John Horden of the Church Mission Society. In 1893 missions had been founded among the Cree, Ojibway, and Chippewa tribes and among the Eskimos. Several missionaries are employed in the Indian reservations in Saskatchewan and Alberta. Work has also been begun in the Yukon since 1858 with good success. British Columbia was the field of William Duncan since 1856. In 1862 he founded a station and settlement at Metlakahtla, near Fort Simpson. Because of differences of conviction between him and the Church Mission Society touching the administering of the Lord's Supper to the Indians, he severed his connection with the society and removed his people to Alaska. Metlakahtla has since been continued by the Church Mission Society. Many of these missions have now been united with Anglican dioceses. In addition to the Anglican missions, work is done by the Methodists in Alberta, Ontario, British Columbia, and Manitoba. The Presbyterians conduct missions chiefly in Ontario, Saskatchewan, and British Columbia; the Baptists have missions in Ontario. Among the Chinese, Japanese, and East Indians, most of whom live in British Columbia, only very little mission-work has been attempted by the Anglicans, Presbyterians, and Methodists. In Winnipeg a small mission is conducted among the Chinese by the Methodists and the Presbyterians.

Canada, Lutheran Church in. Lutherans came to Canada about 1750. The congregation at Lunenburg, N. S., dates back to 1752.* The church at Halifax, established about the same time, was lost to the Anglicans chiefly through the fault of B. M. Houseal, who had been pastor of the old church in New York to the end of the American Revolution and then, being an ardent royalist, was compelled to emigrate to Halifax. In 1774 Lutherans from the Mohawk Valley, N. Y., emigrated to Canada and built a church at Williamsburg, Dundas Co., Ont. (dedicated 1779). Another church was founded near Toronto in 1792. The early churches in Ontario were first served by Aug. F. Meier, Phil. Wieting, J. G. Weigand (before 1800), Wm. McCarty (1816), J. P. Goertner (1824), F. H. Guenther (1825), and other emissaries of the New York Ministerium. A number of the early pastors joined the Anglican Church. In 1845 the Pittsburgh Synod, in response to a request of Adam Keffer, of Vaughan, who traveled 500 miles, mostly on foot, to attend the synod, resolved to bring the Gospel to the Lutherans in Canada. Rev. G. Bassler visited Canada in 1849 and gathered a number of congregations; in 1853 these formed a conference, which, in 1861, developed into the Synod of Canada (General Council). The Manitoba Synod (1897) is a daughter of the Canada Synod. The Missouri Synod also entered the field about 1860 and now has three Districts in Canada — the Ontario, the Alberta and British Columbia, and the Manitoba and Saskatchewan District. The Nova Scotia Synod was organized in 1903 out of a conference of the Pittsburgh Synod (General Council). The Central Canada Synod (General Council) dates from 1908. Since 1908 the Ohio Synod has a Canada District, and Iowa is also represented there. — In 1911 Canada had a Lutheran (nominally) population of 229,864.

Canada Synod. See *United Lutheran Church.*

Canada, Synod of Central. See *United Lutheran Church.*

Candles. The Lutheran Church has renounced all superstitious use of candles, as practised in the Roman Church, and has returned to the simple ceremonial employment of candles or lights, two candles being commonly lighted during the celebration of the Eucharist, the

* P. D. Bryzelius, a German-Swede of Moravian leanings, served them about 1767. In 1768 the congregation petitioned the Pennsylvania Ministerium for a minister. Rev. Frederick Schultz was sent in 1772 and served the congregation for ten years.

place of the wax tapers, however, often being taken by electric lights, candelabra with three, five, and seven arms or individual lights having been introduced. The purpose is to remind the communicants of "the night in which He was betrayed." In some Lutheran churches the candles are lighted when the Gospel-lesson is read to remind the congregation of the light of the Gospel.

Canisius, Petrus. Prominent Jesuit of Germany; b. in the Netherlands, 1521; d. in Switzerland, 1597; studied at Cologne, where he founded the first Jesuit colony, the order spreading from there throughout Germany. Noted for his Catechism.

Canonics. See *Biblical Canonics.*

Canonization. The process by which the Roman Church declares a person a saint and admits him to the honors accorded saints. The first stage of this long and complicated process determines whether the candidate for sainthood has shown "heroic" virtue during life and can duly be credited with miracles. The inquiry is begun by a bishop and is then transferred to Rome, where it passes through various steps, the "postulators" urging the claims of the candidate, the *promotor fidei* ("devil's advocate" — *q. v.*) raising objections. If the inquiry turns out favorably, the Pope issues a decree of beatification. This confers the title of *beatus* ("blessed") on the successful one and permits his limited and partial veneration (in certain districts, orders, etc.). — The process may end here or may, at a later date, be followed by a similar procedure, designed to examine the contention that at least two miracles have been wrought by the intercession of the *beatus* since his beatification. If this contention is upheld, canonization follows. The Pope solemnly pronounces that the person in question shall be inscribed on the register of saints (*Canon Sanctorum*). Henceforth he is venerated throughout the Church, a certain day is set apart for his memory, his relics are exhibited, indulgences are granted for visiting his tomb — in short, he is a full-fledged saint. Ordinarily, proceedings for beatification cannot be started till fifty years after death.

Canstein, Baron Karl Hildebrand. B. 1667, d. 1719. When, as a young officer, he was sick unto death with dysentery, he promised to serve God with all his powers if spared. Met Spener at Berlin. Noticed that low spiritual life in Germany called for a Bible in every home. In 1710 he made an appeal for funds: *Ohnmassgebender Vorschlag, wie Gottes Wort den Armen zur Erbauung um einen geringen Preis in die Haende zu bringen sei.* Prince August of Denmark, among others, sent him 1,000 Thaler. Had stereotyped plates of Bible made. 5,000 copies of New Testament published in 1712; whole Bible in the following year. Later the Canstein Bible Institute was transferred to the Orphanage at Halle (Francke). It has published over 7 million Bibles and Testaments.

Canstein Bible Institute. See *Canstein.*

Cantata. A composition for chorus (mixed chorus, male chorus, and soli), usually with full organ or orchestral accompaniment; either sacred in both text and music, in the style of an oratorio, but shorter, or secular, when it is usually in the form of a lyric drama, in the latter case often with a view of stage presentation with more or less elaborate acting.

Canticles. Non-metrical spiritual songs, psalms, or hymns, taken directly from Scriptures and used in the Church from the earliest times, usually chanted at the prescribed place in the services. In some instances the Bible-text has been paraphrased to some extent; in others it has been retained practically unchanged. The canticles which are in use in the Church at this time are the following: the *Gloria Patri:* "Glory be to the Father," etc., based on the baptismal formula Matt. 28, 19, a paraphrase in use since the first century, also known as the Lesser Doxology; the *Gloria in Excelsis,* or song of the angels, Luke 2, 14, enlarged into a hymn of adoration celebrating the glory and majesty of God as manifested in the merciful gift of His Son; the *Tersanctus,* or hymn "Holy, Holy, Holy," at the service of celebration of the Holy Supper, a combination of the hymn of the seraphim before the throne of God, Is. 6, 2. 3, and of the song of the multitudes as they went forth to meet Christ at the time of His triumphal entry into Jerusalem, Matt. 21, 9, the section chanted by the people being taken from the great Hallel of the Jewish festival season, Ps. 118, 25. 26; the *Nunc Dimittis* of the aged Simeon, Luke 2, 29—32, his joyful thanksgiving for the salvation manifested and bestowed in Christ Jesus, sung at the close of the Communion service, as well as at vespers; the *Te Deum Laudamus,* a hymn of praise, whose authorship is ascribed to either Athanasius or Ambrosius, including praise, confession of faith, and petition, sung in the morning service, or

matins; the *Benedicite*, beginning, "O all ye works of the Lord, bless ye the Lord," from the "Song of the Three Holy Children," in the Apocrypha; the *Magnificat*, beginning, "My soul doth magnify the Lord," the song of praise of the Virgin Mary, Luke 1, 46—55, used in vespers since the earliest times; the *Benedictus*, beginning, "Blessed be the Lord God of Israel," the song of praise intoned by the aged Zacharias after the birth and circumcision of John the Baptist, Luke 1, 68—79, used in festival services, especially at Christmastide.

Canon Law. "Canon law is the assemblage of rules or laws relating to faith, morals, and discipline, prescribed or propounded by ecclesiastical authority." The term usually refers to the body of laws governing the Roman Church. The chief repository of canon law has been the *Corpus Juris Canonici*, consisting of the *Decretum Gratiani*, a compilation and annotation of canons of councils, decrees of Popes, etc., made by Gratian, a monk of Bologna (1151), five books of decretals published by Gregory IX (1234), one by Boniface VIII (1298), the *Clementines* of Clement V (1316), and two books of *Extravagantes*, containing decretals down to 1484. To these must be added the *Jus Novissimum*, consisting of the canons of the Council of Trent, papal decretals, decisions of Roman Congregations, concordats (*q. v.*), etc. During the Middle Ages the canon law ruled in all countries subject to the spiritual jurisdiction of Rome, not only in ecclesiastical affairs, but in many matters relating to the civil sphere. For six centuries the stupendous forgeries known as the *False Decretals* (*q. v.*) were accepted as law, and even when they were rejected, they had ineradicably stamped their spirit on the Roman Church and its discipline. Because many provisions of the canon law were unscriptural, and because Rome declared its man-made precepts binding on the consciences, Luther emphatically repudiated it. On December 10, 1520, together with the papal bull of excommunication, he burned the *Corpus Juris*. A new codification of the canon law, begun by Pius X, was recently completed. See *Courts, Spiritual*.

Canon of Hippo Regius. At the first general African council, held at Hippo Regius in 393, whose canons, contained in the *Breviarium Canonum Hipponensium*, were confirmed at Mileve in 402, the most important resolution pertained to the list of books contained in the Bible. The list agrees entirely with that adopted by the Council of Carthage in 397. See *Carthage, Synods of; Canon of*.

Canons Regular (*Augustinian Canons*). Priests who live in common as members of an order constituted according to the Augustinian Rule. Such are the Premonstratensian and Trinitarian orders. The difference between a monk and a canon is that, while a monk may be a priest, only a priest can be a canon.

Cantor. The precentor, or chief singer, of the one section of the choir in an Anglican church; more loosely applied to an organist and choirmaster in German churches.

Cantus firmus, or *planus* (Plain Chant), the form of melody introduced by Gregory the Great, moving forward, without regard to meter or rhythm, in tones of equal length, the melody of the hymn (*cantus choralis*).

Canvass, Every-Member. According to the Scriptures every Christian is in duty bound to support the Church. Luke 10, 7; 1 Cor. 9, 14; Gal. 6, 6. 7; 1 Tim. 5, 17. 18. God excuses none who can give; neither should the church. The every-member canvass is an attempt to enlist every communicant member of the church to give regularly in accordance with his means. Every member of the congregation should, therefore, be visited in his home and asked to pledge himself to give a certain amount weekly (or monthly) for the support of the home church and the Church at large (synod). Men and women may be enlisted to make such a canvass. After the necessary information and instruction has been given to the members of the congregation and also, in special meetings, to the canvassers, the canvassers should, on a certain Sunday afternoon, or on some other day, visit every home of the congregation and secure the pledges on a pledge-card (*q. v.*). This canvass should be made once a year, about one or two months before the close of the fiscal year. Securing pledges by mail is unsatisfactory.

Cape of Good Hope, formerly *Cape Colony*, a province in the Union of South Africa. Area, 276,966 sq. mi. Population, about 2,600,000, of whom 600,000 are Europeans. The native colored races are chiefly Kaffirs, Bechuanas, Hottentots, and Basutos. In 1737 the Moravian George Schmidt began mission-work there, the Dutch having done no spiritual work among the natives. They were followed by the South African Society for Promoting the Extension of Christ's Kingdom (Van der Kemp and Voss); the L. M. S., the Primitive Methodist So-

ciety, the Scotch Presbyterians, the Anglican Church, the Berliner Missionsgesellschaft (I), the Barmer Mission. Large native churches have been formed. For latest mission statistics see *South Africa*.

Capuchins. A branch of the Franciscan order, founded in Italy, in 1528, with the purpose of restoring the original simplicity of the Franciscan Rule. It became independent in 1619. Its members are bound to observe silence all day except during two hours, to practise flagellation, to beg only enough for each day, to take no compensation for masses, and never to touch money. They wear coarse brown habits, long beards, and pointed hoods (*capuches*). The defection of their third general, Ochino of Siena, to Protestantism (1542), nearly destroyed the order, which then renounced all independent judgment in matters of faith and doctrine. Rapid growth came after the middle of the 16th century, which culminated two hundred years later. The present membership is about 10,000. In the United States there are (1921) 13 monasteries and 322 members.

Cardinals. Dignitaries of the Roman Church who rank immediately after the Pope and are his chief counselors. Their number, since 1586, is limited to 70, in three ranks: cardinal bishops (6), cardinal priests (50), and cardinal deacons (14). The places are rarely all filled. Together they form the Sacred College, over whose meetings (consistories; *q. v.*) the Pope presides. Cardinals are created by the Pope, and while all nations are supposed to be considered, most cardinals are Italians. Though the Pope is not bound to ask or accept their advice, he consults them in all important matters, both in consistory and otherwise. The cardinals take an active part in the government of the Roman Church through the offices which they hold in the Curia (*q. v.*) and various commissions. They frequently serve as legates (*q. v.*). Since the 11th century the cardinals elect new Popes (see *Conclave*). Though in theory any one, even a layman, is eligible to the papal chair, none who was not previously a cardinal has been elected since Urban VI (1378). Cardinals wear red birettas and robes, are styled Your Eminences, and claim the right of addressing emperors and kings as "brothers."

Cardinal Gibbons. See *Gibbons, James, Cardinal.*

Carlstadt. See *Karlstadt.*

Carey, William. B. at Paulerspury, England, August 17, 1761; d. June 9, 1834, at Serampore, India; the pathfinder in England for modern missions. A shoemaker by trade, early interested in missions, he studied theology, was pastor of Baptist churches, gave impulse to founding of Baptist Missionary Society, October 2, 1792. In 1793 he was sent to India. Finding English doors closed against his missionary pleading, he finally went to Serampore, Danish-India, and with Marshman and Ward founded a press, which did almost impossible things. He translated the Bible into six, the New Testament into 21, languages and dialects, parts of the Bible into seven more dialects. No man in India did more fundamental missionary labor than Carey.

Cary, Lott, first American Negro missionary to Africa. B. 1780 in Virginia as a slave; converted 1807; bought his freedom; founded Richmond Foreign Missions Society, 1813, and the Richmond African Baptist Missionary Society, 1815, by which Cary and Collin Teague were sent to Liberia, 1822. Cary was later Governor of Liberia. D. in Africa, 1828.

Cary, Phoebe, 1824—1871, sister of Alice Cary, with whom she moved from her home in Ohio to New York, N. Y., their mutual affection attracting much interest; poetical gift of both of about equal merit, both contributing some hymns; the most popular hymn of Phoebe Cary: "One Sweetly Solemn Thought."

Carnival (from *carni vale*, farewell to meat), applied to the period just preceding Lent (during which season the eating of meat is prohibited in the Roman Church), the period being characterized in many countries and districts by festivals of a more or less exuberant nature.

Carpzov, renowned family of lawyers and theologians. *Benedikt;* b. 1595; d. 1666; professor and judge at Leipzig; in his *Jurisprudentia Ecclesiastica* he established scientifically the "episcopal system" of church polity.—*Johann Benedikt the Elder*, his brother; b. 1607, d. 1657; professor at Leipzig; wrote best commentary on the Symbolical Books, *Isagoge in Libros Symbolicos.*—*Johann Benedikt the Younger*, son of the preceding; b. 1639, d. 1699; professor and pastor at Leipzig; opponent of Pietism, especially of Spener.—*Samuel Benedikt*, brother of preceding; b. 1647, d. 1707; Spener's successor as court preacher at Dresden.—*Johann Gottlob*, son of preceding; b. 1679, d. 1767 as superintendent at Luebeck; very learned and author of *Introductio in Libros Veteris Testamenti* and of treatises against

Pietists and Moravians. — *Johann Benedikt*, grandson of Johann Benedikt the Younger; b. 1720, d. 1803; professor at Leipzig and Helmstedt; opponent of Rationalism.

Carol. A popular spiritual song for festival occasions, particularly a spiritual folk-song for the Christmas season, the best ones having come into vogue in Germany, England, and France during the Middle Ages and after the Reformation.

Caroline Islands, a large archipelago in the western Pacific Ocean, containing about 525 coral islands. Area, 560 sq. mi. Population, 140,000 Micronesians. Formerly belonged to Germany; since the World War a Japanese mandate. Missions by the American Board of Commissioners for Foreign Missions; Liebenzeller Mission (before the World War). The Roman Catholic Church is also active. See also *Polynesia.*

Carlyle, Joseph Dacre, 1758—1804; professor of Arabic at Cambridge, later vicar of Newcastle-on-Tyne; journey to the Orient; wrote: "Lord, when We Bend before Thy Throne."

Carmelites. This order was founded as a hermit colony on Mount Carmel, in Palestine, during the 12th century. Violent persecution by Saracens later drove it to Europe, where it became a mendicant order. The Carmelites were protagonists of Mariolatry and introduced the scapular (*q. v.*) of Our Lady. Before the Reformation the order declined, but later became more ascetic and grew rapidly, reaching its zenith in the 17th century. The Carmelites have concocted some of the wildest pieces of ecclesiastical fiction. Their arrogant enumeration of all prophets and apostles among their ancient membership led to an acrimonious controversy with the Jesuits, which was ended only by papal command. A portion of the Carmelites are barefoot, and these eat no meat, sleep on a board, and live a highly ascetic life. At present the Carmelites number about 2,700; in the United States (1921), 111.

Carthage Canon. A resolution or canon of the Council of Carthage, held in the year 397. This canon (No. 39) lists the books of the New Testament as we now have it: four gospels, the book of the Acts of the Apostles, thirteen epistles of the Apostle Paul, the Epistle to the Hebrews, two epistles of Peter, three epistles of John, the Epistle of James, the Epistle of Jude, the Revelation of John.

Carthage, *Synods and Councils of.* Since Carthage was, for several centuries, the center of North African Christianity, many important meetings were held there. Even in the third century, particularly about the middle of the century, at the time of Cyprian and afterward, synods were held there at which as many as seventy-one bishops were in attendance. Some of the chief resolutions at this time concerned the form of penance. During the fourth and at the beginning of the fifth century a number of councils took place there, most of which were held on account of the Donatist Controversy. At this time also we have the councils of Carthage: the First Council of Carthage, between 345 and 348, which was attended by fifty bishops, and the Second Council of Carthage, in 390, at which sixty bishops were present. A general African council was held at Hippo, near Carthage, in 393. This is notable for its complete list of the New Testament books. During the time when Augustine (*q. v.*) was bishop, a number of synods were held in connection with the Pelagian Controversy. Among the last important synods held at Carthage was that of 419, attended by 217 bishops, and that of 422, both of them showing that a certain feeling of independence, which had always been noticeable in North Africa, was still in evidence.

Carthusians. A monastic order, noted for the uncommon severity of its practises. Disheartened with the degeneracy of the Church in his time, Bruno of Cologne, about 1086, formed a colony of hermits in the lofty Valley of Cartusia (Chartreuse), near Grenoble, France. He did not intend to found an order and wrote no rule; nevertheless, the Carthusian order grew from his example and was officially recognized in 1170. The boast of Carthusians is that they alone among monastics have never required reforms. The rule prescribes practical isolation, not only from the world, but also from brother monks. Each has his own cell. Manual labor, study, prayer, and contemplation follow in prescribed order. The smallest details of life are regulated. Not even the sick receive meat. The order, never very large, now has 26 monasteries, none in this country.

Cartwright, Thomas, 1535—1603. Puritan. B. at Hertfordshire, England; professor at Cambridge; attacked prelacy, presently to be defended by Hooker; championed Presbyterian polity; drew up *Holy Discipline* for Presbyterian congregations; d. at Warwick.

Carus, Paul. German-American editor and author; b. at Ilseburg, 1852; d. 1919. Educated in Germany. Came

to Chicago, 1883. Edited *The Open Court, The Monist.* Wrote on philosophy and religion, especially Oriental. Held that religion must be purified by scientific criticism. See *Monism.*

Casas, Bartolome' de las. Spanish priest and missionary; b. at Seville, 1474; d. at Madrid, 1566; became acquainted with the natives of the West Indies and Mexico and was formally declared their protector; hostility of the conquistadores (the Spanish conquerors, who laid a heavy toll on the country) put many obstructions in his way, but he persisted in his efforts in their behalf; bishop of Chiapa, Mexico, 1544—47 (51?); spent last years of his life in Spain; wrote *General History of the Indies.*

Casaubon, Isaac, 1559—1614. Famous French classicist, ranking immediately after Scaliger. Reformed theologian. Born at Geneva; professor of Greek there, then at Montpellier; royal librarian at Paris; prebendary of Canterbury, Westminster; d. there.

Cassiodorus, Magnus Aurelius. Latin monk and historian; b. in Calabria, 480; d. ca. 570; at first in public life, from which he retired in 540 to a monastery founded by him at Vivarium, devoting himself to literary work, of which he had already made a beginning by writing consular chronicles and Gothic history; his book *Institutiones* represents a summary of spiritual and secular learning and is intended for a course of instruction for the Western clergy; wrote also exegetical works, notably on the Psalms.

Caspari, Karl Heinrich, Lutheran; b. 1815 at Eschau; d. 1861 as pastor in Muenchen; wrote *Geistliches und Weltliches, Der Schulmeister und sein Sohn;* also on the Catechism.

Caspari, Carl Paul; b. 1814 at Dessau of Jewish parents; d. at Christiania, 1892; baptized 1838; studied at Leipzig, called as lector to Christiania in 1847, in 1857 full professor. He was a strict orthodox Lutheran and exerted great influence in Norway.

Caspari, Walter; b. 1847; till 1885 pastor, then professor of practical theology and university preacher at Erlangen. Contributed many articles to reviews and cyclopedias.

Castalio (Castellio), **Sebastian,** 1515 to 1563. French Reformed. B. at Savoy; rector of Latin school at Geneva; professor of Greek at Basel; advocated religious toleration (denounced burning of Servetus); Latin and French translations of Bible; d. at Basel.

Caste. See *Missions, India.*

Castes, Hindu. See *Hinduism.*

Casuistics. That part of theological knowledge, chiefly connected with Christian ethics, which applies the Scriptural rules of life to individual cases.

Casuistry. A branch of theological knowledge related to pastoral theology, although usually regarded as a branch of ethics, dealing with the solution of doubtful cases of conscience or questions of right and wrong according to Scripture and in agreement with well-established customs and conventions of the respective church organization. Casuistics, as it is also called, must not sink to a mere outward legalism, but should be based at all times upon the evangelical understanding of norm of human conduct taught in the Bible, with the law of love as the governing principle.

Caswall, Edward, 1814—1878; educated at Oxford; in office near Salisbury; joined Roman Church in 1850, lived at Oratory, Edgbaston, rest of his life; among his hymns: "O Jesus, King Most Wonderful."

Catacombs. Caverns, grottoes, and subterranean passages, partly natural, partly enlarged by excavating the tufa and sandstone beneath and near certain cities, chiefly in the countries bordering on the Mediterranean Sea, many of them having their origin in quarries. There are catacombs in Syria, Persia, and among the Oriental nations. Those of Upper Egypt are notable for their extent. At Gela, Agrigentum, and Syracuse, in Sicily, there are caverns which rank with the principal monuments of this kind, as well from their extent and depth, as from their architectural ornaments and from historical recollections attached to them. The catacombs in the tufa mountains of Capo di Monte, near Naples, were explored thoroughly by Celano in the middle of the seventeenth century. They consist of subterranean galleries, halls, rooms, basilicas, and rotundas, which extend to the distance of two Italian miles. But the most noted catacombs are those of Rome, along the Via Appia, especially those of Balbina and of Calixtus, that of Domitilla, on the Via Ardeatina, and that of Lucina on the Via Ostiensis. These and other catacombs are composed of practically interminable subterranean galleries, extending beneath the city itself as well as the neighboring country. Along the corridors are horizontal excavations in the walls, which are often widened out into cells or small rooms. Here the dead were deposited, usually in sarcophagi,

their total number being estimated at six million. The larger chambers, including the tombs of martyrs, were called cryptae; ordinary chambers, cubicula; the horizontal tombs, sepulcra or loca. However, while the catacombs were primarily burial-places, being used as such also by the Christians (frequently during persecutions), some of whom, in fact, constructed such galleries for their own use and that of their brethren, some of the crypts were expressly designed for Christian worship, as, for example, that of Miltiades in S. Calixtus. A still larger chapel is a crypt in the Ostrian cemetery, which is divided into nave, presbytery, and apse. Still another very interesting place of worship is the Capella Graeca in S. Priscilla, especially on account of its beautiful decorations. After the year 410, in which the invasion of Alaric took place, the catacombs were no longer used as burial-places, and a few centuries later even the crypts of the martyrs were abandoned, their bones having meanwhile, in most cases, been removed to the altar-crypts of various churches which bore their names. During the siege of Rome by the Lombards the catacombs were in part destroyed and soon after became entirely inaccessible, so that they were practically forgotten, the first excavations in recent times having been made in the sixteenth century.

Catechetics. That branch of practical theology which deals with the theory and practise of training men for the special work of teaching the truth of the Bible, especially in catechumen classes and in Christian schools.

Catechisms. Books of instruction composed of questions and answers. While occasionally also secular subjects are so treated, the term is now usually confined to manuals of religious instruction for the laity, especially the young. There were a few catechisms before Luther's time, but their history and educational importance really begins with the Reformation. (See next article.) Many catechisms were subsequently published in the Lutheran, the Reformed, and the Catholic Churches, but none of them equals the Small Catechism of Luther, which, brief in form, clear, concise, classical in language, comprehensive in contents, has often been called the Bible of the laity. At first catechism instruction consisted chiefly in memorizing the text; further explanations were left to the catechetical sermons. To avoid mechanical memorizing, expositions in questions and answers and Bible-texts were added, *e. g.*, the Catechisms of Dietrich and of Schwan. To help the children still more to obtain an intelligent knowledge of the doctrinal contents of the Catechism and to assist them in making personal application thereof, catechizations were introduced which center about the text of the Enchiridion. Thus the study of the Catechism ceases to be mere memoriter work; on the contrary, it becomes an excellent mental discipline, at the same time assuring a definite knowledge of Bible truths. Many denominations have therefore published catechisms as the most effective means of indoctrinating the young; and yet better results could be obtained if they were still more generally used and more thoroughly studied. In 1580 Luther's Catechisms were embodied in the *Book of Concord.*

Catechisms, Luther's. Two books of religious instruction written by Luther for the use of old and young. Visiting Saxon churches, Luther found the people sunk in superstition and the pastors in ignorance and immorality, and in order to raise the standard, he preached a course of sermons in 1528 on the fundamentals of Christianity and used this material in writing his Catechisms, which were published in 1529. The first to appear was the Small Catechism, on charts; then came the Large Catechism and later the Small Catechism in book-form. The Small Catechism, in the form in which we have it now, dates from 1531—42. The Office of the Keys was not formulated by Luther; Brenz helped to introduce it. It is not yet certain whether Luther or his friend John Lang, of Erfurt, wrote "The Christian Questions." — The Christian faith is not only to be learned, but also to be lived; how it is to be lived by every one in the various walks and stations of life is plainly shown in the "Table of Duties," which was probably suggested by John Gerson's *Mode of Living for All the Faithful,* reprinted at Wittenberg in 1513. Probably Luther is not responsible for "What the Hearers Owe to Their Pastors" and "What Subjects Owe to Their Government."

The transcendent merits of both Catechisms gained for them an instant entrance into the home, the school, and the Church, and they were soon confessed "as the Bible of the laity, wherein everything is comprised which is treated at greater length in Holy Scripture and is necessary for a Christian man to know for his salvation," as the *Epitome* of the *Formula of Concord* has it. The writer holds the Small Catechism to be the greatest book of instruction ever written

and the explanation of the Second Article to be the greatest sentence from a pen not inspired. Justus Jonas was firmly convinced that the writing of the booklet was inspired by the Holy Ghost. It is a confession of faith, and it can be prayed. The great historian von Ranke says: "Blessed is he that nourishes his soul with it, that holds fast to it! He possesses an imperishable comfort in every moment, under a thin shell the kernel of truth that will satisfy the wisest of the wise." In our day McGiffert calls it "the gem of the Reformation."

The *Large Catechism* was written to aid pastors in teaching the young. It is practical, popular, and, at the same time, deep — an incomparable book. Von Zezschwitz cannot name many other writings that, next to the Bible itself, can more further a Christian and teacher in sure faith and sound doctrine. In the Decalog we come to the knowledge of our sins, in the Creed to justification by faith in Christ, and in the Prayer is manifested the new life in the Spirit. The *Small Catechism* was soon translated into other languages, and for four hundred years it has been in constant use to train the young. The claim has been made that it has a wider circulation than any other book, the Bible alone excepted. For a fine and full discussion see Prof. Bente's Introduction to *Concordia Triglotta.*

Catechismus Romanus (*Tridentine Catechism*). The Council of Trent (1545 to 1563) planned to publish a catechism to counteract the catechisms of Luther and other reformers. This plan was not realized, and the matter was turned over to the Pope, who appointed four theologians to compose the book under the supervision of three cardinals. The resulting volume, the *Catechismus Romanus*, was approved by Pius V and published by his order in 1566. The Latin original was soon translated into Italian, French, German, and Polish. This catechism is not intended as a popular handbook, but as a manual for priests in preparing to catechize. It is divided into four parts, which treat of the Apostles' Creed, the Sacraments, the Decalog, and Prayer. Chiefly through the efforts of the Jesuits, who have never been friendly to it, it has been pushed somewhat into the background. In popularity it has been unable to compete with the catechism of the Jesuit Peter Canisius (*q. v.*). Its authority, however, though not absolute, is higher than that of any other Roman catechism.

Catechization. A well-organized instruction composed of questions and answers. Though any suitable subject may thus be treated, catechizations are especially employed in teaching children the fundamentals of religion. The catechization is commonly divided into five parts: The Introduction leads up to the topic to be discussed; the Text may be one or more questions from the Catechism or a Bible story; the Theme briefly states the chief topic; the Body of the catechization evaluates the text material, making use of the analytic or the synthetic methods, as the case may demand, carefully organizing it to bring out the theme; the Conclusion may contain a short summary and an application. The review of the lesson in the next period may be either in the form of an examination catechization, which differs somewhat from the explanatory catechization of the first period, or, with advanced pupils, in the form of a topical recitation.

Catechizing is a difficult art, learned only through much practise. Preparation on the part of the catechist is absolutely necessary; he must thoroughly understand the lesson material, have a clearly defined outline of the entire catechization, must be skilled in asking such questions as will lead the child to do its own thinking in finding what it is to learn, and must be resourceful in finding illustrations that will make difficult points clear. It is therefore advisable that catechizations be worked out in full until the art of catechizing is mastered. Never satisfied with mechanical drill, the catechist must, by asking thought-questions, engage the attention of the children, stimulate self-activity, and exercise their mental faculties. Making use of Scripture texts and material, he must endeavor to convey not only clear concepts, but also the conviction that the lessons learned are divinely true; he must reprove the gainsayers and apply the lesson to the life of the child. The language should be plain, the tone and spirit in keeping with the subject.

Catechumenate was the method of receiving and instructing, in preparation for baptism, those who applied for membership in the early Christian Church. At first applicants were apparently freely admitted, and baptism was administered with but short delay, Acts 8, 38; 10, 48; but because many relapsed into heathenism or sought membership from interested or treacherous motives, more care was exercised, and some security was demanded as to the belief and conduct of the candidate, who was not admitted to full membership until adjudged worthy of baptism. Thus

developed, by the middle of the third century, that system of instruction and discipline known as the catechumenate. The catechumens were divided, generally speaking, into two classes. Having announced their desire to join the church, they received preliminary instruction, were called *audientes*, and were permitted to hear the sermon and the reading of the Scripture-lesson in the services (*missa catechumenorum*), but departed before the more solemn part of the liturgy, the Eucharist (*missa fidelium*), was celebrated. After two or three years, during which they were instructed and their conduct was observed, they were permitted to ask to be baptized, and thus they entered the class of *competentes*, their names were inscribed in the church list, they received special instruction from the bishop, and were taught the words of the Creed and the Lord's Prayer. After they had recited the Creed and once more renounced paganism, they were baptized, usually in the night before Easter, and thus became full members of the church and were permitted to partake of Holy Communion. The *Catechetical Lectures* of Cyril of Jerusalem (347) are the most important extant document relating to the catechumenate. During the fourth and fifth centuries the catechumenate attained its greatest development. The Church was the great pedagog, not so much through its personal organs as through the total impression and influence of its educational and devotional institutions. In the sixth century this admirable system for religious instruction and education began to decline. Because of the increasing numbers of those who sought admission into the church, the preliminary instruction was dropped, and the catechumenate was reduced to an immediate preparation for baptism. The Middle Ages never developed a system of instruction which approached in effectiveness the catechumenate of the early Church. The Roman hierarchy in general concerned itself little with the laborious instruction of children. The Reformation brought about a great change. Luther emphasized the necessity of instructing the young and thus revived the catechumenate, which, however, was not to prepare for baptism, but to instruct and indoctrinate the baptized children of the Church and to prepare them for their first Communion. Hence the term catechumens is now frequently used to denote those who are instructed preparatory to their first Communion. Our Christian day-schools more than equal the catechumenate of the early Church.

Categorical Imperative. Term used by Kant (*q. v.*) to denote highest moral law, in so far as it demands absolute obedience, regardless of any possible advantage or pleasure, and by him stated thus: "Handle so, dass die Maxime deines Willens jederzeit zugleich als Prinzip einer allgemeinen Gesetzgebung gelten koenne" ("Act so that the maxim of thy will may at any time be adopted as a universal law"). Opposed to eudemonism (*q. v.*).

Catena (chain) is a commentary composed of extracts from different authors elucidating a text, especially the Bible. Their composition dates from the fourth century to the close of the Middle Ages. Many extracts of otherwise unknown works have thus been preserved.

Cathari (*Catharists*). A new Manichean sect related to the Bogomiles, the Bulgari, and the Albigenses, found in various countries of Western Europe, in Northern Italy, in France, in Germany, and in Flanders. They were not sound in the doctrine of the Trinity, believed in a baptism of the Spirit in a very peculiar sense connected with ordination, but claimed to have a perfect degree of purity in doctrine and life. They flourished chiefly in the eleventh and twelfth centuries.

Catharina, Santa (Parana, and Other States), **Synod of.** An Evangelical Lutheran synod in Brazil, founded 1898, affiliated with the Iowa Synod; 28,827 baptized and 13,965 confirmed members (1923).

Cathedral. The chief church of a diocese, containing the *cathedra*, or official throne, of the bishop of the diocese. There are many notable examples of superb art, both in architecture and in decoration, among the cathedrals of Europe, and their fame has extended throughout the world. Even in the Byzantine style there are some cathedral churches of unusual size and beauty. The most perfect church embodying the ideas and characteristics of the Byzantine style is the Hagia Sofia of Constantinople, which was built by Emperor Justinian from 532 to 537, after the destruction of the first Church of the Holy Wisdom. The ground-plan of this church shows a three-aisled, oblong basilica, its center being a circle inscribed in a square, which, in turn, is flanked by half-circles of the same diameter as the center one. In addition, there are three semicircular cells opening out from the half-circles, one of them serving as the apse. The church is 250 feet long by 235 feet wide, and the ceiling of the dome

rises 180 feet above the center of the floor. At the time of its completion it was considered the most gorgeous church in the world, and even to-day it ranks with the most beautiful edifices of its kind. — The most majestic church of the second period of the Byzantine style is San Marco of Venice, built as a shrine for the relics of St. Mark, which were brought from Alexandria to Venice in 828. After the first structure had burned down, the present building was erected, the dedication taking place in 1094. It is an imposing structure, and many critics, including Ruskin, have almost exhausted the English language in describing its beauties. It is built according to the cruciform plan. "St. Mark's of Venice rivals St. Sophia in exquisite beauty of interior and excels it in ornate richness of the exterior." — Among other isolated instances of Byzantine influence in the West might be noted the Cathedral of Pisa with its tower. This cathedral has the basilican principle of length and peristyle and the regular cruciform shape, but its principal and most conspicuous feature is its Byzantine dome, this characteristic being found also in Ravenna and in Aachen.

Among the cathedrals of the Romanesque period those of Tournay, Angoulême, Angiers, and Poitiers are masterpieces, the beauty of their façades being fully equaled by the disposition and ornamentation of the interior. The Minster of Cluny prepared the way for the transition to the late Romanesque. Its nave had barrel vaulting, the transepts cross-vaulting. The pilasters and pillars were constructed with the greatest technical skill to counteract the thrust of the arches. — Of the Norman cathedrals of England which have not been reconstructed in the Gothic style is the Cathedral of Durham. It is here that we find the flying buttress employed to rest against the wall of the clerestory and to counteract the thrust of the main roof. The same principle is applied in the transept of the Cathedral of Ely. — In Sicily and Southern Italy, where the Romanesque type was introduced during the Norman occupation, there are several monuments which are notable, especially the cathedrals of Palermo and Cefalu. A peculiarity in this entire part of Sicily is the use of Saracenic ornamentation.

The Romanesque churches of Germany show a regular, rhythmic, consistent development of the fundamental ideas of the style. The steady progress of architecture was especially notable along the Rhine, the distinctive characteristic of the German Romanesque being the cube capital. The Cathedral of Speier was reconstructed twice, due to floods and faults in the vaulting. In its final form it presented a three-aisled vaulted basilica with single transept and semicircular apse. The Cathedral of Mainz was modeled after that of Speier, with minor changes, such as the omission of the ornamental half-column in the case of pilasters that received no thrust. The third cathedral belonging to this group is that of Worms. The round towers of this church flanking both the eastern and the western choir and the octagonal towers over the cross-vaulting of the transept and over the eastern apse are especially noteworthy. The Cathedral of Limburg is an example of the transition from the Romanesque to the Gothic, the round arches of its windows being very agreeably offset by the pointed arches of the inside wall and over the aisles. The same feature is found in the Cathedral of Magdeburg, one of the fine examples of German architecture during this period.

The birthplace of the Gothic style is the Isle de France, an island of the Seine in the heart of Paris, where the magnificent Cathedral of Notre Dame was erected between 1163 and 1235. The western façade was the last to be built, the towers being carried up to their present height, but no spires added. Although the unity of the original five-aisled plan has suffered somewhat on account of restorations and changes, the simple beauty of the structure appeals to every visitor. With the increasing floridity in style came a lighter construction of Gothic cathedrals. The Cathedral of Chartres (1195—1260) in its every line expresses daring and pride, mixed with sternness. The apse received an addition of three cells, or niches; nave and transept were three-aisled and of the same width. No less stately and beautiful was the Cathedral of Rheims (1211—1295), whose appeal was enhanced by its historical associations. This church belongs to the period of the best development in France, everything being designed to assist the idea of length and growth. The Cathedral of Amiens (1220—1288), in many respects the most gorgeous of all French churches, marks the turning-point of Gothic art in France. It is 521 feet long, and its vault rises in a tapering arch to a height of 140 feet. But the excellent proportions of its construction are made secondary to the elaborate decoration of its arches and tympanum, with Scriptural reliefs, figures of saints, apostles, martyrs, and angels.

In England, national characteristics and racial development combined in impressing upon the Gothic style a peculiar dignified and challenging stateliness, without the softening features of freedom and grace, while at the same time the English cathedrals generally surpass their Continental rivals in beauty of detail and elegance of proportion, chiefly because the English were the first to grasp the decorative side of the Gothic style. Among the earlier structures, which also exhibit the features of successive periods, are the Cathedral of Canterbury, that of Lincoln, and that of Salisbury. Although Gothic features preponderate in these churches, yet the other characteristics are strong enough to stamp their peculiarity upon them. Next in order we have the Minster of Beverly, the Cathedral of Wells, and parts of the cathedrals of Rochester, Lincoln, Peterborough, and Ely. In all these churches the length of the choir becomes abnormally great, terminating invariably in a straight wall. Examples of the decorated style in England are the cathedrals of Exeter (1280—1370), Lichfield (1296—1420), York (1291—1388), and Wells. Of these, the Cathedral of York is considered by many critics the best exponent of the Gothic style in England, magnificent stateliness being expressed in almost every line of the building. Its façade is the most beautiful in England, although the enormous windows seem out of proportion.

In the countries of the Continent outside of France, Italy has the Cathedral of Milan, the one true representative of Gothic art beyond the Alps; Spain has the Cathedral of Burgos, designed after that of Paris. Germany has several notable examples of Gothic art, its most perfect church, mathematically considered, being the Cathedral of Cologne (1248—1516), the very perfection of its parts having an almost monotonous effect. Other churches of the first rank are the Minster of Ulm and the Cathedral of Strassburg, the latter being notable for its single spire. Among the fine churches of Nuremberg that of St. Lorenz, with its beautiful façade, is rightly given the first place. — Among the churches which have been erected since the force of the Gothic in Europe spent itself is St. Peter's, of Rome, begun by Bramante, continued by Michelangelo, and finished by Fontana, its dome presenting the most beautiful and exalted outline of any edifice in the world, and St. Paul's, of London, built by Sir Christopher Wren (1675—1710). It has the proportions of a Gothic cathedral, with rotunda and dome, the latter reaching the magnificent height of 360 feet. The building reflects the spirit of the age, when rigid Protestantism became the religion of the people. See also *Architecture.*

Catholic. This word, taken from the Greek and meaning "universal," is first applied to the Christian Church as a whole in a letter of St. Ignatius (ca. 110): "Where Christ is, there is the Catholic Church." It was later applied to the true Church in distinction from heretical sects. The word made its appearance in the Third Article of the Apostles' Creed in the fourth century. When the Eastern and Western Churches separated, the former called itself the Orthodox, the latter the Catholic Church. Since the Reformation the word has become a mere appellative for the papal Church, often with the prefix "Roman" (though also Greek Catholic, Anglo-Catholic). Some Protestants have tried to rescue the term, but as it is not of Biblical origin, no more principle is involved than in the analogous restriction of the term "American."

Catholic Apostolic Church. This denomination had its inception in a movement which arose in the beginning of the second quarter of the nineteenth century. Impressed by the nearness of the Lord's second coming and appalled by the unreadiness of the Church, in its divided condition, to receive Him, people of all denominations began to pray for a general revival and for the outpouring and restoration of such a measure of the Holy Ghost as distinguished the apostolic age. In Scotland the movement began in 1830 and took its distinctive form in 1835. In February, 1830, some members of a Presbyterian church near Glasgow began to speak in what were believed to be supernatural utterances. In May, 1831, similar utterances were heard in London, the first in a congregation of the Church of England; and soon the same spiritual phenomena appeared in other places of England. Though these utterances were forbidden by the bishop, as interfering with the service, many believed them to be of divine origin. The manifestations continued, and in 1832, as a result of the "prophetic revelations," certain men were regarded as called to the office of apostle. Others were added from time to time, until, in 1835, twelve in all had been chosen, corresponding to the number of the original apostolate. The call of these men was held to constitute them a college of apostles, "distinguished from all other ministry by the

claim that their call and mission were not by election of the Church, but by direct call and mission from the Lord Jesus Christ, by the Holy Ghost, making them superior in mission and authority to all other ministry." The "apostles" proceeded to ordain and commission evangelists and to organize in nearly all Christian nations, churches, on what they regarded as the original apostolic pattern, which would show how the Lord would govern His Church, if it would permit itself to be governed thus. The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the Church, is the Lord's only ordinance for supreme rule over the whole Church and for revealing His mind. Local churches are each under the charge of a bishop, designated "angel," with a staff of priests and deacons, whose call, consecration, appointment, and rule are subject to the apostles. A call from the Lord by the Word of the Holy Ghost through prophets is a prerequisite to the office of priest or bishop. Ordination to the priesthood and diaconate and consecration to the episcopate are exclusive functions of the apostleship. Bishops and priests, thus called and ordained, are classified for the ministry as elders, prophets, evangelists, or pastors, this classification following the four kinds of gifts specified in Eph. 4, 11—13. Persons seeking admission to the Church are received by the bishop of the local church on the certificate of the evangelist bishop as to baptism, instruction in doctrine, and acceptance of the authority of the apostles. The support of the ministry is provided for by the payment of the tithe, in addition to free-will offerings for worship and for the poor. The organization has no foreign missionary, educational, or institutional work, the work of the church being directed toward the awakening of the Christian Church to the hope of the Lord's coming and preparation therefor. — The first church in the United States was organized at Potsdam, N. Y., and the second in New York City, in 1851. The adherents of this communion are frequently called "Irvingites," from the fact that the celebrated preacher Edward Irving was prominent in the movement resulting in its formation. — In 1862 the *New Apostolic Church* was organized by Bishop Schwarz in Hamburg, Germany, who, teaching that the spirit of the apostles had often inspired new selections for that office, selected a priest named Preuss. Therefore the followers of Bishop Schwarz were excommunicated from the Catholic Apostolic Church and thus commenced the New Apostolic Church. This body is in full agreement with the teachings of the Catholic Apostolic Church; but while the latter maintains that there should be only twelve apostles, the New Apostolic Church does not limit itself to this number. — *Doctrine.* While the Catholic Apostolic Church accepts the three historic catholic creeds, the Apostles' Creed, the Nicene, and the Athanasian, it emphasizes the restoration of the ordinances of the laying on of hands by the apostles for imparting the fulness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, as tongues and prophecies, and the other gifts, for the perfecting of the Church; the payment of the tithe as due to Christ, the High Priest, in addition to voluntary offerings; and the hope of the Lord's speedy coming to raise the dead and inaugurate His reign of peace on earth, commonly called the Millennium. — In 1916 the Catholic Apostolic Church numbered 13 organizations and 2,768 members; the New Apostolic Church, 20 organizations with 3,828 members.

Catholic Church of North America. A small body of Catholics who are not organically connected with the Roman Church, but have retained all its doctrines and usages. See *Old Catholics.*

Cave, William, 1637—1713; Anglican patristic scholar. B. at Pickwell; rector at London; canon of Windsor; vicar of Isleworth; d. at Windsor; wrote *Lives of the Fathers;* etc.

Cawood, John, 1775—1852; educated at Oxford; held various positions as clergyman, the last as incumbent at Bewdley, Worcestershire; among his hymns: "Hark! What Mean Those Holy Voices"; "Almighty God, Thy Word is Cast."

Cazalla, Augustino, 1510—59; Spanish martyr. Accompanied Charles V to Schmalkald War; lost faith in Catholicism; arraigned by Inquisition and executed as a Lutheran heretic in first auto-da-fé.

Cecilia, Saint, a Christian martyr, died about A. D. 230; her feast-day in the calendar being November 22. Patron saint of music, particularly of church music, legend ascribing invention of organ to her.

Celano, Thomas a. Hymn-writer of the 13th century, born in Italy, later a pupil of Francis of Assisi, whose biography he wrote; joined the Franciscan order when it was founded; subsequently

custos of the convents of Worms and Cologne and afterwards of the Rhine districts; composed sequences: "Fregit Victor Virtualis" and "Sanctitatis Nova Signa," but above all the world-renowned "Dies Irae, Dies Illa" ("Day of Wrath, That Day of Mourning").

Celebes. An island of Dutch East Indies. Area, 71,150 sq. mi.; population, estimated at 2,000,000; mostly Malays and Indonesians. Islam and Hinduism are reigning religions. Missions: The Netherlands Missionary Society, active for more than ninety years, established a strong native Christian Church among the Alifurs, whole districts being Christianized.

Celestines. The name of two minor monastic societies, both long extinct, which owed their origin to Pope Celestine V.

Celibacy. Celibacy, the renunciation of marriage, is required in the Roman Church of all who enter major orders, therefore of subdeacons, deacons, priests, and bishops. A married man can be ordained only if he separates from his wife with her consent. Unsound notions concerning the married state appeared in the Church in very early times, possibly before the death of the apostles. Perhaps the influence of the Jewish sect of Essenes and of certain pagan conceptions gave rise to the idea that the single state was more perfect and holy than the married. One of the early apocrypha, the Acts of Paul and Thekla, embodies this notion; monasticism (*q. v.*) adopted and further inculcated it. Presently many Christians began to look for this perfection in their shepherds and to give preference to unmarried pastors. The great Synod of Nicea (325) was asked to forbid the marriage of the clergy, and all the arguments now advanced by Romanists were urged, but it refused to take such a step. The Synod of Gangra (355?) found it necessary to raise its voice against those who refused to accept the ministrations of married clerics. In 386, however, Pope Siricius forbade the marriage of priests, claiming that they could not properly perform their spiritual duties if hindered by "obscene desires." This expression, applied to legitimate marriage, characterizes the view of marriage as something impure and contaminating, which underlies the movement toward celibacy. Later Popes confirmed this edict, and the synods of the West issued canons in the same spirit. But Popes and synods notwithstanding, the priesthood, for over six hundred years, struggled openly and in secret against the tyranny of its superiors. The varying fortunes of the struggle cannot be traced here. In the eyes of Rome the wives and children of priests were concubines and bastards and were treated with brutality. The Synods of Pavia (1018) and Amalfi (1189) adjudged them to actual slavery. The famous Hildebrand (known in Germany as Hoellenbrand, "a brand of hell"), as Pope Gregory VII, decided the struggle for the papacy. He renewed enactments according to which a married priest who said Mass and a layman who took Communion at his hands were both excommunicated. When Gregory saw that the opposition of the married priests and the half-hearted support of the hierarchy threatened to nullify his plans, he did not scruple to incite the nobility and the common people against the married priests and their families. The brutal nobles and the ignorant populace of that dark age welcomed the opportunity of persecuting the men who had been their superiors, but whom the head of the Church now pronounced sinners of the worst type. Every species of brutality, including mutilation, torture, and death, was visited on the unhappy priests and their still more unfortunate families. By such means the yoke of celibacy was riveted on the Roman clergy, and though their struggles against this tyranny continued long after Gregory's time, the issue was never again in doubt. The Reformation called attention to the vicious results of the institution, which were evident on every hand (see Art. XXIII of the *Augsburg Confession* and the *Apology*). Emperor Ferdinand and the sovereigns of France, Bavaria, and Poland asked the Council of Trent to consider the repeal of celibacy, but the Council decreed: "If any one saith that clerics constituted in sacred orders . . . are able to contract marriage, and that, being contracted, it is valid, . . . let him be accursed." (Sess. XXIV, can. 9.) "If any one saith that it is not better and more blessed to remain in virginity or in celibacy than to be united in matrimony, let him be accursed." (*Ibid.*, can. 10.) Rome knew too well the advantages of having at the disposal of the hierarchy a priesthood free from every ordinary tie and attachment. Yet the Council found it necessary to make special provisions regarding "the illegitimate sons of clerics." (Sess. XXV, chap. 15.) — Romanists draw specious arguments from such passages as Matt. 19, 12; 1 Cor. 7, 8. 32. 33, passages which refer to voluntary continence and cannot be applied to enforced celibacy (see 1 Cor. 7, 7. 9).

The position of the apostles appears from 1 Cor. 9, 5; 1 Tim. 3, 2; Titus 1, 6; the mark of Antichrist is foretold 1 Tim. 4, 3. By making celibacy obligatory, Rome imposes a tyrannous yoke on many who have not received the gift of virginity from God (1 Cor. 7, 7), exposes them to temptation, and opens the door to gross immorality and unnatural vices. To what extent this is true, the reader may learn for himself from the bulls of Popes and the decrees of synods by referring to Dr. H. C. Lea's monumental works on *Sacerdotal Celibacy* and on *Confession and Indulgences*. Rome invests matrimony with the sanctity of a sacrament and admits that celibacy is only an institution of the Church, but how it regards its own ordinance as against the Law of God was plainly expressed by Sir Thomas More when, in answer to Tyndale, he averred that the marriage of priests "defileth the priest more than double or treble whoredom."

Celsus, pagan philosopher, second century A. D.; first known literary opponent of Christianity. Wrote *Logos Alethes*, A. D. 178, which was lost, but known to us through Origen's reply *Kata Kelson*, A. D. 248. First attacks Christianity from Jewish viewpoint, then attacks Judaism and Christianity from pagan viewpoint. Christianity is height of nonsense, Christ a mere juggler.

Celtic Church in Britain and Ireland. Long before the mission of Augustine (597) a Christian church existed in parts of Great Britain and Ireland. Afterwards, when the new Anglo-Roman Church had become established, it maintained its independence for some time, comprising two branches, one in Roman Britain and Wales, the other in Ireland and Alba (Scotland). There is no trustworthy account of the introduction of Christianity into Britain, but no doubt the Gospel came to the island by the ordinary intercourse with other countries, most probably from Gaul and the lower Rhine, and thus Christianity took a firm foothold in the cities and stations of the Roman highway. In the fourth century the Christian Church in Britain was well organized and was in constant touch with the rest of the Church, particularly in Gaul.—From Britain, Christianity was brought to Ireland during the fourth century as a natural outcome of a close intercourse between Southwestern Britain and Southeastern Ireland. The actual foundation of the Celtic Church in Ireland must be regarded as the result of that first great wave of monasticism which swept over Gaul and Britain in the middle of the fourth century and carried a number of half-Romanized Christian Britons to Ireland. On the northeast coast of Ireland, Christianity no doubt was established about 400. In North Britain, or Scotland (Alba), a Briton by the name of Nynia (St. Ninian) founded a monastery on the peninsula of Wigtown, in the extreme southwest of Scotland, about the year 400, from which Christianity spread among the Picts south of the Grampian. The Celtic Church attained to full development and maturity between the fifth and ninth centuries, owing to the work of Augustine, the Saint of Canterbury, Gildas, Bede, Patricius, Columba, and others in Ireland. However, the true facts are shrouded in impenetrable mystery, and the legends of the Roman Church render it still more difficult to pierce the veil which envelops the ancient Celtic Church in Britain, Ireland, and Scotland. The story of St. Patrick seems to be a legend only. Due to the activity of the monasteries, the Celtic Church became more and more Romanized, and between A. D. 800 and 1200 it was completely assimilated with the Roman Church, which by this time had taken a firm hold in these countries.

Cemeteries. According to the etymology of the word (*coemeterium — koimeterion*), sleeping-places; according to Christian use, the final resting-places of those who die in the faith. A beautiful sentiment is expressed in the ancient designation "God's acre." The name cemeteries was applied, since ancient days, to special plots set apart for the purpose of burying the dead; but it received a new significance in connection with the catacombs, the subterranean assembly-places and burial-grounds of the Christians, chiefly during persecutions. See also *Burial; Catacombs.*

Cenobitism. See *Monasticism.*

Censor. Roman Catholics are held to submit "all writings having special reference to religion and morality" to the bishop before publishing them. A theologian, appointed censor by the bishop, examines them and renders a written verdict. He expresses complete approval with the words *Nihil obstat*, followed by his signature. See *Index of Prohibited Books.*

Central America and the West Indies, *Catholic Church in.* The territory here included is that of British Honduras, Guatemala, the Republic of Honduras, Salvador, Nicaragua, Costa Rica, and Panama, on the mainland of Central America, and the islands of Cuba, Porto

Rico, Haiti and Santo Domingo, Jamaica, and the Lesser Antilles, together with the Bahama Islands, east of the Caribbean Sea and the Gulf of Mexico. By virtue of the claims of discovery and exploration following the journeys of Columbus at the end of the fifteenth and the beginning of the sixteenth century, Spain, a strongly Catholic country, made very strong efforts to establish the Roman Catholic Church in the new possessions. Roman Catholic missionaries accompanied every expedition, especially some of those under the leadership of Balboa, Cortez, Alvarado, and Pizarro. Their mode of making converts, with an almost total absence of any serious attempt at indoctrination of the natives, soon made the present Central American countries nominally Roman Catholic. To this day the Indians in many localities retain their native language and live in almost primitive conditions. Where they are classed as Roman Catholic converts, their relation to the Church is hardly more than a name. The uncertain conditions characteristic of the Central American republics, after their successful revolt against the mother country in the second decade of the last century, brought much suffering to the Church. Its property was confiscated, monasteries were abolished, monks were banished, and the members of the secular clergy were persecuted. Another heavy burden upon the Roman Church has been its great poverty. The relation between the Roman See and the Central American countries has been regulated by a series of concordats, and the state religion is still everywhere that of the Roman Church, although religious toleration is now legally assured in all the states. The diocese of Guatemala was founded in 1534, attaining to the dignity of an archiepiscopate in 1743. The suffragan bishoprics are Nicaragua, since 1534; Comayagua, for Honduras, since 1561; San Salvador, since 1842; and San Jose of Costa Rica, since 1850.

The religious history of the *West Indies* resembles that of Central America, with the one exception that stronger attempts have been made to bring the pure Gospel to the natives of the islands. One of the first missionaries of the Roman Church was Las Casas (*q. v.*), who came to Cuba in 1502, proving himself the champion of the natives in more than one respect. After the death of this man the wish of Columbus, namely, "the conversion of these people to the holy faith of Christ," made good progress along the lines usually adopted by the Roman Church in gaining countries for its dominion. During the last half of the sixteenth century the history of the West Indies is a dark record of slavery, piracy, and cruelty. Church and State were one; no faith but that of the Roman Church was permitted, and the inquisition was introduced to drive out heresy in every form. A large part of the original native population disappeared during this reign of terror, its place being taken by a mixed multitude of Africans, Chinese, and Hindus, together with a vicious lot of half-breeds. African fetishism and voodooism continued to be practised side by side with the customs and the worship of the Roman Church. Cuba and Porto Rico are still predominantly Roman Catholic, Haiti and Santo Domingo are also outwardly so, while Jamaica has become Protestant in part, as have the Bahamas, while the Lesser Antilles are still strongly Roman Catholic. The bishopric of Havana is the most powerful in the islands, and the cathedral is one of the costliest, if not the most beautiful, church-building in the former Spanish possessions. But till 1898, at the time of the American occupation of Cuba, practically nothing had been done for the Christian education of the natives and their children, and conditions are still far from being even approximately ideal in this respect, except in Porto Rico, where the government of the United States has introduced public schools and many Protestant denominations are active in spreading the Gospel.

Central America, *Missions in.* GUATEMALA, the northernmost state. Area, 48,290 sq. mi.; population, 2,120,000, mostly Indians and half-caste. Capital, La Nueva. Prevailing religion, Roman Catholic, with assured toleration. Language, Spanish. *Missions:* Central American Mission; Church of the Nazarene; Friends' Church of California; Presbyterian Church in the United States; Primitive Methodist Church; Seventh-day Adventists; United Free Gospel and Missionary Society; Church of England. Foreign staff, 80; Protestant Christian Community, 10,455; communicants, 6,238. — SALVADOR, the smallest Central American republic. Area, 7,225 sq. mi.; population, 1,800,000; chiefly Indians of mixed race. Language, Spanish. Religion, Roman Catholic, with toleration of other faiths. *Missions:* American Baptist Home Mission Society; Central American Mission; Seventh-day Adventists. Foreign staff, 21; Protestant Christian Community, 1,003; communicants, 953. — HONDURAS, republic in Central America. Area, 44,275 sq. mi.; population,

600,000, of Spanish and Indian mixture. Language, Spanish. Religion, Roman Catholic, with nominal toleration. *Missions:* Central American Mission, Evangelical Synod of North America; Friends' Church of California; Seventh-day Adventists; Wesleyan Methodist Missionary Society; Church of England. Foreign staff, 45; Protestant Christian Community, 1,727; communicants, 1,350. — British Honduras, or *Belize*, British crown colony in Central America. Area, 8,598 sq. m.; population, 40,500, Negroes and Indians. Language, Spanish and English. *Missions:* Wesleyan Methodist Missionary Society; Church of England; Independent. Foreign staff, 15; Protestant Christian Community, 1,723; communicants, 1,197. — Nicaragua, Central American republic on the isthmus. Area, 49,200 sq. m.; population, 75,000, Spaniards and Indian mixture. Natives, Mosquito Indians. Language, Spanish. Roman Catholicism is state religion, with toleration. Missions among Mosquitos since 1741 by Society for Propagation of Gospel. Other missions: American Baptist Home Mission Society; Central American Mission; Unitas Fratrum (Moravians); Church of England. Foreign staff, 44; Protestant Christian Community, 10,708; communicants, 3,861. — Costa Rica, republic in Central America, extending from Caribbean Sea to Pacific Ocean. Area, 23,000 sq. mi.; population, estimated, 430,000, of Spanish and Indian mixture, with some native tribes in interior. Language, Spanish. Religion, Roman Catholic, with toleration. *Missions:* Central American Missions; Methodist Episcopal Church; National Baptist Convention; Seventh-day Adventists; Wesleyan Methodist Missionary Society; Church of England; Jamaica Baptist Missionary Society. Foreign staff, 22; Protestant Christian Community, 1,019; communicants, 701. — Panama, republic of the isthmus. Area, 32,380 sq. mi.; population, exclusive of canal zone, which belongs to the United States, 375,000, of Spanish, Indian, and Negro descent. Language, Spanish. Religion, Roman Catholic, with toleration. *Missions* (Canal Zone included): American Bible Society; Free Methodist Church; Methodist Episcopal Church; Protestant Episcopal Church; Seventh-day Adventists; Southern Baptist Convention; Salvation Army; Wesleyan Missionary Society; Jamaica Baptist Missionary Society; Independent. Foreign staff, 57; Protestant Christian Community, 5,170; communicants, 3,665. — Panama Canal Zone, a strip of land across the isthmus, acquired by United States in treaty concluded November 18, 1903, for the express purpose of building the Panama Canal. *Missions;* see *sub* Panama.

Centuries, Magdeburg. A church history published at Magdeburg, each of the 13 volumes covering a century, projected by Flacius in 1553, helped by Wigand, Judex, Faber, Corvinus, Amsdorf, Veltbeck, Holthuter, and Alemann, 1560—74. The monumental work proves Lutheranism to stand on apostolic ground. Caesar Baronius opposed it with his *Annals*, 1588—1607.

Cerinthus, a Judaizing Gnostic, who maintained the validity of the Mosaic Law, but in true Gnostic fashion separated the creator (Demiurge) from God, denied the humanity of Christ (Docetism), yet, inconsistently, retained the Jewish notion of a millennium with its center in Jerusalem. According to Irenaeus the Gnostic ideas of Cerinthus furnish the background of St. John's polemic in his epistles.

Certosa. In reality a Carthusian monastery, but applied also to a secondary or side church connected with the cathedral or dome church, the special form having been developed at Florence.

Ceylon, island south of India, British crown colony. Area, 25,481 sq. mi.; population, 4,757,000, mostly native Singhalese, 800,000 Tamils. Religions: Buddhism, Hinduism, Mohammedanism. 474,000 Christians. — *Missions:* American Board; Seventh-day Adventists; Y. M. C. A.; Y. W. C. A. British: Baptist Missionary Society; British and Foreign Bible Society. Ceylon and India General Mission: Church Missionary Society; Church of England Zenana Missionary Society; Friends; Salvation Army; Society for Propagation of Gospel; Wesleyan Methodist Society; Swedish Church Mission; Heuratgoda Village Mission; India Christian Mission, Independent. Foreign staff, 229; Christian Community, 64,589; communicants, 32,388.

Chalcedon, Council of. The Fourth Ecumenical Council was held at Chalcedon, a city in Bithynia, on the Bosporus, opposite Constantinople, in 451. It was occasioned by the Eutychian Controversy (*q. v.*), which, in turn, was brought about by the rival spirit between the patriarchs of Antioch, Alexandria, and Constantinople. The question centered in the point that the two natures of Christ were included in His one person, not parted or divided into two persons. Leo the Great had already expressed himself on the disputed point with great

emphasis, and his exposition was followed by the Council when it declared: "Following the holy fathers, we all with one voice teach men to confess that the Son and our Lord Jesus Christ is one and the same, that He is perfect in godhead and perfect in manhood, truly God and truly man, of a reasonable soul and body, consubstantial with His Father as touching His godhead and consubstantial with us as to His manhood, in all things like unto us, without sin; begotten of His Father before all worlds according to His godhead; but in these last days for us and for our salvation of the Virgin Mary, the Theotokos, according to His manhood [humanity], one and the same Christ, Son, Lord, only-begotten Son, in two natures, unconfusedly, immutably, indivisibly, inseparably; the distinction of natures being preserved and concurring in one person and hypostasis, not separated or divided into two persons, but one and the same Son and Only-begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have spoken concerning Him."

Chaldean Christians. See *Nestorians.*

Chalmers, James. B. at Ardishaig, Scotland, 1841; d., in company with Oliver Tomkins, at the hands of cannibals on Goaribari Islands, in the South Pacific, April 8, 1901. Sent by London Missionary Society to Rarotonga, 1866, where he trained many native evangelists; later transferred to New Guinea.

Chalmers, Thomas, 1780—1847. First leader of Free Church of Scotland. B. at Anstruther; minister at Kilmany, 1803, interest centering in mathematics and chemistry; pastor at Glasgow, 1815—23, combating vice and pauperism and establishing schools while in charge of St. John's; professor at St. Andrews, 1823; at Edinburgh, 1828; also member of Church Extension Committee, helping to build 220 new churches. The General Assembly refusing to grant the parishes veto power upon nomination of obnoxious ministers, 471 clergymen left the Establishment and founded the Free Church of Scotland under the moderatorship of Chalmers, 1843. D. as principal of Free Church divinity school, Edinburgh. Prolific author (refuted Hume's objection to truth of miracles).

Chandler, John, 1806—1876. Educated at Oxford; published numerous sermons and tracts, also devotional literature; very successful in translating Latin hymns; wrote: "The Advent of Our God," and others.

Channing, William Ellery, foremost American Unitarian theologian. B. 1780 at Newport, R. I.; d. 1842 at Bennington, Vt. Since 1803 pastor in Boston. Rejected Biblical doctrines of inspiration, Trinity, atonement, total depravity, devil, but accepted Christ's sinlessness, miracles, resurrection. See *Unitarianism.*

Chants and Chanting (Liturgical). The musical setting and the proper inflections for the liturgical part of the church services, including those for the collects, versicles, prefaces, responses, lections, etc., the beautiful psalm tunes, and the whole body of original melodies for the antiphons, introits, graduals, and the festival forms of the Kyrie, Gloria, Tersanctus, Agnus Dei, and many hymns, based upon the Gregorian music, as modified by the motet. In the churches in which there is a proper appreciation of the liturgy as conducive toward edification the liturgist will pay due attention to his chanting, in order to eliminate the personal, dramatic element as much as possible, the objective feature being thereby given the right emphasis. The enunciation, especially during the chanting of the Communion liturgy, must be clear and distinct, lest the accusation be brought that the Lutheran Church also makes use of *Secreta.* The pericopal lessons and all lessons read at the lectern are no longer chanted, chiefly on account of the extreme difficulty in sustaining the chant for so long a period.

Chapel. Originally the sanctuary in which was preserved the *cappa,* or cope, of St. Martin of Tours, then expanded to designate any sanctuary containing relics. Many of these being the private or court churches of rulers and princes, the name was chiefly applied to such sanctuaries. At present the name is used for special compartments or recesses in cathedral churches, usually bearing a special name, and for small churches of any denomination, as distinguished from large parish churches.

Chaplain. A clergyman, usually with special, limited functions, as one employed in a private chapel to read the lessons and to preach; used in America especially of men opening or conducting religious services in an assembly of a public or semipublic nature, as in legislative assemblies, in public institutions, this feature having become a positive nuisance in the army or on board a ship. The name is used also for the man conducting religious exercises of any kind in secret societies.

Chapman, J. Wilbur, 1859—. Presbyterian. B. at Richmond, Ind.; pastor at Albany, Philadelphia, etc.; evangelist, 1893—6; member of General Assembly's Committee on Evangelistic Work. Author.

Chapter (of a cathedral). The canons (*q. v.*) and other dignitaries of an Anglican cathedral church, who together form a kind of diocesan senate and assist the bishop in various ways. The bishop is required to have their counsel for some administrative acts and their consent for others. There are no chapters in the United States.

Character Indelebilis. A term used in Roman Catholic theology to denote a certain spiritual mark which is said to be impressed on the recipients of certain sacraments. "If any one saith that in the three Sacraments, to wit, Baptism, Confirmation, and Order [ordination], there is not imprinted in the soul a character, that is, a certain spiritual and indelible sign on account of which they cannot be repeated: let him be accursed." (Council of Trent, Sess. VII, can. 9.) The "character" of Baptism is said to distinguish the baptized (including Protestants) as soldiers of Christ and to subject them to the Pope and the canon law, while the "character" of Order sets apart the clergy from the laity. This curious doctrine is one of several which were spawned in the speculations of the scholastics and ended by being solemnly proclaimed Roman doctrine, with a curse for gainsayers attached. The whole fanciful structure is built on three Bible-passages which speak of being sealed with the Holy Spirit.

Charity, Brothers of. A name common to several benevolent orders of the Roman Church, among them an order founded by John of God in 1540, which is probably the most important male order devoted to the care of the sick. A flourishing order of the same name was founded in Belgium early in this century and has extended its work to America.

Charity, Sisters of. A name applied loosely to a dozen or more female communities in the Roman Church, devoted especially to nursing and the care of the sick. Most prominent are the Sisters of Vincent de Paul, who teach in parochial schools, conduct hospitals and orphanages, and are in a kind of dependence on the Lazarists.

Charlemagne (*Charles the Great*). Founder of the Holy Roman Empire. B. 742, son of Pepin of the Carolingian line; d. at Aachen, 814. He was anointed (together with his father and his brother Karlman) king of the Franks by Pope Stephen II in 754 and crowned emperor of the Romans, by Pope Leo III, on Christmas Day, 800. He carried forward the policies of his father and strongly supported the Roman Pontiff throughout his reign, recognizing the Pope's headship and undertaking to deliver the papal territory from Lombard oppression. He conducted five campaigns against the Lombards, the final result being the inclusion of their territory in his own domain. He undertook eighteen expeditions against the Saxons, which had the object of bringing Christianity to this part of Germany and of establishing Frankish rule. Whenever he extended the boundaries of his realm, he provided for the speedy Christianization of the territory acquired by covering the country with Christian institutions and by forcing the people to submit to baptism and to a full agreement with the cultus of the Roman Church; for the conversion of the entire population in this sense he considered essential to the attainment of his political ends. — There can be no doubt that Charlemagne's services to learning are a prominent feature of his history. He succeeded in gaining some of the most eminent educators of Britain and Italy for this work, among whom Alcuin (*q. v.*) is particularly notable. Through the monasteries and churches the emperor sought to spread civilization and learning throughout his realm, also in the matter of church music, a field which at that time was still seriously neglected in Germany. He took a decidedly negative stand in the Iconoclastic Controversy (*q. v.*), and it was largely due to his influence that there was a revival of Christian art in Germany. At the same time he condemned the adoration and service of images. Altogether, Charlemagne was one of the most outstanding figures of the Middle Ages.

Charles V, ruler of German Empire. B. February 24, 1500; elected emperor June 28, 1519. As a good Catholic he condemned Luther in the ferocious Edict of Worms in 1521, also to please the Pope, whose help was needed against France. In 1526 the Reichstag at Speier had to be tolerant to the Lutherans, for the League of Cognac boded ill for the Kaiser, and the Turk was a menace. The second Reichstag at Speier, in 1529, was not so tolerant, for the Kaiser felt stronger after the Peace of Cambray in 1529. Crowned at Bologna in 1530, he would end the Lutheran trouble at Augsburg. But the Lutherans stood firm in

their Augsburg Confession, and the Turk was again threatening, and so Charles could do no crushing, and the Nuernberg Religious Peace of 1532 gave the Lutherans religious liberty for one year. The Turk was allied with France and forced the Kaiser to further concessions to the Lutherans at Speier in 1541 and 1544. In 1547 Charles crushed the Smalcald League in the Battle of Muehlberg. Maurice of Saxony turned on him and almost took him prisoner at Innsbruck and forced on him the Passau Treaty of 1552 and the Augsburg Religious Peace of 1555. In 1556 he resigned and ended his days in the cloister of St. Just in Spain.

Charles, Elizabeth, *née* Rundle, 1828 to 1896; author of popular works on various periods of church history, also of simple hymns intended principally for children, among which: "A Hymn of Glory Let Us Sing."

Charnock, Stephan, 1628—80. Puritan; Londoner; proctor at Oxford; chaplain in Ireland; beginning with 1660 preacher without regular charge; joint pastor of Presbyterian congregation, London. Wrote *Existence and Attributes of God;* etc.

Chastity. In its more general signification the state of physical and moral purity in sexual relations and the proper attitude of positive aloofness from unpermitted sexual desires. Strictly speaking, it involves the complete control of the sexual tendency in the unmarried and the proper governing of this tendency within the married state. While the sexual instinct in itself is not sinful, every transgression of its lawful expression is unchastity, whether in thought (Matt. 5, 28), in word (Eph. 5, 3. 12), or in deed (1 Cor. 6, 15).

Chasuble. See *Vestments, R. C.*

Chautauqua. The methods and ideas of the Chautauqua movement are traceable to the Chautauqua Sunday-school Assembly, which held its first ten-day session on the shores of Chautauqua Lake, N. Y., in 1874. Since then the scope of the work was enlarged, including all branches of popular education, offering a variety of courses, lectures, religious addresses, entertainments, and concerts. Chautauquas are now held in various parts of the United States; they are a unique feature of American life and a factor in the educational system of America. It is estimated that in a single season nearly 2,000,000 people attend the Chautauquas in the United States. While formerly, on the whole, centers from which stimulating suggestions, important information, and wholesome entertainment were distributed, the chautauquas have now largely deteriorated to the level of entertainment bureaus. In point of religion they are unionistic.

Chemnitz, Martin, Lutheran theologian. B. 1522 of an impoverished noble family; worked his way through school; studied at Wittenberg in 1545, befriended by Melanchthon; missed some of Luther's lectures on account of philology and astrology; was appointed librarian to Albrecht of Prussia at Koenigsberg in 1550 and studied theology to his heart's content; attacked Osiander's false doctrine of justification and, when Moerlin was deposed, returned to Wittenberg in 1553, Melanchthon's guest and pupil, and substituted for him in lecturing on his *Loci;* Moerlin's coadjutor in Brunswick in 1554, ordained by Bugenhagen; present, in 1557, at Wittenberg at the conference between the true Lutherans and the Philippists and at the religious conference between the Lutherans and the Romanists at Worms, where he saw the need of a united front against Rome. When Moerlin became bishop at Koenigsberg in 1567, Chemnitz was made superintendent of the city of Brunswick, which paid the expenses of his doctorate at Rostock. He successfully upheld true Lutheranism against Selnecker's Philippism in 1570. He helped Duke Julius organize the University of Helmstedt in 1575 and dedicated it. He took the leading part in getting out the *Formula of Concord,* and the *Catalog of Testimonies,* which is appended to the Symbolical Books, is essentially his work. When Duke Julius consecrated one son bishop of Halberstadt according to the Roman ritual and tonsured two others, Chemnitz criticized him and was deposed as Counselor, and the *Formula of Concord* was denied symbolic recognition in Brunswick, though before this Julius had spent money for the good work. Together with Selnecker and Kirchner, Chemnitz, in 1582, published an *Apology of the Book of Concord.* He defended the Lutheran doctrine of the Lord's Supper in 1561, 1569, and 1570. His *Chief Chapters of Jesuit Theology* appeared in 1562 and his monumental *Examen* of the Council of Trent in four volumes, 1565 to 1573. His *Gospel Harmony* came out in 1593 (continued by Polycarp Leyser and finished by John Gerhard), the greatest work of this kind until that time. His *Loci* were published by Leyser in 1591. Failing health forced him to resign in 1584; d. 1586. The most learned theologian of his time was mourned by the whole Lutheran Church;

his importance is seen in the Catholic saying that if Chemnitz had not come, Luther had not stood.

Cherubim. The plural form of cherub, a name applied to a certain rank of angels. They are mentioned for the first time in Gen. 3, 24. Cherubim are especially prominent in the visions of Ezekiel (chap. 10). What form they were given in the embellishment of the Ark of the Covenant in the Tabernacle is a mystery which may never be solved since we have no description, either in the Old Testament or in Jewish tradition, of these figures. In the vision of John the cherubim are evidently a type, no longer of vengeance, but of forgiveness, since they appear in the same choir with the redeemed multitudes (Rev. 4, 7; 5, 13), no longer armed with flaming swords, but joining in the new song of the Church Triumphant.

Cherubini, Luigi, 1760—1842; studied under his father and various other teachers at Florence, later at Milan; precocious; composed in his early teens, chiefly secular music, but also eleven masses, two requiems, and other sacred pieces.

Cheyne, Thomas Kelley, 1841—1915. Anglican; Radical critic. B. in London; priest in 1865; Oriel Professor of Interpretation of Scripture at Oxford, 1885; member of Old Testament Revision Company; d. at Oxford. Commentaries and many other publications.

Chicago Synod (formerly *Synod of Indiana*), belonging to the General Council, so called since 1895, embraced congregations in Indiana, Illinois, Ohio, and Michigan. It maintained Weidner Institute in Mulberry, Ind., established at Colburn, Ind., in 1903. In 1918 the Chicago Synod entered the United Lutheran Church. In 1920 it was divided into three parts, one helping to form the Illinois Synod (II), one the Indiana Synod (III), and one the Michigan Synod (III) of the U. L. C. At the time of its division it numbered 44 pastors, 41 congregations, and 6,485 communicants. See also *Synods, Extinct,* and *United Lutheran Church.*

Children, Dependent, Care and Training of. Dependent children are now commonly cared for in orphanages, by so-called home-finding societies, and, if infants under three years of age, in foundling-homes. Since the child rightly ought to be brought up in the home, the home-finding societies make it their business to have orphans and abandoned children adopted by Christian families.

Children's Crusade. See *Crusades.*

Children's Services. A form of public worship in which hymns and anthems sung by children are the outstanding feature, supplemented by readings, recitations, and catechizations bringing out the special purpose of the day and its service. A warning is in place that services of this nature must always bear a churchly character. They are commonly held at Christmas, Easter, on Reformation Day, at Pentecost, and on Rally Day. The teaching of the Word of God, at least by Bible readings, must never be omitted in such services.

Chile. See *South America.*

Chiliasm (or *Millenarianism*) is a belief in the Millennium, *i. e.,* the belief that Christ will reign personally on earth with His saints for one thousand years or an indefinitely long period before the end of the world. This belief is based upon Rev. 20, 1—6. The belief antedates the Christian Church; for the Jews, mistaking the spiritual character of the Messiah's kingdom, entertained the opinion that as the Church had continued two thousand years before the Law and two thousand years under the Law, so it would continue under the personal reign of the Messiah for two thousand years until the commencement of the eternal Sabbath. They expected that the Messiah would rule visibly and gloriously in Jerusalem, His capital, over all the nations of the earth, and that the Jews, as His special people, would be exalted to permanent dignity and privileges. That the chiliastic, or millenarian, belief was entertained in the early Christian Church is abundantly attested. It was adopted by the apostolic fathers of the Jewish Christian branch of the Church, such as Barnabas and Pastor Hermae, and prevailed generally throughout the Church from A. D. 150 to 250, its principal advocates being Irenaeus and Tertullian. Since that time millenarianism, or chiliasm, always officially rejected by the Christian Church as such, has, nevertheless, been held and circulated by individuals and particular denominations, especially those of the Adventist type. Millenarians are divided into two classes, Premillenarians and Postmillenarians. Basing their doctrine on the literal interpretation of Rev. 20, 1—10, Premillenarians hold — 1) that after the development of the Antichristian apostasy at some time, variously estimated, Christ would suddenly appear and commence His personal reign of one thousand years in Jerusalem. The dead in Christ — some say only the martyrs

— would then rise and reign with Him in the world, the majority of whose inhabitants would be converted and live during this period in great prosperity and happiness, the Jews in the mean time being converted and restored to their own land; 2) that after the thousand years there will come the final apostasy, which will endure for a little season, and thereupon the resurrection of the rest of the dead, that is, the wicked, and their judgment and condemnation at the Last Day, the final consummation, and the new heavens and the new earth. Although differing among themselves as to details, premillenarians are in substantial agreement with the views just stated. They are called premillenarians because they believe that the second advent of Christ will occur before the millennium. In contradistinction to premillenarians, postmillenarians believe: 1) That through Christian agencies the Gospel will gradually permeate the entire world and become immeasurably more effective than at present; 2) that this condition will continue for one thousand years; 3) that the Jews will be converted, either at the beginning of, or some time during, this period; 4) that, following this, there will be a brief apostasy and a terrible conflict between Christ and evil forces; 5) that finally and simultaneously there will occur the advent of Christ, the general resurrection, the judgment, the destruction of the world by fire, and the revelation of the new heaven and the new earth. The opponents of millenarianism advance the following Scriptural arguments to disprove its views: 1) That the premillenarian theory is distinctly Jewish in its origin and Judaizing in its tendencies; 2) that it is not consistent with the Scriptures, which teach a) that the kingdom of Christ is spiritual, that regeneration is the condition of admission to it, and that its blessings are purely spiritual, consisting in forgiveness of sin, sanctification, and eternal life, John 3, 3. 5; 18, 36; Col. 1, 13. 14; b) that the kingdom of Christ has already come, Acts 2, 29. 36; Heb. 10, 12. 13, and that, accordingly, the Old Testament prophecies which predict this kingdom refer to the present dispensation of grace, in which Christ gathers His spiritual kingdom through the Gospel, and not in order to establish a future reign on earth in person among men in the flesh; 3) that the second advent of Christ will not occur until the resurrection, when all the dead, both good and evil, are to rise at once, Dan. 12, 2; John 5, 28. 29; 1 Cor. 15, 23; 1 Thess. 4, 16; 4) that the second advent will not occur until the simultaneous judgment of all men, the good and the evil, together, Matt. 25, 31—46; Rom. 2, 5—16; 1 Cor. 3, 12—15; 2 Cor. 5, 9—11; 2 Thess. 1, 6—10; 5) that the second advent of Christ will be attended with a conflagration and the revelation of the new heavens and the new earth, 2 Pet. 3, 7—13.

Antimillenarians object to the literal interpretation of Rev. 20, 1—10 for the following reasons: 1) Rev. 20, 1—10 is part of a book of the Bible which uses highly figurative language, in consequence many passages of the book must be interpreted figuratively and not literally. 2) The passage in question does not treat of the second coming of Christ and does not prove the millenarian view. 3) The view supposedly proved by this difficult passage, *viz.*, of two resurrections, first of the righteous and then after an interval of a thousand years of the wicked, is taught nowhere else in the Bible, hence it is contrary to sound exegesis to base a view so far-reaching upon a single passage, which is at best obscure. 4) The Scriptures uniformly teach that the nature of the resurrection body is "spiritual" and not "natural" or of "flesh and blood," 1 Cor. 15, 44; hence it is presumptive and contrary to the Scriptures to teach that the saints, or at least the martyrs, will rise and reign a thousand years in the flesh and in the world as constituted at present. 5) The literal interpretation of this passage contradicts the clear and uniform teaching of the Scriptures, which declare that all the dead, good and evil, will rise and be judged together at the second coming of Christ, which will be attended by an entire revolution of the present order of creation. In opposition to the view of the future general conversion of the Jews, antimillenarians offer the following objections: 1) Outside of Rom. 11, 15—29 the New Testament is entirely silent on the subject of a general conversion of the Jews. This would be an inexplicable omission in the clearer revelation if that event were really to take place. 2) If Rom. 11, 15—29 is to be taken in a literal sense, then all those Scripture-passages must be taken in a literal sense which speak of the personal reign of David in Jerusalem, Ezek. 37, 24, and of the restoration of the Levitical priesthood and the reintroduction of bloody sacrifices offered to God, Jer. 17, 25. 26; Ezek. 40—48. The literal interpretation would thus lead to the revival of the entire ritual system of the Jews, which is inconsistent with the spirituality of the kingdom of Christ and

opposed to all those passages of Scripture which assert the abolition of all distinction between the Jew and Gentile and of the whole Levitical priesthood with its sacrifices, which were but types of the body of Christ. Gal. 4, 9. 10; Col. 2, 16—23; Heb. 7, 12—18. Lastly, it is maintained that both the Old Testament prophets as well as the apostles clearly distinguish between Israel according to the flesh and Israel according to the Spirit; and that the Scriptures clearly emphasize that only the spiritual Israel, the holy seed, consisting of the elect of God, shall be saved. Rom. 11, 1—10; 9, 31—33. — See also *Millennium.*

Chillingworth, William, 1602—44. Anglican. B. at Oxford; Catholic 1630; Anglican again 1634; chancellor of Salisbury 1638; chaplain of royal army; prisoner of "rebels"; d. at Chichester. Wrote *Religion of Protestants; Safe Way to Salvation.*

China (anciently *Cathay*), a republic on the Western Pacific; embraces a vast territory, well-nigh a continent. Area, 4,278,350 sq. mi. Population, estimated, 325,000,000. The Chinese call it "The Middle Kingdom." The immense country is commonly divided into China proper — consisting of eighteen provinces, all more or less independent of each other, with the northern half, generally speaking, acknowledging Peking as the capital, and the southern half Canton — and the dependencies: Manchuria, Mongolia, Chinese Turkestan, Sungoria, and Tibet. Being in the temperate zone, China has a climate very much like that of the United States in the same degrees of latitude and is largely influenced by the regular monsoons. The greater part of the country is mountainous, but there are large tracts of fertile soil, chiefly on the Great Plains and in the valleys of the great rivers. The most important rivers are the Yangtze, 3,000 miles; the Hwang-Ho, or the Yellow River, 2,600 miles; the Sin-(Kiang), 1,250 miles; the Amur. The Grand Canal (650 miles) connects the Yangtze and the Hwang-Ho. The Chinese belong to the Mongolian type of the human race, some sixty tribes being represented. For centuries the Chinese have been a civilized nation, education being held in highest esteem, though it was not common. Rigorous examinations in the classic literature of the country were required for political preferment. A great change in educational methods was brought about after the revolution of 1911, common schools being rapidly increased in number and opened to "Western" methods. The early history of the Chinese people, while highly elaborated and embellished by Chinese historians, is hidden in darkness. Dynasty after dynasty is recorded of which no tangible trace appears. But China was a civilized nation when all European nations were steeped in barbarism. Its culture unquestionably antedates that of the Greeks and Romans. The oldest dynasty bordering on historical domain appears to be the Chow Dynasty, founded by Wu Wang, and lasting from 1100 B. C. to 255 B. C. During this dynasty Confucius, the great teacher (551 B. C.), and other prominent men, whose writings are still extant, flourished. The religion of China is eclectic, a mixture of Confucianism, Taoism, and Buddhism. All over China there is a multitude of temples, large and small, elaborate and mean, in a good state of preservation and dilapidated and crumbling, and an endless number of ritualistic acts is performed by the generally densely ignorant priests and monks. The average Chinese lives in constant dread of evil spirits, whose malicious intentions he must needs thwart, whose anger he must appease. Ancestor worship is an outstanding feature of the Chinese cultus. The worship of Heaven, the Earth, the Sun, in short, natural forces, is elementary with Confucianism. Mohammedanism claims some 15 million adherents. Buddhism in China is of later origin than Confucianism. Its most prominent feature is the countless births through which each individual must pass before entering into "salvation." In the early history of Christianity religious Christian thought appears to have penetrated to China. Some Buddhist sects have distinct reflexes of Biblical truth derived from tracts like *The Awakening of Faith,* and *The Lotus Scripture,* which date back to the third century A. D. (cf. *The Creed of Half Japan,* by Arthur Lloyd). Manicheism unquestionably had found an entrance into China long before A. D. 800 (cf. "An Ancient Chinese Christian Document" in the *Church Missionary Review,* October, 1912). Nestorianism in China is historical through the remarkable "Nestorian Stone," which dates from the eighth century and was discovered at Hsianfu in 1625, and through the records of persecutions contained in Chinese literature. The Popes at Rome, during the centuries antedating the Reformation, made repeated attempts to introduce the Roman faith into China, but only with passing success and with no lasting results. In the 16th century new Roman Catholic attempts were made by Francis Xavier

(d. December 2, 1552, on Shangchinan, near Macov) and Ricci, a Jesuit. In 1631 the Dominicans arrived. These were followed by the Franciscans in 1633. These two orders protested violently to Rome against the Jesuitic accommodation to paganism, and finally Pope Innocent issued a bull against the Jesuits (1645), which was annulled by Pope Alexander VII (1656), but virtually renewed by Clement XI (1704). In 1692 Kanghsi, the Chinese emperor, who had been educated by the Jesuits, legalized the dissemination of the Christian religion throughout the empire. His successor, Yungcheng (1736), inaugurated persecutions against the Romish Church, which continued for many years. Many laws were promulgated against popery. Later, popery and the French colonial policy formed an alliance, which led to a renaissance of the Catholic Church in China, but because of its political intrigues also served to make not only it, but all mission-work obnoxious. Only the Protestant missions, with their positive stand against court cases, served to remove some of the odium resting upon their work.

Protestant missions, due to the Chinese policy of hermetic exclusion of all foreigners, did not enter into China until the middle of the 19th century. Robert Morrison, sent by the L. M. S., came to China, September 7, 1807, followed by Mr. and Mrs. Milne in 1813, who lived in Mocav, Malakka, and secretly in Canton, doing valuable linguistic work. In 1813 Morrison published a translation of the whole New Testament. In 1830 the American Board sent Bridgman to Canton. Guetzlaff, a missionary of Father Jaenicke's Seminary in Berlin, reached China in 1831, doing independent missionary work, but only on the border of China. After the notorious Opium War between England and China (1842), China was forced to open the five port cities: Shanghai, Ningpo, Fuchow, Amoy, and Canton, and as a result a new era for commercial and missionary endeavor was ushered in. Later wars opened new ports, but also increased the Chinese opposition to foreign commercial and religious contact, which resulted in frequent persecutions and culminated in the Boxer outbreak of 1900, in which thousands lost their lives. To-day all China is open to missionary endeavor. Foreigners going far into the interior are unmolested and frequently are welcomed. Although American, Canadian, and continental missionary societies of all descriptions are doing religious work in China, there are still many districts populated by millions that have not a single bearer of the message of salvation which is in Christ Jesus. Since 1835 missions were opened in China by a great number of organizations in Europe, America, and Australia, and by the International China Inland Mission. In addition, 18 China agencies are engaged in some form of mission endeavor. — Total number of organizations, 138. Foreign staff, 7,663; Protestant Christian Community, 795,075; communicants, 402,539. The Roman Catholic Church reported 1,971,189 members in 1920. See also *Missouri Synod, Missions.*

China Inland Mission, founded by the Rev. J. Hudson Taylor in England, 1865. The Society is interdenominational and international. Separate homes for training male and female missionaries have been established in the field. Auxiliaries have been formed in different countries. No other missionary society has penetrated China like the C. I. M. It works in 19 provinces.

China, Religions of. See *Confucianism, Taoism, Buddhism, Ancestor Worship.*

Chiniqui, Charles Paschal Telesphore. Controversial writer; b. in Canada, 1809; d. at Montreal, 1899; Roman Catholic priest 1833 to 1858, "Apostle of Temperance of Canada"; left Church of Rome and joined Canadian Presbyterians; lectured extensively, also in England and Canada; wrote tracts on temperance and books bitterly hostile to Roman Church.

Choir, Chorister. Although hymns and antiphonal psalms and songs were in use in the Christian Church since earliest times, the choir as a separate organization does not appear until the establishment of Christianity as the state religion, in the fourth century. At that time the choir members, all of them male voices, as a matter of course, were reckoned as members of the lower clergy, their position in the church being next to the apse, in the east end of the nave, between the two ambons. During the Medieval period, when the choir took the place of the congregation in the entire liturgical service, its position was shifted to the organ-loft, opposite the altar. Since the Reformation three tendencies are to be noted. In the Anglican Church the choir is divided into two sets of voices, the one sitting on the north and the other on the south side of the chancel, the one set being known as the *cantores,* from their position near the *cantor* or *precentor,* the other as the *decani,* from their nearness to the *decanus,*

or dean. The *decani* usually have the best voices and sing the solos and the first choir in eight-part music. The choristers in the Church of England are vested and are considered members of the lower clergy. The Anglican idea has influenced many other Reformed bodies, which have either adopted it as a whole or adapted it in some form, since it agrees so well with their notion of prayer as a means of grace. In the Lutheran Church the choir does not belong to any lower clergy; it should, therefore, not be vested, nor should it occupy a position in the apse or in front of the congregation. Its position is on the organ-loft, opposite the organ; it is a part of the congregation and is supposed to lead in the singing, especially of the liturgical part of the services, and to embellish the worship with *ensemble*, not solo work (except as a part of a larger piece).

Choral. The choral was developed from the *cantus choralis*, or choral chant, the Plain Chant introduced at the time of Gregory the Great. It was really structurally monotonic, in part mere musically graduated, stereotyped recitative, the rise and fall of the vocal tone, the choice of intervals, the tonic measure, being determined not with reference to the rhythm of the words or to grace and expression of melody, but simply by the textual notation. To carry out his ideas, Gregory founded a large music school in Rome and ordered that no man was to be ordained priest unless he was thoroughly acquainted with singing. From Rome choral singing of this form spread to England and to the empire of Charlemagne, the latter being very active in founding schools for singing north of the Alps, the most renowned being that of Metz, under the management of Rhabanus Maurus. The noble simplicity of the Gregorian choral was continued in the Lutheran choral, as introduced by Luther and his coworkers, the reformers, however, possessing the necessary insight into the circumstances of their times, which prompted them to embody in the choral tunes the elements of the religious folk-song, making the Lutheran choral a symmetrically coherent, rhythmically expressive, sonorously emotional unit, well adapted for the stately beauty as well as for the delicate shadings of the hymns which were composed in the century of the Reformation.

Chorister. See *Choir.*

Chosen. See *Korea.*

Chrischona (St. Chrischona), Pilgrim Mission (Pilgermission von St. Chrischona bei Basel); founded by Pastor C. F. Spittler of St. Chrischona, 1840, as a mission-school; expanded 1860 for mission-work in Abyssinia, which, however, was unsuccessful and therefore was soon abandoned; since 1895 in connection with the China Inland Mission.

Chrism. The oil used for certain rites of anointing in the Greek and the Roman Catholic churches, especially in baptism, confirmation, ordination, and extreme unction. The blessing of this sacramental oil takes place annually, on Maundy Thursday.

Christadelphians, *i. e.*, "Brothers of Christ," a small American anti-Trinitarian sect, founded by John Thomas (*q.v.*), who, after being a Disciple for a few years, left that denomination and taught that all existing churches had become apostate. He gained adherents, who organized into congregations which rejected the name "churches" and called themselves "ecclesias." Their tenets, as contained in *A Declaration of the First Principles of the Oracles of the Deity*, are as follows: They reject the doctrines of the Trinity and of atonement. Christ is merely the revelation of the eternal Creator and the Holy Spirit an "effluence" of divine power. They reject the doctrines of a personal devil, the immortality of the soul, eternal damnation, and infant baptism. They believe in the Millennium, with the gathering of the twelve tribes to Palestine and establishment there by Christ of a kingdom in place of human governments. At the Judgment the just will be given immortality; the wicked will be punished and annihilated. Only those are saved who believe the Christadelphian faith. Those who never heard the Gospel or are sunk in ignorance and brutality will not be resurrected. They practise immersion and close Communion. They have no foreign missions and no ordained ministers; lay workers are paid no salaries. They had 145 "ecclesias" and 2,922 members in the United States, 1916, and a few "ecclesias" in England. Organs: *The Christadelphian Advocate*, Chicago; *The Faith*, Waterloo, Iowa.

Christaller, Gottlieb. B. at Winnenden, Wuerttemberg; d. at Stuttgart, December 16, 1895. Missionary of Basel Missionary Society to West Africa; made researches into Sudan languages; translated Bible into Tzi (Tschi) and G-a languages.

"Christ, Benefits of." The title of a famous evangelical treatise attributed by some, though without sufficient evidence, to the Italian reformer and martyr Aonio Paleario. The book was circu-

lated in thousands of copies, but was suppressed by the Inquisition.

Christ Jesus; His Person, States, and Office. 1. *The Person of Jesus Christ.* Concerning the person of Christ the Scriptures teach that Jesus Christ is the Son of God, very God, begotten of the Father from eternity, and also true man, conceived by the Holy Ghost and born of the Virgin Mary. The union of the human and divine natures in the person of Immanuel (God-with-us, the God-man) was revealed in prophecy, Is. 9, 6, and is announced in the message of Gabriel. Of the Son of Mary and descendant of David, Luke 1, 32, the angel who announced His conception and birth to His human mother also said: "He shall be called the Son of the Highest"; and His humanity and divinity are asserted in one statement of a subject and a predicate, "That Holy Thing which shall be born of thee shall be called the Son of God," Luke 1, 35. A human being can, by its nature, never be essentially anything but a human being. Hence Christ is not an apotheosized man, a human person who at some time or by some process of development has been elevated to divine dignity. Such a concept would involve a contradiction in itself, incompatible with the true notions both of humanity and of divinity, and with the notion of nature itself. Not by a deification, but by eternal generation, Ps. 45, 6; 2, 7, Jesus is true God; by the Word which was made flesh all things were made. John 1, 3. Because of the unity of His essence with the Father He could truly say: "I and My Father are one," John 10, 30, and: "He that hath seen Me hath seen the Father," John 14, 9. On the one hand, then, the divine nature of Christ is and ever was truly and essentially divine. On the other hand, His human nature is, and from its conception was, essentially human, consisting of a human body and a human rational soul, with its own human intelligence, will, and affections, in all essentials a nature like our own. He had a human body, flesh and blood, as other children of men, and a human soul, or spirit, a human understanding capable of natural growth, a human will distinct from the divine will, and human affections and emotions. He suffered hunger and thirst and fatigue and pain and temptation, lived a human life, and died a human death, the separation of body and soul.

But the duality of natures in Christ must not be construed into a duality of persons. There is in Christ but one personality, that of the divine nature, which subsisted by itself as a person distinct from the Father from eternity. Thus in the Second Psalm the Son speaks of Himself in the first person and is spoken to by the Father in the second person, the Father speaking of Himself in the first. Nothing of the kind occurs between the human and the divine natures of Christ. And while the incarnate Son distinguishes between His person and that of the Father and that of the Holy Ghost, speaking to the Father in the second and of the Father and of the Holy Ghost in the third person, John 17, 5, he invariably speaks of Himself as one person.

Being true God, yet not the Father nor the Holy Ghost, the man Christ Jesus was able to be a mediator between God and men, giving Himself a ransom for all. This is the mystery of Immanuel, God manifest in the flesh, 1 Tim. 3, 16. This was possible, because, while there is in Christ no mixture or confusion of natures, there is in Him a communion of natures, so that the divine nature is the nature of the Son of Man and the human nature the nature of the Son of God, so that in Bethlehem the Lord, the Son of God, was born, Luke 2, 11; Gal. 4, 4, and on Calvary God's own blood was shed, Acts 20, 28, and the Son of God suffered an ignominious death, Rom. 5, 10. Thus the personal union and the communion of natures established in Christ forms the basis of an intercommunication of attributes between the natures personally united in the God-man. Though in the person of Christ each nature retains its essential attributes unchanged and undiminished in kind and number, yet each nature also communicates its attributes to the other in the personal union, so that the divine nature participates in properties of the human nature and the human nature in those of the divine nature. The statements of Scripture teaching this communication of attributes (*communicatio idiomatum*) are of three kinds, or genera, which, according to the accepted terminology, are *genus idiomaticum, genus majestaticum sive auchematicum,* and *genus apotelesmaticum.* It is necessary to observe that by "attributes" this terminology does not limit itself to qualities of the divine and human natures, but includes everything that these natures do or suffer. Compare also the presentation of the *Formula of Concord,* Art. VIII; *Concordia Triglotta,* p. 1016 ff. The reference to the three kinds of communion of attributes in the *Formula of Concord* is due to the heretical perversions of this doctrine, as when it was maintained that the Son of

God could not really have human attributes; nor the human nature such as are divine.

Scripture-passages classified as statements of the *genus idiomaticum* are those whereby attributes of either nature are ascribed to the entire person of Christ, *divine* attributes are ascribed to the *concretum* of His human nature, and *human* attributes are ascribed to the *concretum* of His divine nature, for instance, Heb. 13, 8 and John 21, 17; Matt. 9, 6 and Gal. 4, 4.

Propositions of the second group, the genus of glory, deal with the divine attributes showing forth the glory of the Only-begotten of the Father. Though the human nature of the person of Christ remains truly human, yet all the divine properties and perfections and the honor and glory thereto pertaining are as truly communicated to His human nature, so that the divine perfections which the divine nature has as essential attributes the human nature has as communicated attributes. In Christ dwelleth all the fulness of the Godhead bodily, Col. 2, 9; Heb. 1, 3. By virtue of the personal union the Son of Man, while He walked on earth and was closeted with Nicodemus, was also in heaven, John 3, 13, even as now, being ascended into heaven, He, the Son of Man, is with His Church on earth even unto the end of the world, Matt. 28, 20. By the direct communication of the operative attributes, Jesus was constituted an omnipotent man; in the man Christ Jesus there dwelt, through and with the operative attributes, eternal life, infinite wisdom, immutable holiness and righteousness, boundless power, love indivisible and everlasting as God Himself. Although the human nature in Christ remained truly human and as such could be, and was, exposed to temptation, this human nature, by this communicated holiness, was not only sinless, but absolutely impeccable.

The third group of Scripture-texts concerning the communion of attributes in Christ classifies as the *genus apotelesmaticum*. The term is derived from the Greek word for the performance of a task. Scripture-texts under this head assert a union by which in official acts each nature performs what is peculiar to itself with the participation of the other. Not only did the entire person, Christ, die for our sins, 1 Cor. 15, 3, but we were reconciled to God by the death of His Son, Rom. 5, 10. Thus also the obedience of the child Jesus was a fulfilment of the Fourth Commandment rendered by the Son of God. And when He died on the cross, such suffering of body and soul was undergone by that nature to which alone it was proper to suffer and die, but with the concurrence of the divine nature personally united with the human nature. The third genus, particularly, might appear as an unnecessary burdening of Christian dogmatics. It is, like the Lutheran treatment of Christology in general, occasioned by the Reformed opposition. Reformed theology to the present day strenuously demands the separation of Christ's actions as man from His actions as the Son of God. For instance, Hodge: "Omnipresence and omniscience are not attributes of which a creature can be made the organ." "The human nature of Christ is no more omniscient or almighty than the worker of a miracle is omnipotent." "A human soul which is omniscient is not a human soul." As a matter of fact even the Reformed Christian will not hesitate to accept 1 John 1, 7. But by accepting this text, he subscribes to the three genera of the communion of attributes: for he believes 1) that the blood of Christ, which was the blood of a human being, was the blood of God's Son; 2) that divine power, the cleansing of sin, is to be ascribed to the blood of the man Christ; and 3) that both natures cooperate in a human-divine act.

2. *The States of Humiliation and Exaltation.* a) For the work of redemption Christ, the God-man, humiliated Himself. Phil. 2, 6. To humble oneself is to forego prerogatives which one might rightfully claim. That nature according to which Christ humbled Himself was the human nature, the divine nature as such being not capable of humiliation or exaltation or any other change of state or condition. Yet it was not the man Christ, independent of the Logos, who humiliated Himself, — for thus the man Christ never existed, — but the indivisible person Jesus Christ. This humiliation did not consist in the assumption of the human nature by the divine nature, for then His exaltation must have consisted in an abandonment of the human nature by the divine nature and a dissolution of the personal union, — the error of the Gnostics of old, — and in this case the Son of Man would not now sit at the right hand of the Father Almighty. The humiliation of the God-man rather was that self-denial by which He forbore using and enjoying constantly what He might rightfully have used and enjoyed. When He might have deported himself as the Lord of lords, He took upon Himself the humble form

of a servant. Being rich, He took upon himself poverty. He who fed the thousands by the lakeside suffered hunger in the desert and thirst on the cross. It was the Lord of Glory who was crucified; the Prince of Life was killed. Lastly, the body of the Holy One of God was laid low in another man's grave. Of course, what Christ did willingly and obediently forego was not the possession, but the full and constant use, of the divine majesty communicated to His human nature. Through all the years of His humiliation, from the night of His nativity to the night which shrouded Golgotha in darkness at midday, rays and flashes of the glory of the Only-begotten of the Father bore witness to the majesty of the Son of Man. He knew what was in Nathanael's heart, read the past history of the Samaritan woman, and saw the thoughts of the disciples as well as of His enemies. He was in heaven while He taught Nicodemus by night. — The purpose of this humiliation of the God-man was the redemption of the world. The Holy One of God humiliated Himself and became obedient unto death to make atonement for our rebellious disobedience. God in His righteousness demanded that man should fulfil the Law in perfect love toward God and toward his neighbor. And hence man's Substitute was "made under the Law." But as the continued use of His divine majesty would have placed Jesus beyond the power of His human enemies, it was necessary that He should forego such full and constant use of His divine power and majesty, in order that the work of redemption might be performed and the Scriptures might be fulfilled. Matt. 28, 19. 20.

b) The resumption and continuation of such full and constant use of His divine attributes according to His human nature, was and is the exaltation of Christ, the God-man. The God-man was exalted according to the same nature which alone could be humbled and which alone could be exalted. Eph. 4, 8; Heb. 2, 7. After His quickening in the sepulcher He, according to His human nature, descended to hell and manifested His glory to the spirits condemned because of their unbelief. 1 Pet. 3, 18 ff. See *Descent into Hell.* Christ's resurrection was the public proclamation of His victory over sin and death. By His ascension He visibly entered according to His human nature into His heavenly kingdom. And now, sitting at the right hand of Power, He exercises dominion also according to His human nature over all creatures and especially over His Church. Thus the form of a servant has been forever put away, and when His exaltation will culminate, He will come again, indeed, as the Son of Man, but He will come and appear in His glory and sit upon the throne of His majesty with power and great glory. Matt. 25, 31; Luke 21, 27.

3. *The Office of Christ.* The name Christ, strictly speaking, is not a proper name, but a designation of office. It signifies a person set apart for a purpose, one anointed to a task, and, in the case of our Lord, "the Anointed One," who functioned and functions in an absolutely unique sense as Prophet, Priest, and King. While Luther, Melanchthon, and the other early Lutheran theologians do not use this distinction technically, it appears even in Eusebius. It was introduced into Lutheran theology by Gerhard. — Anointed, then, means that Jesus was appointed, qualified, commissioned, and accredited to be the Savior of men. He was divinely appointed to the office which He filled. Heb. 5, 4. He was qualified in that He received the Spirit "without measure." He was divinely commissioned — the Father sent Him; cf. also Is. 49, 6. He is divinely accredited, Acts 2, 22. Such is the intensive force of the term Christ. It is summed up in Acts 10, 38: "God anointed Him with the Holy Ghost and with power."

a. *Prophet.* Jesus is the great Revealer of divine Truth, both in His own person and by His Word; the Logos of God to man, revealing to lost mankind the holiness, but above all the mercy and love of God.

b. *Priest.* By His spotless, all-perfect obedience, obedience unto death, He propitiated, in the place of all mankind, the offended majesty of God. "Himself the Victim and Himself the Priest," He has by His vicarious life and suffering fulfilled all righteousness and atoned for all sin. See *Atonement; Faith; Justification.*

c. *King.* Possessed of "all power in heaven and on earth," Jesus, also according to His human person, is now "Lord of all," so that all external events in the world of man and of nature and all spiritual influences are equally under His control. As King He carries into full effect the great purpose of His revelations as Prophet and of His atoning sacrifice as High Priest. Particularly, He exercises dominion over the Church He has redeemed, through the Gospel and the holy ministry, in which and for which Church He now reigns over heaven and earth.

See also *Ascension of Christ, Descent into Hell, Judgment, Resurrection.*

Christenlehre. An instruction of the Christian congregation by means of catechizing, developed from the catechumenate. It flourished during the Reformation, but soon again fell into disuse. The subject-matter treated is the Word of God, which is profitable for doctrine, etc. 2 Tim. 3, 16. Faith in Christ not being a transitory feeling, but based upon clear knowledge of the Scriptures, it is necessary to indoctrinate Christians thoroughly. In sermons the lecture method is employed, in the *Christenlehre* the catechetical method, which has this advantage, that it holds the attention, leads to thinking, treats the doctrine more systematically, dwells upon points not fully clear, and affords excellent opportunity of pertinent application. While it is true that in our churches the children are asked and also answer the questions, the instruction is really intended for the entire congregation. Still better results would be obtained if the adults also participated in the catechization. Formerly *Christenlehre* was frequently held on Sunday afternoon; now many congregations devote about fifteen minutes of the morning service to *Christenlehre.*

Christian and Missionary Alliance. This organization originated in a movement started in the year 1881 by the Rev. A. B. Simpson, pastor of a Presbyterian church in New York City. For several years he held services in public halls, theaters, and so-called Gospel-tents. In 1887 two societies were organized, respectively, for home and foreign missionary work, one known as the *Christian Alliance,* for home work among the neglected classes in towns and cities of the United States; the other, the *International Missionary Alliance,* for the purpose of planting missions among neglected communities in non-Christian lands. In 1897 the two societies were united in the Christian and Missionary Alliance. — *Doctrine.* The Christian and Missionary Alliance is evangelistic in its doctrine and advocates a life of separation and practical holiness. It has no strict creed, is not a sectarian body, and is in fraternal union with evangelical Christians of all denominations. — *Polity.* There is no close ecclesiastical organization, though the society has in the United States and Canada about a dozen organized districts with some two to three hundred regular branches. The territory covered by the home and foreign mission work of the Alliance embraces the United States, Canada, the West Indian Islands, the republics of Chile, Ecuador, and Argentina in South America, the Philippine Islands, the Congo State and Western Sudan in Africa, Japan, China, India, and Palestine. In 1916 the Christian and Missionary Alliance numbered 166 organizations, 99 pastors, 13 assistants and 9,316 members.

Christian Brothers (Brethren of the Christian Schools). The most noted and influential Roman Catholic educational brotherhood, founded at Rheims in 1680 by Jean Baptiste de la Salle. The members take the three simple vows (see *Vows*), are pledged to teach without compensation, and wear a special habit. They dare not teach Latin, nor may priests with theological training become members (hence called Ignorantins). Their organization and discipline recalls that of the Jesuits, though they have no official connection with that order.

Christian Catholic Church in Zion. See *Dowieites.*

Christian Church. See *Disciples of Christ.*

Christian Church, The. (American Christian Convention). The pioneer of this movement was the Rev. James O'Kelley, a Methodist minister in Virginia. In 1792 he, with a number of others, withdrew from the Methodist Episcopal Church, organizing a separate body under the name of Republican Methodists. In 1794, however, they resolved to be known as "Christians" only, taking the Bible as their guide and discipline and accepting no test of church-fellowship other than Christian character. Similar movements prevailed in other parts of the country. In 1800 Rev. Abner Jones, of Vermont, became convinced that "sectarian names and human creeds should be abandoned, and that true piety alone should be made the test of Christian fellowship and communion." On this basis he, in the same year, organized a church at Lyndon, Vt. Likewise in 1800 there was inaugurated in the Cumberland Valley of Tennessee and Kentucky the "Great Revival," which was confined to no denomination, but affected many, especially the Presbyterian Church. In consequence of this movement separations from the churches occurred, and in 1803 these separated bodies adopted the name "Christians." In 1832 this organization, under the leadership of B. W. Stone, joined the "Christians," also named "Campbellites," after Alexander Campbell, a prominent leader of the movement, who in 1829, with a number of followers, had separated from the Baptists of Pennsylvania and Ohio. — *Doctrine.* The general principles upon which the first churches of this denomination

were organized continued to characterize their doctrinal position. They set forth no "creeds" or statements of doctrine other than the Bible itself. Christian character is the only test of church-fellowship, and no professed follower of Christ is debarred from membership because of differences in theological belief. This same liberty extends to the ordinances of the Church. Baptism is not made a requisite to membership, although it is often urged upon believers as a duty. While immersion is generally practised, no one mode is insisted upon. Open Communion is practised, and efforts are maintained to promote the spirit of unity among all Christians. With regard to the Trinity, the Person of Christ, and other doctrines, they maintain Unitarian principles, for which reason they also have been called "Unitarian Baptists." Other names applied to this body are: "New Lights," "New Light Church," and "Christian Connection." Their doctrines are stated in the following summaries of faith: *"Positive Theology*, or, My Reasons for Being a Member of the Christian Church," by A. L. McKinney. *"Christian Principles*, or, Why I Prefer the Christian Church," by J. J. Summerbell. — *Polity.* The general polity of the denomination is congregational, each local church being independent in its organization. The mission-work of the American Christian Convention is carried on in two departments, home and foreign, under the direction of a board of ten members elected by the Convention. Foreign mission work is carried on in Japan and in Porto Rico. The denomination is especially represented in Ohio and Indiana. Their denominational organ, the *Herald of Gospel Liberty*, was founded by Elias Smith at Portsmouth, N. H., in 1808; it is the oldest religious newspaper in the United States published in the English language. It is now published at Dayton, O., by the Christian Publishing Association, which also issues the Sunday-school literature. In 1921 the American Christian Convention numbered 861 ministers, 1,094 churches, and 97,084 communicants.

Christian Church, Outline History of. The first followers of Christ were gained by Him shortly after His baptism, after He had returned from the wilderness. John 1, 35—51. In the course of the three years of Christ's public ministry this small band of followers grew into a congregation numbering some hundred and twenty in Jerusalem and the vicinity, and a total of five hundred brethren throughout the Holy Land. Acts 1, 15; 1 Cor. 15, 6. But the Day of Pentecost, following the resurrection and ascension of Christ, is commonly regarded as the birthday of the Christian Church, since the outward organization of what has since been known as the Church may be said to go back to that day. Acts 2, 41—47. The missionary activity of the apostles began with this day, for they followed the command of the Lord to be witnesses to Him in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. Acts 1, 8. By the end of the seventh decade of the first century, when the Apostles Peter and Paul suffered martyrdom, the Gospel had been spread in all the countries along the Mediterranean Sea, from Syria throughout all the provinces of Asia Minor, through Macedonia and Achaia, including Illyricum, through parts of Italy, and very likely in parts of Gaul (France) and Spain as well. The message of salvation had also been proclaimed on the islands of Cyprus and Crete, and it may have been known along the northern coast of Africa. By the end of the first century, according to fairly reliable accounts, the apostles and their assistants had spread the Word still farther, so that it was known also in Egypt, throughout the valley of the Euphrates and Tigris, and as far east as India, while in the north it had penetrated to Scythia and to the region along the Danube. During the time from about 100 to 325 A. D., which includes what is known as the Subapostolic, the Post-apostolic, and the Ante-Nicene periods, the Christian Church was further established, to the uttermost parts of the Roman Empire, and even beyond. We have, at this time, the Apostolic Fathers, some of them disciples of the apostles, among them Ignatius of Antioch, Clement of Rome, Polycarp of Smyrna, and Papias of Hierapolis. But while the Church grew and prospered, the enemies did not rest and look idly on. During the first century the government had not paid particular attention to the Christians, since they were regarded as a Jewish party or sect. The persecution of Nero was a sporadic outburst, the whim of a cruel emperor, who needed some scapegoats to cover up some of his own suspicious acts. In quite a few cases this persecution found victims also outside of Rome and its immediate vicinity. But the situation changed in the last part of the first century, and especially during the second and third centuries. Historians distinguish as many as ten persecutions, of which those under Domitian (81—96), Septimius Severus (193—211), and Valerianus (253—260) were not

particularly severe, while those under Trajan (98—117), Marcus Aurelius (161 to 180), Decius (249—251), and Diocletian, or, to be more exact, Galerius (284—305), were marked by varying degrees of cruelties. During this period, men like Irenaeus, Origen, Cyprian, and Tertullian were prominent in the Church. After the decree of Milan, by which Emperor Constantine officially recognized the Christian religion, the Church rapidly rose to a position of influence and power, some of the rulers, like Theodosius I and Justinian I, serving its interests with all the authority at their command. Among the Church Fathers of the Post-Nicene period the names of Athanasius (d. 373), Basil the Great, Gregory Nazianzen, Cyril of Alexandria, Eusebius of Caesarea, Chrysostom, Theodore of Mopsuestia, Ephraem the Syrian, Ambrose of Milan, Jerome, Augustine, and Johannes Damascenus are notable. The rise of the papacy in its outward organization may be traced back to the end of the first century, when the hierarchical system of church government was gradually developed. Originally the Church was altogether democratic in its organization, but the bishops of large congregations soon claimed for themselves powers which they did not possess by divine right. For a while there was a strenuous rivalry between the incumbents of the strongest bishoprics, especially those of Antioch in Syria, Alexandria in Egypt, Constantinople, and Rome. As early as the latter half of the second century the bishops of Rome presumed to dictate to churches in the East. As time went on, their power grew in proportion to their demands, and by the end of the sixth century, when Gregory the Great was the incumbent of the bishopric of Rome, the papacy was fairly well established, being recognized quite generally, except by a number of sectarian organizations. Between 600 and 1500 A. D. the full development of the mystery of iniquity took place, the bishops of Rome and their henchmen being responsible for the introduction of the false doctrines which were subversive of the foundations of the Christian religion, such as the doctrine of salvation by works, the worship of saints, purgatory, seven sacraments, transubstantiation, and others. These centuries, especially after the eleventh century, are rightly known as the Dark Ages, not so much on account of a lack of progress in material things, as on account of the spiritual darkness which settled over the people as a consequence of the fact that the message of salvation was withheld from them and by reason of the increasing moral corruption of the clergy. Matters reached such a pass that many demands for the reformation of the Church "in head and members" were made, and three councils of the fifteenth century (Pisa, Constance, Basel) were called for the purpose of bringing about a change in the system then prevailing in the Church. Men who honestly opposed the errors of the Church on the basis of the Word of God, such as John Huss and Jerome of Prague, were put to death. — But when the darkness of spiritual neglect and ignorance had covered practically the entire Church, the Lord sent His chosen vessel, Martin Luther, to proclaim the eternal truth of the Gospel in all its pristine beauty. The effect of Luther's preaching and writing was marvelous. His treatises were read and studied not only in Germany, but also in England, Denmark, Sweden, Norway, France, Italy, Austria, and elsewhere, and men began to turn to the Bible as the only rule of doctrine and life. The various Reformed churchbodies may trace their origin chiefly to Zwingli, in Switzerland, Calvin, in France and Switzerland, and Knox, in Scotland. Luther was fortunate in having a number of excellent coworkers, among whom Melanchthon, Bugenhagen, Justus Jonas, and Spalatin may be mentioned. The leaders of the Church refused to listen to the voice of truth and to purge their organization of the errors in doctrine and life which had crept in, if they had not deliberately been introduced, and so the Roman Catholic Church became a sect. This was between 1517 and 1530, when the *Augsburg Confession* and its *Apology* should have brought them all to the knowledge of the truth. The Romish Church definitely fixed its status as a sect by the resolutions of the Council of Trent, 1545—63. The Counter-Reformation, inaugurated by the Jesuits and others, succeeded in holding quite a few people in the mazes of error. Moreover, when the Church of the pure Gospel had been once more established and the doctrine of the Bible formulated by the theologians of the latter sixteenth and the early seventeenth century, the Thirty Year's War wrought havoc throughout Germany and interfered materially with the steady growth of the Word. The movement known as Pietism was intended to bring a healthy reaction against a threatening mechanical orthodoxy, but overreached itself and resulted in a doubtful attitude against the doctrines of the Bible, the consequence being the Age of Rational-

ism with its effort to make the Bible subservient to the reason of men. The result was an attitude of hypercriticism over against the Bible and its doctrines, especially in the university circles of Germany, France, and England, the movement reaching America somewhat later. On the other hand, there has been an awakening of confessionalism both in Europe and in America, and matters have taken a turn for the better in some sections, the chief danger to the Church of the pure confession at the present time being the Social Christianity built on the teaching of Schleiermacher and Ritschl in Germany, and the unionistic tendency which is characteristic of our age. Nor dare we overlook Higher Criticism and the so-called *religionsgeschichtliche* movement as most dangerous factors. Compare the special articles on the various persons and movements mentioned in this article.

Christian Church, History of, special features of, 100—325 A. D. The history of the Christian Church from the close of the Apostolic Age to the accession of Constantine furnishes a striking illustration of the parable of the leaven, on the one hand, and of the Savior's words: "I came not to send peace on earth, but a sword," on the other. Disdaining all carnal weapons and relying solely on the truth of her message, the infant Church wrought a silent revolution and transformation, religiously, morally, and socially, in the Greco-Roman world (and beyond), which is one of the wonders of history. Though recruiting her members chiefly from the lower ranks of society, though denied even a legal existence, otherwise prudentially accorded to the numerous foreign cults and superstitions that flooded the empire, she moved steadily and irresistibly onward and eventually gave a new character and a new complexion to the ancient world. The leaven of Christianity had penetrated and permeated the lump. When Constantine the Great gave his imperial recognition to the hitherto proscribed and persecuted religion, paganism as a dominant force in the world's affairs had surrendered, and "the Galilean" had conquered. The achievement of this result meant, above all, the undermining of a system of superstition which was inwrought into the very fabric of life and constituted, in particular, an integral part of the vast machinery of state. It meant, further, an intellectual victory of the Church over the pretensions of ancient wisdom and philosophy, which in a last desperate struggle summoned all its waning energies to refute the claims of Christianity and to stay its steady progress. It meant, finally, the triumph over antichristian Judaism, which constantly incited the passions of the Gentiles against the hated rival and cast reproach upon the Nazarene and His followers. In addition to all this, the Church of this period was seriously disturbed by insidious foes within her own pale. She successfully overcame the paganizing tendencies of Gnosticism, Manicheism, and other sects, which threatened to destroy her identity and sink her into a mire of vague mysticism and fantastic speculation, as also the Judaizing tendencies of Ebionitism, which sought to ingraft her teachings on the stock of Pharisaic legalism and particularism. That the Church during this age of conflict received her baptism of blood can only be referred to here. It was the age of persecution and Christian martyrdom (see *Persecutions*). Regarding the theological literature of the period, that was largely determined by the adverse conditions. It was mainly controversial, taking the form of apologetics to repudiate the odious charges and calumnies of the heathen and to vindicate the truth of Christianity, or of polemics to preserve the integrity of Christian teaching against the various inroads of heresy. As a necessary complement to this her defensive activity and also by an inward necessity the Church gave formal expression to the content of faith for its own sake. Our period witnessed the development of Catholic theology and various types of Christian thought as represented by the Alexandrian, African, and Antiochian schools. To the large mass of apocryphal and pseudepigraphical literature fabricated in the interest of heresy, or with a view to shed additional glory on Christianity by pious frauds and by filling up the supposed gaps in the Gospel history, we can only draw attention here.

This brief sketch would, however, be incomplete without a word more on the spread of Christianity and the secret of its growth. Christianity was at first regarded as a Jewish sect, and as such it shared the protection (and the contempt) of the Roman government. But as soon as its real character as a distinctive religion, avowedly hostile to the existing order and aiming at nothing less than world conquest, became known, it was put under the imperial ban and proscribed as a menace to the state. This already in the days of Trajan, though that wise ruler, in his rescript to Pliny (112), advised caution in dealing with the Christians. But though it was a

religio illicita (an unlawful religion), though cordially hated for its aloofness, though it offered no concessions to the inclinations of the flesh (as Mohammedanism did later), it grew, so to speak, while men slept, winning its way silently by its own inherent truth. The fact, however, that Christianity was officially recognized by the state at the opening of the fourth century must not suggest, as might be the case, the mistaken idea that it was also numerically in the ascendant. The actual number of Christians at this time can never be ascertained. Various estimates place it all the way from one-twentieth to one half of the entire population. The truth will lie somewhere between. Besides, the Christians were more numerous in some parts of the empire than in others. But regardless of number, Christianity had proved itself the salt of the earth and was henceforth the determining factor of history. Just when it was introduced into the different parts of the empire cannot always be established. Before the close of the first century it had taken root in Palestine, Syria, Asia Minor, and Italy, doubtless also in Egypt, and even perhaps in Spain; cf. Rom. 15, 24. 28. At any rate, Harnack thinks it probable that Paul carried out his plan to visit this latter country. In the second century it was found in Gaul, Germany (on the left bank of the Rhine, perhaps in Cologne and Mainz), North Africa, Britain; in the East: in Mesopotamia (Edessa), Media, Persia, and Bactria. An apocryphal account has it that the apostles Thomas and Bartholomew carried the Gospel to India. More trustworthy is the statement that Pantaenus of Alexandria went there in 190 and laid the foundations of the Church. Arabia and Armenia were included within the circle of Christendom during the third century. For details see Harnack, *Mission und Ausbreitung des Christentums.* The marvelous success of the church is traced by Gibbon to five causes: the zeal of the Christians, the belief in a future life, miracles, the austere morals of the Christians, the union and discipline of the Church. As has been well observed, these "causes" are but the effects of a primary cause which the skeptical historian ignores. "The zeal," says Fisher, "was zeal for a Person and a cause identified with Him. The belief in the future life sprang out of faith in Him who had died and risen again. . . . The miraculous powers of the early disciples were consciously connected with the same source. The purification of morals . . . was likewise the fruit of their relation to Christ." (Fisher, *The Beginnings of Christianity.*) Little more need be added. Christianity owes its success to its intrinsic worth as a religion of universal salvation, answering the deepest yearnings and needs of the human heart and appealing equally and impartially to all classes and races of men. Then, too, the authority and boldness with which it proclaimed its message, not as a mere speculation, but as a divine revelation, doubtless commended it in a world distracted by fantastic creeds and contradicting philosophies. But just to what extent the evident decay of the ancient traditional faith was a negative advantage to Christianity it may be hazardous to say. Of this, perhaps, too much is commonly made in explaining the progress of Christianity. The actual hold of the old religion on the popular mind cannot be gaged by the flippant skepticism of the cultured classes and the flings of poets and philosophers.

Christian Druthmar. See *Druthmar, Christian.*

Christian Education. See *Education.*

Christian Endeavor Society. Officially known as "The Young People's Society of Christian Endeavor." Founded February 2, 1881, by the Rev. Francis E. Clark in the Williston Congregational Church, Portland, Me. The organization was not long confined to America, but spread to all parts of the world. At the world's convention at Geneva, in 1906, a platform of principles was adopted by the representatives of all the great nations and many Protestant denominations, from which the following is quoted: Its covenant for active members demands faith in Christ, open acknowledgment of Christ, service for Christ, and loyalty to Christ's Church. Its activities are as wide as the needs of mankind, and they are directed by the churches of which the societies are an integral part. Its ideals are spirituality, sanity, enthusiasm, loyalty, fellowship, thorough organization, and consecrated devotion. Christian Endeavor stands for spirituality and catholicity, for loyalty and fellowship, for Christian missions and all wise philanthropies at home and abroad, for good citizenship, for peace and good will among men, for beneficence and generous giving, for high intellectual attainments, high devotional attainments, and for pure home life, honest business life, loyal church life, patriotic national life, joyous social life, and brotherhood with all mankind. Being interdenominational in character, this organization is unionistic and not conservative in doctrine.

Christian Science. A pseudophilosophical system, with a veneer of Christian terms, or according to the *Standard Dictionary*, "a system of moral and religious instruction founded upon principles formulated by Mary Baker G. Eddy and combined with a method of treating diseases mentally."—*History.* Mrs. Mary Baker G. Eddy, the founder of the strange cult which pretends to combine Christianity and science, was born near Concord, N. H., in 1821, and died at Chestnut Hill, Mass., in 1910, the name of her father being Mark Baker. Even in her youth she had a peculiar tendency toward the occult and the mysterious, spending much time with mesmerism, magnetism, spiritism, hypnotism, and similar subjects. She was married three times: to Major George W. Glover of Charleston, S. C., who died after a few years; to Daniel Patterson, from whom she was divorced; and to Gilbert A. Eddy, who also died after some years. While still a young woman, Mary Baker spent some time in studying homeopathy, her studies convincing her that all causation is mental. Of her peculiar system she writes herself, in *Retrospection and Introspection:* "It was in Massachusetts, in February, 1866, that I discovered the science of divine metaphysical healing, which I afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause, and in the latter part of 1866 I gained the scientific certainty that all causation was mind and every effect a mental phenomenon." The next nine years were spent in retirement and in preliminary work, the result being the strange book *Science and Health with Key to the Scriptures,* which was published in 1875. This book is the bible of the organization founded in Boston, Mass., in 1879. Later investigations have clearly shown that the book *Science and Health* is not the product of Mrs. Eddy alone, but that she based her strange conclusions on a metaphysical method of healing discovered by a certain Doctor Quimby, who is known as the "parent mental healer" of America. The ideas of Quimby may be summarized as follows: 1. Sickness is unreal, does not really exist, but is present only in the imagination of man. 2. The object of healing is to take away the belief in the existence of the sickness in the patient, and that through the truth, namely, *that* truth, that God Himself is perfect health, and that man lives and is in God. Mrs. Eddy's connection with Dr. Quimby has been established on the basis of her own reports, as published in the *Portland* (Me.) *Courier.* At the same time an examination of Mrs. Eddy's doctrines show that she was dependent, not only upon Dr. Quimby's teaching, but also on the tenets of various heathen religions and philosophical systems, particularly Brahmanism, Buddhism, Manicheism, Neoplatonism, Mysticism, and Gnosticism. Christian Science, in the last analysis, is nothing but a revival of the ancient Gnostic ideas, with the feature of metaphysical healing added for the sake of deceiving the unwary.—*Tenets.* The fundamental principles of Christian Science are given in *Science and Health* in the following four sentences: "1. God is all in all. 2. God is good, God is mind. 3. God, Spirit, being all, nothing is matter. 4. Life, God, omnipotent Good, deny death, evil, sin, disease. — Disease, sin, evil, death, deny Good, omnipotent God, Life." (p. 7.) Since every thought or philosophy that claims to be a religious system must be tested by its idea of God, the sentences given above will give a fairly accurate idea of the confusion that existed in the mind of the writer. Her system is a strange mixture of pantheism and Platonism, borrowing from both and differing from either. The following sentences, taken from the official publications of Mrs. Eddy, show the hopeless confusion concerning the idea of God: "God is divine principle. . . . In Christian Science we learn that God is infinitely individual and not personal. . . . God is all-inclusive and is reflected by everything, real and eternal. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as Mind. All is spirit and spiritual. Life, Truth, and Love constitute the triune God, or triply divine Principle." The system identifies the existence of God with the existence of man as a spiritual being. It says: "Man is coexistent with God." Mrs. Eddy, at the same time, uses such a vague phraseology that many of her sentences, taken by themselves, seem to be acceptable to the evangelical Christian as well as to the atheist. But the personality of God is denied by Mrs. Eddy, for the god of this system has no existence apart from the mind or life that thinks god. Christian Science speaks of a trinity, but it is not the Holy Trinity, the Triune God of the Bible. Life, truth, and love are supposed to represent the triune god, and of them *Science and Health* states: "They represent a trinity in unity, three in one — the same in essence, though multiform in office: God the Father; Christ the

type of sonship; Divine Science, or the Holy Comforter. These three express the threefold, essential nature of the Infinite." Every doctrine of the Christian faith is flatly denied by Mrs. Eddy and her system. Instead of accepting the true human nature of Christ, the statement is made: "Mary's conception of Him [Jesus Christ] was spiritual." Christ is identified with Christian Science when it is said: "There is but one way to heaven and harmony, and Christ, Divine Science, shows us that way." Since there is no trinity in the Biblical sense in Christian Science, the Holy Ghost can, of course, not be a person within the Godhead. *Science and Health* states: "The theory of three persons in one God suggests heathen gods, rather than one present I Am." The Third Person of the Godhead is defined: "Holy Ghost, Divine Science; the development of eternal Life, Truth, and Love." Mrs. Eddy also denies the existence of sin, declaring that "man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God and does not derive a single original or underived power. . . . Evil is but an illusion, and error has no real basis; it is a false belief. . . . Evil has no reality. It is neither person [hence there is no devil, the idea is pure delusion] nor place [hence there is no hell] nor thing [hence there is no accountability], but it is simply belief, an illusion of material self." Of course, under such circumstances, Christian Science denies the reality of the suffering of Christ, calling His death "the great illusion." The reconciliation of man with God through the expiatory work of Christ is weakened to the inane statement that Jesus aided in reconciling man to God "only by giving man a true sense of love." In short, Christian Science is thoroughly and in every way antichristian, the very antithesis of the Christian religion. And as for the other part of its name: Science is demonstrable knowledge, while Christian Science is unfathomable nonsense. It belongs to the strong delusions of which St. Paul writes. 2 Thess. 2, 11. Therefore the words addressed by the same apostle to his beloved disciple Timothy may well be applied here: "Avoiding profane and vain babblings and oppositions of science falsely so called." 1 Tim. 6, 20. — The total number of Christian Science adherents, according to the latest reports, is in excess of 100,000.

Christian Union. This denomination was organized on February 3, 1863, at Columbus, O., under the leadership of J. F. Given. However, its origin may be traced back to the movement, in the first half of the nineteenth century, for a larger liberty in religious thought, greater freedom from ecclesiastical domination, and a larger affiliation of men and women of different creeds and lines of belief. In 1864 a general convention was held in Terre Haute, Ind., at which a summary of principles was adopted. After the Civil War, Eli P. Farmer, who in 1857 had gathered seven congregations in Monroe County, Ind., under the name of Evangelical Christian Union, also joined the movement. — *Doctrine.* The members of this denomination require no special creed and admit to membership all those who make public confession of Christ as their Savior and state their acceptance of the Bible as the revealed Word of God. While the Lord's Supper, Baptism, and, in rare cases, foot-washing are observed, none of these is required. The mode of baptism is optional with a candidate who is admitted into the church. Each local congregation is self-governing. The denomination carries on no missionary work and maintains no denominational schools. In 1921 the Christian Union numbered 350 ministers, 320 churches, and 16,800 communicants.

Christina of Sweden. Daughter of the celebrated King Gustavus Adolphus. B. 1626; d. at Rome, 1689; brought up under Oxenstierna, became queen 1636, abdicated her right in 1654 and joined the Roman Church, remaining a member till her death.

Christlieb, Theodor. B. at Birkenfeld, Wuerttemberg, March 7, 1833; d. at Bonn, August 15, 1889. Theologian of unonistic tendencies; founder of Evangelistic Union, of a training-school for evangelists, which later was removed to Barmen, and, together with Warneck, of the *Allgemeine Missionszeitschrift* (1874).

Christology. That part of dogmatics or doctrinal theology which treats of the person of Jesus Christ as the God-man, with the human nature and the divine nature included in one person.

Christopher, St. One of the most popular saints in both East and West; probably a martyr of the third century. He is the subject of many fantastic and silly tales. A pretty legend refers his name of Christopher (Christ-bearer) to his carrying of Jesus, in the form of a child, over a swollen river.

Chronology, Biblical and Ecclesiastical. The special branch of church history which pertains to the fixing of dates and the chronological sequence of

events in sacred and ecclesiastical history.

Chrysostom, John. Patriarch of Constantinople; b. 345 or 347; d. 407. His name "Golden-mouthed" was not applied to him till after his death. Member of a rich patrician family, he studied rhetoric and philosophy, intended to follow law, but turned to the Scriptures instead, leading the life of a strict ascetic in the first years after his baptism; labored as priest in Antioch for twelve years; became patriarch of Constantinople in 398. He immediately inaugurated certain needed reforms and laid the foundation for systematic charitable work. But his position became increasingly insecure on account of the enemies which he made by his rigorous rules and by his fearless attacks on the luxury of his day. Theophilus of Alexandria finally succeeded in having a synod called under the auspices of Empress Eudocia, the Synod ad Quercum, in 403, by which Chrysostom was deposed and banished. After his recall a second synod, held in Constantinople, once more condemned him, whereupon he, yielding only to force, was banished to Asia Minor. The hardships of the last journeys were too great for him, and he died before reaching his final destination, at Comana, Asia Minor. — The writings of Chrysostom cover a large field, but may be divided chiefly into homilies, treatises, and letters. He wrote six books *On the Priesthood*, two *On Penance*, and several on celibacy. His fame rests chiefly on his sermons, in which he reached a height of oratory unsurpassed in the early days of Christianity. His position was unscriptural in a number of doctrines, notably that of the Eucharist.

Church. The word "Church" is derived from the Greek *kyriake*, meaning the Lord's house or assembly. In the Old Testament two words were used to express the idea of assembly: *edhah* and *kahal*. Lev. 4, 13. 14. In the New Testament the idea is designated by *ekklesia*, from *ekkalein*, signifying the assembly that has been summoned forth by an authoritative call of the Leader. Matt. 16, 18; 18, 17; 1 Cor. 10, 32; Eph. 1, 22; 5, 25. 27. The word, derived from a root which means "to call," would thus designate those who have been called together by Christ, or the whole company of God's elect. Instead of *ekklesia*, Christ generally used the terms "kingdom of God," "kingdom of heaven," or simply "kingdom." The term "church" is commonly applied to the whole number of true believers, the communion of saints, the invisible Church of Christ; any particular denomination of Christian people; particular congregations of any Christian denomination; the religious establishment of any particular nation or government (Church of England); the sum total of the various Christian denominations in a country (as, the Church in Australia); and the houses of Christian worship. — *The Idea of the Church.* The characteristics of the members of the Church as described in the New Testament are indicated by faith and its immediate effect, or regeneration, justification, and sanctification. Col. 1, 2; Eph. 2, 19; 1 Pet. 2, 9. The indispensable requisite for membership in the Church is regeneration through faith; hence such terms as "the believers," "the righteous," "the children of God," etc., are synonymous of the Church, expressing the relation of its members to God. The idea of union is expressed by such figurative terms as "commonwealth," "family," "flock." The Church, then, may be defined as the community, or union, of believers. The Church, therefore, is a spiritual body, as our Lord said to the Pharisees who were looking for a visible advent of the kingdom of God. Luke 17, 20. 21. According to Christ's clear words His kingdom, or Church, does not come perceptibly; hence it cannot be located geographically. Although individual congregations, or churches (that is, a number of those who profess the Christian faith and are gathered about God's Word at a certain place) can be locally defined ("the church at Philippi," Phil. 1, 1), yet the true Church of Christ cannot be exhibited to the eye because "the kingdom of God is within you." Luke 17, 21. To the Lord, however, the Church is always visible. 2 Tim. 2, 19. He knows who are His, and they are built upon the true doctrine of salvation, the foundation of the apostles and prophets. Eph. 2, 20. The relation of this Church to Christ is figuratively described: a) It is compared to a body, whose Head is Christ. Eph. 1, 22. 23. b) It is compared to a temple, with Christ its Foundation and Corner-stone. Eph. 2, 20—22. Christ is the Head of the Church, since He is the Author and Ruler of His spiritual body, whose will the body readily obeys. Christ is the Foundation of the Church; first, because of His Word, or teaching, secondly, because of His work of atonement; thirdly, because of His example. Thus the members of the Church, as living stones, are built upon Him by faith, which accepts His teaching, appropriates His merits, and regards, and looks up to, His life as a pattern of holiness.

Being built upon Christ, the Church is indestructible. Its foundation is sure, having been laid by the merciful counsel of God in eternity, 1 Pet. 2, 6; and built upon a rock (Christ), which no enemy shall subvert, John 10, 28; Matt. 28, 20. Built upon Christ, its sole and glorious purpose is to proclaim the saving message of His work of redemption. 1 Pet. 2, 9. Opposed to this definition of the word "church" is the Romanist view (and also the Greek and High Anglican), which assumes that the Church is a form of organic life imposed upon Christian society in a sort of outward way. This Romanist view makes the outward form of a church essential and regards the internal nature as derivative. Since faith in Christ, wrought by the Holy Ghost through the preaching of the Gospel, determines the membership in Christ's Church, the Church, or the communion of saints, properly speaking, will always be invisible to man. Nevertheless we may rightly speak of a visible Church, or churches, by which are meant all those who have and hear the Gospel, profess faith in Christ Jesus, and are thus professed believers. However, if we apply to the entire visible organization of believers the name "church," we do this by a common figure of speech, naming the whole for its chief and noblest part. In this sense we speak of a universal visible Church and of particular visible churches (Gal. 1, 2), composed of true Christians, or true believers, and also hypocrites (Rev., chaps. 2. 3). — *The Marks of a Church.* The invisible Church, or the community of the regenerate, has no existence except through the means of grace by which regeneration is effected through faith. These means, the Gospel and the Sacraments, are therefore the marks of the Church. Mark 16, 15. 16; Matt. 28, 20. Moreover, these are the *only* marks of the Church, not the unbroken succession of believing bishops, nor any special illuminations, prophetic utterances, and the manifestation of miraculous powers, nor an organized and graded priesthood with a vicegerent, or vicar, of Christ as its head, since these do not effect justifying and saving faith. — *Orthodox Church.* The true and unfailing marks of the Church are not exhibited with the same degree of clearness and exactness in all places and at all times. While the Gospel and the Sacraments of Christ remain the same always and everywhere, they are not everywhere understood, interpreted, and publicly professed and administered in the meaning which Christ attached to them. Hence, only that Church which wholly follows Christ's teaching and enacts His ordinances and makes these things her aim, is the true, or orthodox, church. Matt. 28, 20; John 8, 31. 32. — *Rights of the Church; Where Vested.* The Church, the whole number of believers, is compared by Paul to a commonwealth and a household (Eph. 2, 19), a community, a society, governed by rules and ordinances. Accordingly, the Church possesses authority. Matt. 16, 19; 18, 18; 1 Pet. 2, 9; 1 Cor. 3, 21—23. This authority was transferred to the whole Church (Matt. 18, 18—20; 16, 19) by the Head of the Church, Christ, who holds all power in heaven and earth, Matt. 28, 18. This grant constitutes the Church a sovereign body, a royal priesthood. 1 Pet. 2, 9; 1 Cor. 3, 21—23. This authority is, however, entirely spiritual, extending only to the consciences of men. — *Special Rights and Powers of the Church.* The rights and powers of the Church are those which Christ exercises in His Kingdom of Grace on earth. Accordingly, the first and most general right of the Church is to proclaim the Word of Christ, that is, to preach the Gospel by word of mouth and by pen. Matt. 28, 18—20; Mark 16, 15. 16. In connection with this right the Church must also apply those ordinances to which the command and promise of Christ are attached, *viz.*, the holy Sacraments. However, as the Church must teach, so it must also warn. She has therefore the right to try and condemn heretics and offenders against the truth. 2 Thess. 3, 14—16; Rom. 16, 17; 2 Cor. 10, 4. 5. In general, the right of the Church to preach the Gospel covers every activity by which the proclamation of the Word of Christ and the preservation of its power and teachings is secured, *viz.*, the organization of congregations, the founding of schools for equipping the Church with able teachers; the appointing of pastors and all aids to the pastors, the detailing of missionaries, the publishing of religious literature, the holding of meetings, conventions, etc.

Church, Roman Catholic Doctrine of the. According to Roman teaching, the Church is that visible society of baptized Christians which submits to the authority of the Pope. It includes among its members both good and bad (*Catechismus Romanus*, I, 10. 7). For this society exclusively are claimed the characteristics of unity, holiness, catholicity (universality), and apostolic authority. It is declared that Christ founded this Church and gave into its keeping the revealed truth, the Sacraments, and all His merit, so that only through this

Church can any one gain part in the redemption of Christ and be saved. By this well-known claim, that beyond its pale there is no salvation, the Roman Church does not, however, as is often supposed, absolutely deny that any who are not in visible communion with it can be saved; for it admits that those who stand aloof in good faith, but hold the fundamentals of Christianity "may, by virtue of their baptism and good will, belong to the soul of the Church" and be in a state of grace. A distinction is made between the teaching church (*ecclesia docens*) and the Church that is taught (*ecclesia discens*). To the former, Christ is supposed to have committed the teaching and governing of the latter. The teaching church consists of the bishops, as successors of the apostles, with the Pope, as successor of Peter, at their head (see *Primacy of Pope*). Parish priests and others teach under authority delegated to them by the bishops. The teaching Church is claimed to be infallible, so that it cannot possibly err in its teachings on any point of faith or morals. A good Romanist, therefore, requires no proof from the Scripture, but he takes for granted that what he is taught is divine truth because the Roman Church teaches it; he would be held to believe such teaching divine even though he had thoroughly searched the Scripture and had found no trace of the doctrine. He must also believe that in such things as the canonization of saints and the prohibition of books as heretical, the verdict of the Church is infallible. This doctrine of the infallibility of the Church consistently includes that of its indefectibility, namely, the doctrine that the church can never become corrupt in faith and morals. Indefectibility is not claimed for each part of the church, it being admitted that parts of the church may fall away, but it is asserted that to the See of Rome indefectibility is guaranteed for all time. According to this, the clearest credential of the true Church is not that it agrees with the Bible or teaches the doctrine of Christ, but that it acknowledges the Pope and submits to him. It is obvious that when Rome has implanted in any one this doctrine of the Church, it has made him a dutiful servant of the Pope, who will believe and do what he is told and who is not likely to be weaned away by anything the Scripture may say.

Church and State. (*Lutheran position.*) Civil government may be regarded in the abstract as an institution or ordinance determined by laws and serving a certain end, or it may be viewed concretely in the person or persons governing, who have become vested with lawful authority. In either respect civil government is a divine institution, the author of which is the Triune God. Rom. 13, 1; 1 Tim. 2, 2. The domain of civil government is the present earthly life with its temporal and physical interests. Thus Christ distinctly separates the things of Caesar and those of God (Matt. 22, 21) and commands subjects to render to each jurisdiction that which properly belongs to it, neither less nor more. Hence there is a domain to which the authority of earthly government does not extend and in which men must refuse obedience. Civil government, accordingly, has no jurisdiction over a person's relation to God, his conscience, and his spiritual interests. Acts 5, 29. In accordance with the Scriptures the basic confession of the Lutheran Church states: "Seeing, then, that ecclesiastical power concerneth things eternal and is exercised only by the means of the Word, it hindereth not the political government any more than the art of singing hinders political government; for the political government is occupied about other matters than is the Gospel. The magistracy defends not the minds, but the bodies and bodily things against manifest intruders and coerces men by the sword and corporal punishment that it may uphold civil justice and peace. Wherefore the ecclesiastical and civil powers are not to be confounded." (*Augsb. Conf.*, Art. 28.) The proper domain in which civil governments are to exercise their authority are all affairs of men which pertain to the secular or temporal well-being of the individual, the community, and the commonwealth. Governments are to secure and maintain for their subjects, jointly and severally, the possibility of leading a quiet and peaceable life in all godliness and honesty. 1 Tim. 2, 2. The instrument by which the government accomplishes all these things is law, and the government has the authority to make, apply, and enforce laws. Rom. 13, 1; Titus 3, 1. Subjects owe to their government respect, obedience, the personal service of their limbs, and their mental attainments for discharging some governmental office, and, if need be, the sacrifice of their lives whenever the government requires this for the suppression of disturbances of the peace. 1 Pet. 2, 17; Rom. 13, 1; Matt. 22, 21.

Separation of Church and State. The ideal of strict separation of the Church from the State, and *vice versa*, though clearly taught in the Scriptures, has been

realized only in extremely modern times. As soon as the Christian Church was persecuted by the pagan government of Rome, the idea, of course, was of necessity realized. The Christianization of the Roman Empire, however, led to a confusion of both Church and State, the emperor retaining the insignia and the name of Pontifex Maximus, although prominent leaders of the Church (Ambrose, Jerome, etc.) protested in energetic language against the right claimed by the emperor to decide church questions. From the time of Constantine to that of Charlemagne the Church was largely governed by the State, while from Charlemagne to the Reformation the State, or the civil government, was largely under control of the Church, due mainly to the assertions of Gregory VII, Alexander III, Innocent III, etc., that the Church, being of divine origin, is higher than the State. (Cf. the Bull of Boniface VIII *Unam Sanctam.*) Luther and his colaborers were agreed in condemning the confusion of spiritual and secular power and insisted on keeping the two powers apart. However, owing to prevailing conditions and due largely also to the influence of Calvin and Zwingli, state-churchism was established in practically all Lutheran and Reformed countries. The growth of rationalism and infidelity in the eighteenth and nineteenth centuries accustomed princes and statesmen to regard the churches as a part of the state organism and just as absolutely subject to the government of every territory as the civil administration. Thus arose the territorial system, when the states, confused with the Church, organically became universal rulers of the Church. This system was vitally changed through the French Revolution of 1789, the Napoleonic reign, and the conquerors of Vienna in 1815. The relation of the Roman Catholic Church in the various countries to the Pope was regulated by concordats, conventions which stipulated what right the state government should allow the Pope to exercise over against the Church of a particular country and what influence the state governments should exercise upon the management of the Church. In the seventeenth and eighteenth centuries there arose at the same time in the Protestant churches a consciousness of the unworthy servitude into which the Church had been forced, and the demand grew stronger and stronger to have at least a part of the self-government of the churches restored to them. Especially in England, where the Nonconformists gained greater strength and influence than any Dissenters on the continent of Europe, this movement gained in power. In America, Church and State were more or less united in most colonies until after the Revolutionary War, and it was only through the adoption of the Constitution that the absolute separation of Church and State and the legal equality of all forms of belief were established. The rapid growth of the free American churches had a decided influence upon opinion in the Old World, where in most countries there arose a strong demand for complete separation of Church and State, which, however, has been only partially realized, as, to some extent, in France. Nevertheless, the union of State and Church, even in those countries where state-churchism exists, has been loosened, and in some countries of Europe the free churches have been reorganized as independent organizations, enjoying the same protection as the state churches. The late war has contributed not a little to the crystallization of the idea of complete separation of Church and State. — See also *Civil Government.*

Church and State. (*Roman Catholic position.*) The history of the papacy (*q. v.*) is the record of an agelong struggle for supreme power, not only over the Church, but also over the State. When Constantine and his successors made Christianity the established religion, they inaugurated an unholy blending of Church and State. Former emperors had been high priests of the pagan cult, and religion had been an affair of state. The Christian emperors, transferring these relations to the Christian Church, considered it proper to employ their secular powers for the protection and advancement of Christianity and even to watch over, and enforce, orthodoxy. The bishops were given civil jurisdiction, public moneys were lavished on the Church, and all advancement in the administration and the army was made dependent on the profession of Christianity. Thus one of the fundamental principles of the Church (John 18, 36) was subverted, and it was not a coincidence, but a natural consequence, that, as the Church rose to worldly power, her spiritual strength declined and a far-reaching decadence of doctrine and life began. The taste of power roused in the Church, particularly in the bishops of Rome, a lust for domination and initiated a struggle for supremacy between Church and State, which, with varying fortunes and to the detriment of both, has lasted to the present day. The early Christian emperors assumed unwarranted authority over the

Church; the Roman bishop Gelasius (494) claimed superiority over the secular powers. Charlemagne, though granting the Pope great privileges and influence, reserved supreme ecclesiastical power for himself; under his weak successors the Popes elevated their dignity at the expense of the imperial. The Pseudo-Isidorian Decretals lent powerful support to the papal pretensions in the conflict with the German emperors. Gregory VII, the most daring of the Popes (1073—85), advanced most exorbitant claims. He asserted that the priesthood was the only power instituted by God, the power of the state being of human, if not originally satanic, origin and deriving its legal sanction from the Church. Christendom was to be a vast monarchy, with the Pope at its head. His decisions were to be binding on rulers and nations, whether he humbled the people or deposed princes. When Gregory interdicted Henry IV, he declared: "I absolve all Christians from the oaths which they have sworn or may swear to him and forbid all obedience to him as king." Gregory's successors developed his principles and acted as lords of the earth. They interfered in all political matters and gave away kingdoms. Adrian IV gave Ireland to England; Prussia was delivered to the Teutonic Knights. The kings of Bulgaria, Hungary, Bohemia, Aragon, and England acknowledged themselves vassals of Innocent III and received their countries from him as fiefs. Innocent wrote: "God left to Peter not only the Church Universal, but also the whole world, to govern." Boniface VIII (1294—1303) reached the pinnacle of papal presumption in the bull *Unam Sanctam*. He quoted Luke 22, 38 to prove that "both are in the power of the Church, namely, the spiritual sword and the temporal. But the latter is, indeed, to be wielded for the Church; the former, however, by the Church; the one by the Pope, the other by the hand of kings and soldiers, but by the license and will of the Pope. Furthermore, I declare that it is altogether necessary for salvation for every human being to be subject to the Roman Pontiff." No wonder that, at the jubilee of 1300, Boniface exclaimed to the pilgrims, "I am Caesar; I am emperor." The pontificate of Boniface marks the fullest revelation of the "mystery of iniquity," the perversion of Christianity into its diametrical opposite. It also marks the beginning of the decline of papal power, which was to be finally broken by the Reformation. But Rome has never withdrawn its pretensions. It has not by that means tried to depose any sovereigns since its fruitless efforts to stir England to rebellion against Queen Elizabeth. Its unheeded protests against the Peace of Westphalia (1648), the creation of the kingdom of Prussia (1701), and the Treaty of Vienna (1815) have taught Rome that it cannot exercise its ancient power; but all this has not abated its desire to do so or silenced its claim that such is its right. Rome still tries by every means to regain political power and considers itself ill-used when it is denied a voice in the councils of nations. It teaches that a properly constituted state must profess as such the Roman Catholic faith, practise Roman worship, protect and promote that Church in all its interests, take all requisite civil measures to forward its purposes, recognize the Church's right to jurisdiction in all matters purely or partly spiritual, and acknowledge the right of the Church to determine what matters come under its jurisdiction. It is evident that under the last clause Rome can claim not only control of all education, but, as it has done in the past, jurisdiction over all that relates to marriage, to testaments, to alleged breaches of contract, to offenses against morals, in short, to everything that it does not prefer to remain unburdened with. The State becomes a mere appendage to the Church. Where this "ideal" condition does not exist, Rome tolerates what it must, but makes it the duty of its adherents to strive to materialize the ideal; for Rome chafes at being "reduced to the liberty of living according to the law common to all citizens." (Encyclicals of Leo XIII; Benziger Bros., 1903, p. 262.) Rome teaches its adherents that they must "allow themselves to be ruled and directed by the authority and leadership of bishops, and, above all, of the Apostolic See" (*ibid.*, p. 194), whose "charge is not only to rule the Church, but generally to regulate the actions of Christian citizens" (p. 202); therefore "the faithful should imitate the practical political wisdom of the ecclesiastical authority" (*ibid.*) and "support men of acknowledged worth, who pledge themselves to deserve well in the Catholic cause" (p. 198), seeing that "in the public order itself of states it is always urgent, and indeed the main preoccupation, to take thought how best to consult the interests of Catholicism" (p. 197).

Church Advertising. In the article on publicity (*q. v.*) the fact has been established that the Church is called by the Lord to use every legitimate means for the purpose of publishing the glad tidings of salvation. One way by which

this can be done is so-called church advertising: inserting news items and paid advertising in the daily press, issuing cards and pulpit programs, placing placards and notices in public places, etc. Such advertising should, of course conform to the dignity of the Church. A few hints may prove helpful. For the writing of newspaper articles the following rules should be observed: 1. Write news. 2. Write news in condensed form. 3. Put the essential features into the first paragraph, the "lead." 4. Write the story from the viewpoint of a reporter (otherwise quote and mention the name of the speaker). 5. Use the typewriter; write only on one side of the paper; leave space for head-lines (which are written in the newspaper office); leave a double space between lines and a wide margin; make no corrections in the margin; never write crosswise on the margin; paragraph; use no abbreviations which are not to appear in print; use paper of uniform size and do not fasten sheets together (use clip); do not underscore words; do not capitalize unnecessarily; spell correctly (especially proper names); be accurate; avoid "fine writing"; eliminate unnecessary or difficult words; number the pages; finally, once more carefully read your manuscript before sending it to the printer. One who writes for the newspaper ought to read a book on journalism. Many a copy is mutilated (or thrown into the waste-basket) because it has not been gotten up well. — Advertising pays, but only continued and proper advertising will reach the public and bring results. After only one or two attempts a pastor or a congregation should not expect that their church will already be crowded to the doors by strangers. Advertisements should be carefully written and not crowded; much so-called white space will make the advertising matter stand out. Church cards (giving the name of the church and its location, time of services and school, pastor's name and residence, and perhaps a brief Bible-text) and pulpit programs should be neatly gotten up on fairly good stock. So-called throw-around cards (containing pulpit programs) may be distributed from house to house. See *Publicity*.

Church Buildings. See *Architecture*.

Church Extension Fund. Such a fund provides a "rotary system of financing building projects," churches, schools, and parsonages. The money paid to this fund by congregations, through the budget, by direct gifts, loans, or legacies is lent without interest to needy congregations, who, in turn, pay back certain sums annually until the whole amount has been paid. Church extension boards should demand that a congregation desiring a loan be duly incorporated, have a clear title to its property, give a first mortgage as security, have such mortgage recorded and filed and accompanied by a note or bond, making the mortgagors liable in case the mortgaged real estate proves insufficient to pay the loan. Besides the usual foreclosure, insurance, tax, and assessment clauses, the mortgage should contain also the following covenant: "Should the mortgagor [the congregation] at any time or for any reason or cause cease to be in religious connection and affiliation with [the Evangelical Lutheran Synod of Missouri, Ohio, and Other States], the whole sum of money hereby secured shall become due and collectible at once, and this mortgage may be foreclosed for the whole of said money without further notice." In many cities a leave to mortgage must be granted by the Supreme Court of the State. When buildings are under construction, mechanics' liens and liabilities should be guarded against. The insurance policy should be held by the Church Extension Board and contain the following clause: "Loss, if any, is payable to [the Evangelical Lutheran Synod of Missouri, Ohio, and Other States], as its interests may appear." Good legal advice ought to be sought in such business transactions. Every congregation receiving a loan ought to consider itself under obligation to make its payments promptly, in accordance with the agreement.

Church Furniture. In the furniture of the chancel the altar stands first, not because a special intrinsic value appends to it, but because it is the place of prayer, and because its very presence is a confession of the real presence in the Sacrament. The altar should have the form of a table, not that of a coffin or a hearth. It may be constructed of the most costly stone, although in most cases hardwood altars will prove fully satisfactory. The mensa, or plate, of the altar is reserved for the service books and the Eucharistic vessels, a special shelf serving to hold cross and candelabra. The reredos of the altar may be as elaborate as circumstances will permit, usually in triptych form. If there is an altar painting or a statue, it should be placed so high as not to interfere with the cross. The pulpit will agree with the altar in style, materials, and construction, its usual form being octagonal. The pulpit rises from a single shaft or

stem, which may be decorated as richly as circumstances will permit. The panels of the railing, which should be solid, may be carved in very rich effects or constructed in the form of niches, with statues of the four evangelists or the four major prophets. A sounding-board will not be required where the acoustics of the auditorium are good or where the pulpit is set against the wall at the junction of the apse and nave. The baptismal font should have a definite, permanent position in the church, either in a special baptismal chapel or at the entrance of the sanctuary, but not so as to interfere with the movement of the communicants. So far as the material is concerned from which the baptismal font is to be constructed, metal and stone are far preferable to wood, although there are some beautifully carved wooden fonts on the market. We also have accounts of a number of beautiful fonts cast in dinanderie. An indispensable requirement is that the font be monumental, like the altar. Some beautiful fonts are sculptured of marble, with a cover of like material or of ebony-wood, with ornament of dinanderie. The simplest fonts consist of a pedestal and basin holder, but the more elaborate ones are not restricted in the matter of sculpture-work beyond the requirement that the font must agree in style with the other pieces of furniture in the chancel. The lectern, which takes the place of the ancient ambo for the reading of the lessons in the chancel, should also harmonize in material and workmanship with the other pieces in the apse. Many lecterns in the form of ordinary reading-desks (not music-racks) are very effective on account of their simplicity. Much more appropriate, however, are such as are carved from marble or cast in dinanderie, the favorite form in this case being that of an eagle, with wings partly extended, the emblem of the evangelist John. The furniture of the chancel does not include a chair or a set of chairs for the clergy. If the pastor does not care to retire to the vestry during the pauses of his ministry, as a place for prayerful meditation, sedilia may be provided at the entrance to the apse, so as not to interfere during the distribution of the Holy Communion. — While the mensa of the altar is reserved for the service books and the Eucharistic vessels, the lowest shelf of the reredos is specifically constructed for the purpose of holding the cross or crucifix and the candelabra. The cross will be the choice of all such as advocate the return to the purity of Canono-Catholic times. And there is no denying that a simple cross with appropriate engraving is very beautiful as it blazes out, in unadorned glory, from the altar wall. The corpus was hardly known before the ninth century and even then was used almost entirely for processional crucifixes. In spite of the fact, therefore, that the Lutheran Church has defended the crucifix against iconoclastic tendencies, the return to the plain cross may well be advocated. The candelabra, with one, three, five, or seven lights, should agree in style, materials, and construction with the cross or crucifix, as fine as circumstances will warrant, so long as the fixtures are tasteful and harmonize with the other appointments. The same is true of the three-light vesper candlesticks, which are used at every evening service. — The Eucharistic vessels should be selected with great care, since they are subjected to frequent and often strenuous use. The Lutheran Church has not abrogated the use of precious metals as materials for Communion ware. The pieces of a regular Communion set are the chalice, or cup, for distributing the wine, the flagon for receiving the wine to be used during one celebration of the Holy Supper, the paten, or plate, for the wafers, and the ciborium, or receptacle, for containing the wafers not in actual use. These vessels must not be over-elaborate in design or execution nor fashioned after secular models. The censer, or thurible, used for burning incense during the celebration of mass in a Catholic church has no place in Lutheran worship.

Church Government. See *Clergy*.

Church or Ecclesiastical History. The orderly presentation of the facts pertaining to the establishment, organization, growth, trials, and victories of the Christian Church. The following periods and epochs of church history are now distinguished: the apostolic age, comprising roughly the first century; the subapostolic and postapostolic age, up to 150 A. D.; the ante-Nicene period, up to 325 A. D.; the age of the ecumenical councils, up to about 900 A. D.; the age of Charlemagne and Hildebrand, up to about 1200 A. D.; the age of the Crusades and the Dark Ages, up to 1500; the age of the Reformation, up to 1650; the age of Pietism and Rationalism, up to 1800; the age of Enlightenment, up to 1900; the Lutheran Church in America.

Church-Membership. Church-members are those who compose, or belong to, the visible Church. As to the real (invisible) Church, the true members of it are such as come out of the world,

2 Cor. 6, 17, are born again, 1 Pet. 1, 23, are made new creatures, 2 Cor. 5, 17, and whose faith works by love to God and all mankind, Gal. 5, 6; Jas. 2, 14. 26. Those who give evidence of earnestly seeking this state of salvation and desire to adhere to the truth of Scripture as attested in the church creed, or confession, are admitted to membership in the visible church. Such membership is a communion based upon an inner, spiritual agreement as to things believed and confessed. The ends of this fellowship are the maintenance and publication of the confession of the Church regarding the way of salvation, public worship, and the celebration of the Sacraments, church government and discipline, and the promotion of personal holiness of life. Through the association formed through church-membership, brethren bear each others' burdens, Gal. 6, 1. 2, endeavor to keep each other steadfast in the faith, 1 Cor. 10, 23—33; Acts 2, 42, and have the advantage of being under the watchful eye of faithful pastors, Heb. 13, 7. The grand charter for church-membership is the adoption of sons in Christ by which we are all made brethren. See also Eph. 4, 3—16.

Church Missionary Society for Africa and the East. Founded at London, April 12, 1799, within the Anglican Church "for sending missionaries to the continent of Africa and other parts of the heathen world"; but not officially recognized until 1819. In 1882 the medical mission department was organized. In 1895 the woman's department was fully organized. Fields: Asia: Japan, China (9 provinces), India (15 states), Ceylon, Persia, Palestine; Africa: Egypt, Anglo-Egyptian Sudan, Sierra Leone, Nigeria, Tanganyika Territory, Kenya Colony, Uganda.

Church Music. See *Canticles; Choral; Church Tunes.*

Church Peace Union. Its purpose is to promote international peace by means of the churches.

Church Polity (or *Gybernetics*). That branch of theological knowledge which pertains to church government, or the principles by which the Church is, or should be, organized and governed.

Church Tunes (*Kirchentoene*). Melodies composed in the early medieval mode, four melodies, the Dorian, the Phrygian, the Eolian, and the Mixolydian, having been introduced by Ambrose of Milan, modeled after the Greek tunes, these being later extended and perfected by Gregory the Great and others to include the plagal modes, the Hypophrygian, the Hypodorian, the Hypoeolian, the Hypomixolydian, and the Hypolydian, all of which were a fourth in pitch lower than the corresponding Greek pure forms. Twelve modes were finally recognized, each one with its own peculiar character, the Dorian expressing gentle seriousness or dignified joy, therefore appropriate for all occasions, the Hypodorian denoting longing, suffering, mourning, the Phrygian bringing out lively, strong emotion, eagerness, and determination, the Hypophrygian indicating gentle sensations, begging for sympathy and compassion, the Lydian expressing joy, jubilation, triumph, the Hypolydian dignified joy, a peaceful, quiet, devoted condition, humble devotion, the Mixolydian signifying stately, majestic gravity, a joy too deep for levity, and the Hypomixolydian representing the various sensations of sweetness, charm, and grace. The ancient modes may be represented by the following modern scales: the Dorian, in D; the Hypodorian, in A; the Phrygian, in E; the Hypophrygian, in B; the Eolian, in F; the Hypoeolian, in C; the Mixolydian, in G; the Hypomixolydian, in D; the Lydian, in A; the Hypolydian, in E; the Ionian, in C; the Hypoionian, in G. See *Chant, Ambrosian; Gregorian Chant.*

Church-Year. The church-year may be divided into the following cycles. It opens with the season of Advent, the period of preparation for the Christmas Festival. The early part of this division is devoted to the discussion of eschatological subjects, not only in the lessons, but also in the liturgy. In the latter part of this season, especially on and after the Fourth Sunday in Advent, the Christmas theme is brought into the foreground. The Christmas Festival is the first of the primary festivals; it has two and even three days of celebration. The Feast of the Innocents falls within the octave, or week, of Christmas, the services of the octave, according to ancient custom, serving to echo the message of the festival itself. In the case of Christmas, its octave is the Festival of the Circumcision, which concurs with the New Year's Day of the civil year. The festival of Epiphany, on January 6, ushers in the story of Christ in the glory of His childhood and early ministry. The season of Septuagesima, or pre-Lent, follows after that of Epiphany. It is devoted to the ministry of Christ in its Sunday services and to the Old Testament story in its secondary services. Quinquagesima Sunday opens the series

of lessons treating of the later ministry of Christ, including the last journey to Jerusalem. The season of Lent, beginning with Ash Wednesday, is otherwise devoted to an intensive study of the Passion of Christ, this feature becoming unusually pronounced in Holy Week, with the culmination in the great happening of Good Friday, in the death and burial of Christ. The Easter season is ushered in with Easter Sunday, two or three days being devoted to the contemplation of the resurrection of the Lord, and the period extending to Ascension Day. The Easter season merges into that of Pentecost, Exaudi Sunday, however, serving as a special day of preparation for this third great festival of the Church, with its two or even three festival days. In the second part of the church-year, beginning with Trinity or, more exactly, the Sunday after Trinity, there are no festivals of the first rank.

Most of the festivals referred to in this brief description were celebrated in the Christian Church from very early times. The celebration of Easter extends back to the time of the apostles, 1 Cor. 5, 8. So far as extant documents show, there never was any question as to the celebration, but only as to the date of the celebration, the controversy concerning this question being finally settled by the Council of Nicea, in 325. Since 532 the Oriental mode of computing the date of Easter is in force, according to which the earliest date of Easter is March 22, the latest April 25. From very early days Easter was preceded by a special period of preparation, called the Lenten season. The custom of fasting during this time was general at a very early date, but the length of the fast varied, eight days being customary at first, but the time being extended to forty days, after the analogy of the period included in the Lord's temptation. Matt. 4, 2. Gregory II (715—731) is said to have fixed the Wednesday now known as Ash Wednesday (from the custom of daubing the foreheads of the worshipers on that day with the ashes of last year's palms, in token of mourning) as the first day of Lent in order to secure uniformity of observance throughout the Church. The season of preparation for Easter closed with the Great or Black Week, also known as the Holy Week or the Week of the Passion. The Thursday of Holy Week commemorated the institution of the Holy Supper. Since the Gospel of the day was John 13, 1—15, the day was also known as the Day of Foot-washing. Its present English name of Maundy Thursday is derived either from the words of the Gospel-lesson: "*Mandatum novum do vobis*," or from the custom of carrying gifts to the poor in maund(y) baskets on that day. Good Friday, almost from the first, was the Day of the Cross, a day of deepest mourning, with a complete fast till 3 or 6 o'clock in the afternoon. In some churches, no form of service was prescribed, the faithful merely coming together for silent prayer. Within the fifty days of rejoicing following Easter came the Festival of the Ascension, which is mentioned by Eusebius and may have been celebrated at the end of the third century. Pentecost may also be of very ancient date, perhaps going back to the time of the apostles and celebrated as the birthday of the Church. Tertullian calls the whole time from Easter to Pentecost by the latter name and gives to each day of the entire period the importance and dignity of a Sunday. — In the early Church less stress was laid upon the birthday of the Lord than upon the fact that the Son of God actually became man. John 1, 14. Accordingly we find a festival celebrating this fact as early as the time of Clement of Alexandria, at the beginning of the third century. The 6th of January was the accepted date for this Festival of Epiphany, or the Manifestation of the Lord, at the end of the third century. It commemorated not only the birth of Christ, but also His baptism and, in some cases, His first miracle, thus expressing very well the general idea of the revelation and manifestation of the divinity of Christ in His humanity. The celebration of Christmas as the birthday of our Lord on December 25 goes back to the middle of the fourth century. Tradition has it that Pope Julius I (336—352) had the imperial archives of Rome searched for the exact date of the birth of Christ and found that this was the correct day, according to the tax lists. It has now been established beyond a doubt that Pope Liberius, in 354, fixed the celebration of the Lord's nativity for December 25. There is a record from the year 360, showing that it was celebrated at that time. — Just as Easter had its special season of preparation, so a similar period was set aside before Christmas. The length of the Advent season varied according to the ancient *Comites*, Milan observing five Sundays, Rome only four. Finally the custom of having four Sundays was generally accepted, because this agreed with the four milleniums preceding the birth of Christ. — After the fifth century the number of festivals in the Church increased very rapidly. With

the increasing veneration of Mary her festivals gained ground. The Annunciation of Mary, celebrating the conception of the Lord, was fixed for March 25, and that of the Purification of Mary properly followed Christmas, on February 2. Since the special ceremony of this day, in Roman circles, is the benediction of candles, their distribution to the people, and the solemn procession with the lighted tapers, the festival is known in English as Candlemas, in German as *Lichtmess.* — Naturally, the feasts of apostles and evangelists were soon celebrated, especially those of Peter and Paul, although those of John and James were also favorites. With the rising tide during the Middle Ages came the many saints' and martyrs' days, beginning with that of Stephen, but later including one for all martyrs, as well as All Saints' Day, November 1, when they were commemorated in one total sum, and All Souls' Day, November 2, when there was a concentration of efforts in behalf of the departed souls. Many of the Sundays of the church-year were known by special names, usually after the first words of their respective introits, the names of the Sundays in Lent being: Invocavit, Ps. 91, 15; Reminiscere, Ps. 25, 6; Oculi, Ps. 25, 15; Laetare, Is. 66, 1; and Judica, Ps. 43, 1. The name Palm Sunday is derived not only from the Gospel of the day, Matt. 21, 8, but also from the fact that the blessing of the palms formerly took place on that day. The Sundays after Easter are: Quasimodogeniti, or Dominica in Albis, 1 Pet. 2, 2; Misericordias Domini, Ps. 89, 2; Jubilate, Ps. 66, 1; Cantate, Ps. 98, 1; Rogate, Matt. 7, 7; and Exaudi, Ps. 27, 7. — The reformers of the 16th century, under the leadership of Luther, retained the ancient festivals in honor of Christ and the Triune God as a matter of course, preferring also to regard Annunciation and Purification as Christ festivals. As for the other festivals, they were careful to keep all such as had any value for the devotion and edification of the Christian congregation, while they eliminated all festivals, or at least all parts and references in the celebration of all festivals, which savored of Romish idolatry. The Festival of the Reformation on October 31 was soon introduced, not on account of any superstitious and idolatrous veneration for the person of Martin Luther, but to commemorate the wonderful blessings which came to the Church in consequence of Luther's courageous stand. In the American Lutheran Church Thanksgiving Day is celebrated very generally, sometimes in addition to a Harvest Home Festival, for which the church is appropriately decorated and the virtue of Christian charity is emphasized.

The church calendar, as in use in the Lutheran Church to-day, may be said to include the following festivals: A. *Movable Festivals.* Septuagesima, Sexagesima, Quinquagesima (or Esto Mihi), Ash Wednesday, Invocavit, Reminiscere, Oculi, Laetare, Judica, Palmarum, Dies Viridium (or Maundy Thursday), Good Friday, Easter, Quasimodogeniti, Misericordias Domini, Jubilate, Cantate, Rogate, Ascension, Exaudi, Pentecost (or Whitsunday), Trinity. B. *Fixed Festivals.* Circumcision, January 1; Epiphany, January 6; Conversion of St. Paul, January 25; Purification, February 2; St. Matthias, February 24; Annunciation, March 25; SS. Philip and James, May 1; Birth of John the Baptist, June 24; SS. Peter and Paul, June 29; Visitation of Mary, July 2; Mary Magdalene, July 22; St. James the Elder, July 25; St. Lawrence, August 10; St. Bartholomew, August 24; St. Matthew, September 21; Michaelmas, September 29; SS. Simon and Jude, October 28; All Saints', November 1; St. Andrew, November 30; St. Thomas, December 21; Christmas, December 25; St. Stephen, December 26; St. John the Evangelist, December 27; Innocents' Day, December 28. If the observance of these festivals is untainted by high-churchism and if they are always celebrated in a strictly evangelical spirit, it will surely redound to the glory of God and the Church.

Churching of Women. The custom of offering a special prayer of thanksgiving (with or without the mention of names) for women able to attend divine worship again after childbirth. The custom is probably based upon the Old Testament rite of purification, which declared a woman unclean for forty days in the case of a son and eighty in the case of a daughter and required a special offering of atonement before the woman was admitted to public worship again. Lev. 12.

Church of the Brethren (*Conservative Dunkers;* formerly, *German Baptist Brethren Church, Conservative*). The origin of this body dates back to the Pietist movement in Germany, of which Philip Jacob Spener and August Herman Francke were the exponents, the latter superintending the mission, industrial, and orphan school at Halle. One of the students of the Halle School, Ernst Christoph Hochmann, after vary-

ing experiences of arrest and expulsion, retired to Schwarzenau, where he entered intimate associations with Alexander Mack, with whom he went on various preaching tours, organizing in 1708 a new congregation, after Hochmann and Mack, together with six others, had been rebaptized by immersion in the River Eder. This congregation became the basis of the Taeufer, Tunkers, or Dunkers, Dompelaars, German Baptist Brethren, or Church of the Brethren. In spite of much persecution the new church increased in number, spreading over Germany and thence into Holland and Switzerland. In 1719 the first Brethren, under the leadership of Peter Becker, left Crefeld, Germany and, sailing to America, settled in Germantown, Pa. In 1729, 59 families, or 126 souls, crossed the Atlantic, landing in Philadelphia on September 15. From Pennsylvania the Brethren gradually spread over New Jersey, Maryland, Virginia, the Carolinas, Kentucky, and later to the Ohio and Mississippi valleys. Keeping to themselves and mingling little with the world, they took little part in the general movements of the times, in consequence of which there was a wide-spread feeling against them, they being looked upon as opposing the Revolution. As conditions changed, the Brethren developed different practises, which resulted in the formation of separate communities. In 1728 John Conrad Beissel withdrew and founded the monastic community at Ephrata, Pa. Other separations occurred at various times, chiefly because the seceders objected to the form of government which had gradually developed within the larger body. In recent times efforts have been made to unite the various bodies, in some localities the union being all but effected. In doctrine the Brethren may be classed as orthodox Trinitarian. Baptism is by trine forward immersion, the person baptized being confirmed while kneeling in the water. Holy Communion, or the Eucharist, is preceded by the rite of foot-washing and the love feast, or agape, the whole service being observed in the evening. During prayer and especially at Communion services, the sisters are expected to be "veiled." Anointing with oil in the name of the Lord is administered in cases of illness. All communicants are asked to be non-combatants, non-resistance being taught. There is also insistence upon total abstinence, and plain attire, excluding jewelry, is advocated. In polity the Brethren hold to the presbyterian form. Appointed by the congregation, the minister exercises all duties of the ministry, excepting those that are specially assigned to the bishop. He himself is in due time ordained to the bishopric. The local congregations send delegates, lay and clerical, to the state district meetings, in connection with which also "elders' meetings," composed of the bishops of the respective congregations, are held. Above the state district meeting is the General Conference of the entire brotherhood, composed of bishops and lay delegates, which holds administrative power. The regular missionary endeavor in both home and foreign fields dates back to 1885. The General Mission Board has its headquarters at Elgin, Ill. In the foreign field, work is carried on in India, China, Sweden, and Denmark. Their young people's organization, the "Christian Workers," reported, in 1916, 533 societies, with a membership of 17,135. In 1921 the body had 3,551 ministers, 1,014 churches, 108,963 communicants. — *German Baptist Brethren (Dunkers)*. This organization is divided into three separate bodies, called "The Church of the Brethren" (Conservative Dunkers), "Old Order German Baptist Brethren" and "The Brethren Church" (Progressive Dunkers). To these may be added "The German Seventh-day Baptists" and "The Church of God" (New Dunkers). According to the statistics of the Churches in 1921 the three first-named bodies reported 4,057 ministers, 1,280 churches, and 137,142 communicants. The various bodies will be discussed under the several heads.

Churches of Christ. This denomination separated from the Campbellites, or Disciples of Christ, in 1900, mainly in opposition to the use of instrumental music in the services and the establishing of a "money basis" and a delegated membership in the church. In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ. They reject all human creeds and confessions, consider the Scriptures a sufficient rule of faith and practise, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Ghost," and regard the Lord's Supper as a memorial service rather than as a Sacrament, to be observed each Lord's Day. Each local church is independent. Foreign missionary work is done in Armenia and Persia, Japan, India, and Africa. The denomination maintains six Bible, or Christian, colleges, an orphan school, and three orphanages. These institutions are located in Tennessee, Texas, Kentucky, Alabama, and Oklahoma. In 1916 the denomination

maintained 5,570 organizations with 317,937 members.

Church of God. See *Come-Outists.*

Church of God (*Adventist*). This branch of the Seventh-day Adventists seceded in 1866 because its members denied that Mrs. Ellen Gould White was an inspired prophetess. In that year the dissenters organized at Marion, Iowa, assuming the name "Church of God." While the fundamental doctrines and practises of the Church of God are the same as those of the Seventh-day Adventists, the two denominations are at variance in their views of prophecy and its application. In particular the Church of God repudiates the doctrine held by the Seventh-day Adventists that the sanctuary to be cleansed at the end of the 2,300 days (Dan. 8, 14) was the heavenly sanctuary, as well as the application of the third angel's message (Rev. 14, 9—12) to the Seventh-day Adventists. Their main organ is the *Bible Advocate* published at Stanberry, Mo. In 1921 the Church of God had 74 ministers, 40 churches, and 1,272 communicants.

Churches of God in Christ Jesus. In November, 1888, representatives of various churches, such as the Church of the Blessed Hope, Brethren of the Abrahamic Faith, Restitutionists, Restitution Church, Church of God, and Age-to-Come Adventists, met in Philadelphia and organized the association known as "Churches of God in Christ Jesus," a branch of Adventists, which is in general accord with the Adventist bodies and is classed with them, although the term "Adventist" does not appear in its title. They believe that Christ will come again personally to establish the kingdom of God on earth, which, with its capital city at Jerusalem, will be gradually extended until all nations and races have been brought under His sovereignty; that He will restore to its ancient heritage the Israelitish nation, which will then be the most favored nation in His kingdom; that He will give immortal life to those who have been faithful, raising the dead and changing the living; that He will punish the wicked, who, in the second death, will be blotted out of existence; and that the immortal saints, as joint heirs with Christ, will be given positions of honor and trust, being rulers with Christ in the kingdom of God, eternal life being through Christ alone. In polity the churches are congregational. The majority of the churches meet regularly on the first day of each week to celebrate the Lord's Supper, and the general attitude toward other denominations is liberal. In 1921 there were 50 ministers, 93 churches, and 3,490 communicant members.

Churches of God, General Assembly. (*Holiness Church.*) The first organization of this body was formed in August, 1886, in Monroe County, Tenn., under the name "Christian Union." In 1902 there was a reorganization under the name "Holiness Church," and in January, 1907, a third meeting at Union Grove, Bradley Co., Tenn., adopted the name "Church of God" with a membership of 150, representing five local churches in North Carolina, Georgia, and Tennessee. — *Doctrine.* In doctrine this body is Arminian and in accord with the Methodist bodies. It recognizes no creed as authoritative, but relies upon the Bible as the final court of appeals. It emphasizes sanctification as a second divine experience following regeneration. Conditions of membership are: "Profession of faith in Christ, the experience of being 'born again,' bearing the fruits of a Christian life, and the recognition of the obligation to accept and practise all the teachings of the Church." The sacraments observed are: the Lord's Supper, foot-washing, and baptism by immersion. — *Polity.* The ecclesiastical organization is a blending of congregational and episcopal, ending in theocratical, by which is meant that every question is to be decided by God's Word. The officers of the Church are bishops, deacons, and evangelists. The General Assembly, composed of representatives from all States, provinces, and countries, is recognized as a supreme council and meets annually. In 1921 the denomination had 763 ministers, 553 organizations, and 18,248 communicants.

Churches of God in North America (*Winebrennerians*). This body was organized in 1830 by John Winebrenner, former pastor of the German Reformed Church in Harrisburg, Pa., who in 1828 was expelled from the German Reformed Church on account of doctrinal differences. At the meeting held in October, 1830, an "eldership," consisting of an equal number of teaching and ruling elders, was organized, which, to distinguish it from the local church eldership, was called "General Eldership of the Church of God." On May 26, 1845, delegates from three elderships met at Pittsburgh, Pa., and organized the "General Eldership of the Church of God in North America," which name was changed in 1896 to the "General Eldership of the Churches of God in North America." In doctrine the Churches of God are

Arminian rather than Calvinistic. They hold as distinctive views that sectarianism is antiscriptural; that each local church is a church of God and should be so called; that, in general, Bible things, as church offices and customs, should be known by Bible names; that there are three ordinances: Baptism, the Lord's Supper, and the religious washing of the saints' feet. The only mode of baptism recognized is the immersion of believers. They have no written creed, but accept the Word of God as their only rule of faith. Their doctrines are set forth in *Declaration of Views of the Church of God.* — The denomination is principally represented in Pennsylvania. The polity of the Church is presbyterian. Foreign work is carried on in India through the Woman's General Missionary Society. They have a publishing house and bookstore in Harrisburg, Pa., a college in Findlay, O., and one at Fort Scott, Kans. The number of young people's societies in 1916 was 213, with 8,469 members. In 1921 the denomination had 421 ministers, 525 churches, and 28,672 members.

Churches of the Living God (*Colored*). Three bodies of Negro Churches, similar in type, though differing in details, are comprised under this head: the *Church of the Living God,* organized in Texas about 1908, in protest against the wrong subservience of the regular denominations to class and race prejudice; the *Church of the Living God, Christian Workers for Fellowship,* organized at Wrightsville, Ark., in 1889, by Rev. William Christian, with the following distinctive characteristics: believers' baptism by immersion, the washing of the saints' feet, and the use of water and unleavened bread in the Lord's Supper; and the *Church of the Living God, General Assembly,* formerly, *Church of the Living God, Apostolic Church,* which in 1902 withdrew from the Christian Workers for Fellowship and in doctrine and general organization closely corresponds to the Methodist churches. In 1921 the three bodies reported 200 ministers, 165 churches, and 11,000 communicants.

Church of God and Saints of Christ. This body was organized in 1896 by William S. Crowdy, a Negro cook on the Santa Fé Railroad, who claimed to have had a vision from God calling him to lead his people to the true religion and endowing him with the gifts of prophecy. The first church was founded in 1896 at Lawrence, Kans. When the numbers increased, the headquarters were removed to Philadelphia. There Crowdy was appointed bishop together with two white men who were associated with him. Believing that the Negro race is descended from the ten lost tribes of Israel, the prophet taught that the Ten Commandments and a literal adherence to the teachings of the Bible are man's positive guides to salvation. In the pamphlet *Seven Keys,* Bible references give the authority for the various customs and orders of the Church. In 1916, 94 organizations, 3,311 members, and 1,526 Sunday-school pupils were reported.

Church Triumphant. See *Communistic Societies.*

Church of the United Brethren in Christ. The founder of this denomination was Philip William Otterbein. B. in Nassau, Germany, 1726. In company with five others he arrived in New York in July, 1752, where he found a field of labor with a congregation at Lancaster, Pa., at that time second in importance among the German Reformed churches in the colonies. Later he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. They were joined by men of every creed — Lutherans, Reformed, Mennonites, Dunkers, etc. As Otterbein had offended his fellow-ministers to such a degree as to arouse opposition, he, in 1774, accepted a call to Baltimore, Md., where he served the congregation on an independent basis. For the next fifteen years he continued his evangelistic labors among the German-speaking communities. In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted, based upon the rules adopted four years before for the government of Otterbein's independent church in Baltimore. During the following decade similar councils were called at irregular intervals, and these culminated, at the conference held in Frederick County, Md., in 1800, in the formation of a distinctly ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they both remained until their death (Boehm d. in 1812, Otterbein in 1813). Bishop Otterbein came into close relations with Bishop Asbury of the Methodist Church. However, as the Methodist Church was unwilling to accede to the wishes of the German-

speaking communities and encouraged German-speaking churches, the two bodies remained distinct. During the first years of the 19th century the movement continued to grow, and preaching-places were established in Ohio, Indiana, and Kentucky. However, the center of greatest activity was the Miami Valley in Ohio. The first General Conference was held in 1815, four conferences being represented by fourteen delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the conference of 1789. This same conference was also significant for its recognition of a change that had taken place in the churches regarding the use of the English language. This change was recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English. As the churches came into contact with other religious bodies, a desire developed for certain changes in the constitution. The general conference of 1885 created a commission to revise the confession of faith and the constitution. The report of the commission, made to the conference in 1889, was adopted by a vote of 111 to 21. Against this adoption Bishop Milton Wright and 11 delegates entered into formal protest and with about 20,000 members organized a separate conference, which, they insisted, was the legal body known as the United Brethren in Christ. The result was considerable litigation in regard to property, and cases came up before the courts in 1889; they were finally decided by the United States Court of Appeals. For many years the controversy which arose in consequence of the adoption was carried on with much bitterness on both sides. Those who maintained, or adhered to, the old confession and constitution were called Radicals, while those who were in favor of the revision and change were called Liberals. The decade from 1906 to 1916 has been characterized by the development of departments of church activity, such as education, home and foreign missions, church erection, budget and finance. — *Doctrine.* The doctrine of the church is Arminian, following closely the doctrinal standards of the Methodist Episcopal Church. Its confession of faith consists of thirteen brief articles, which are but modifications of the Methodist Confessions. Concerning the Sacraments the United Brethren in Christ hold that Baptism and the Lord's Supper should be observed by all Christians, but that the manner of celebrating the Lord's Supper, the mode of baptism, and the practise of foot-washing should be left to the judgment of each individual. The question of baptizing children is left to the parents' choice. These and other doctrines are more extensively set forth in their confessions of faith: *Origin, Doctrine, Constitution, and Discipline of the United Brethren in Christ* and *Handbook of the United Brethren in Christ,* by E. L. Shuey. — *Polity.* The polity of the United Brethren in Christ is similar to that of the Methodist Episcopal Church. The pastoral term of service is unlimited since 1893; and since that time a preacher may be reassigned annually to the same church for a number of years. — *Work.* The home missionary work of the Church is carried on through the home missionary society of the Church of the United Brethren in Christ, the Church Erection Society, and the annual conferences. Its special object is to establish United Brethren churches in districts which are not supplied. The foreign missionary work of the Church is carried on through the foreign missionary society and the Women's Missionary Association. The educational institutions of the Church in the United States are: The Bonebrake Theological Seminary, at Dayton, O.; Otterbein College, Westville, O., and 9 other colleges and academies, in which 2,759 students were enrolled in 1916. Besides these educational institutions the Church has three homes: at Quincy, Pa., Baker, Cal., and Lebanon, O. The publishing plant of the denomination, valued at more than $1,650,000, is located in Dayton, O., where the Church has its national headquarters, and where 26 publications are issued and many books printed. The Young People's Christian Endeavor Society reports 2,590 organizations, with a membership of 105,966. — Statistics, 1921: 1,756 ministers, 3,293 churches, 355,896 communicants.

Chytraeus (Kochhafe) **David.** Born 1531; Luther's pupil; lectured in 1548; went to Rostock in 1551; pillar of the university. Commentaries on most books of the Bible; theological oracle of his time; influential in Austria, Sweden, etc.; one of the authors of the *Formula of Concord.* The last of the "Fathers of the Lutheran Church." D. 1600.

Cincture. See *Vestments,* R. C.

Cistercians. This monastic order was founded by a certain Robert, in 1098, at Citeaux, in Burgundy, to counteract the laxity which had overtaken the Cluniac reform. It represented a return to a strict observance of the Benedictine

Rule and insisted on simplicity, even poverty, of life. In 1112 the great Bernard of Clairvaux, with thirty young noblemen, entered the order, and under his influence and prestige it enjoyed a remarkable development. He was so closely identified with it that Cistercians are often called Bernardines. The Cistercians exemplified the Benedictine policy of work by colonizing Northeastern Germany and other waste districts. They took pride in agriculture and cattle-raising; but their industry made them too wealthy for their own good. "Religion brought forth riches; riches destroyed religion." The decline was aided by internal dissensions. The most important of various reform movements was the Trappist reform. (See *Trappists.*) There now are about 100 Cistercian monasteries, with 5,000 members.

Civil Government and the Relation between Church and State. The term "government" is commonly applied to an empire, kingdom, state, municipality, or other independent political community in its respective relations to those under its jurisdiction, especially in the restraint, regulation, supervision, and control exercised over and upon the individual members of an organized society by those invested with supreme political authority, for the good and welfare of the body politic; also the act of exercising supreme political power or control. The term "church" in this connection signifies the external society or organization of people holding some peculiar tenets of doctrine and united under one form of government by the profession of this faith and the observance of the same ritual and ceremonies. In the wider sense the term denotes all the adherents, particularly the communicants, connected with some established organization, while in the narrower sense the word "church" is applied to all the members of a church organization living in one community, worshiping in one place, and subject to the same ecclesiastical jurisdiction. Or, as a legal definition puts it: "A congregational church is a voluntary association of Christians united for discipline and worship, connected with, and forming a part of, some religious society, having a legal existence." So far as the term *civil* government is concerned, it is here used in the sense of a free political community and relating to the policy and government of the citizens and subjects of a state; civil being incidentally distinguished from ecclesiastical and military. — The fundamental principle regarding the proper relation as it ought to obtain between Church and State has been laid down in the clearest and most unmistakable manner by Christ in His noted saying: "Render unto Caesar the things which are Caesar's and unto God the things that are God's." Matt. 22, 21. The two duties are plainly set side by side. They need not and should not conflict, and they should be kept separate and distinct, the province of either remaining clearly defined and not being mingled in any manner. The Church should not interfere, or mingle, with the business of the State, and the State should not presume to lord it over people's consciences in any matter pertaining to religion or religious observances, unless such observances interfere with the police power and with the peace of the community and the state. This principle has ever been held by the Church with great emphasis. Jesus made His statement during the reign of Tiberius Caesar, but evidently without any reference to the Roman emperor or to the procurator of Judea, at that time Pontius Pilate. Likewise the Apostle Paul also, by inspiration of the Holy Spirit, admonishes the Christians to be subject to the higher powers, Rom. 13, 1 ff., to make supplication for "kings and for all that are in authority," 1 Tim. 2, 2, and to "be subject to principalities and powers, to obey magistrates, and to be ready to every good work," Titus 3, 1; and it does not make any difference to him whether he writes in the early part of Nero's reign, or when the latter's bloodthirstiness had already become proverbial. In like manner the Apostle Peter admonishes the Christians, about the middle of the sixth decade of the first century: "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil-doers and for the praise of them that do well." 1 Pet. 2, 13. 14. There is only one exception noted in Scriptures, stated by the apostles when they were arraigned before the council of the Jews: "We ought to obey God rather than men." Acts 5, 29. That is: The obedience which Christians owe to God takes precedence of that which is due the civil government, namely, when the latter sees fit to make laws requiring the Christians to do something contrary to the Word of God, including such regulations as completely hinder the exercise of their religious duties. Christians might, under circumstances, yield to a law which restricts the free exercise of their reli-

gion, but they could not obey a restriction which would aim to abolish worship entirely. If restrictive legislation has been passed, Christians may use their rights as citizens of a country in endeavoring to secure the repeal of the objectionable law, but they cannot entirely give up their religious exercises without denying their faith.

Certain facts from the history of the Church shed some interesting light upon the question of the relation which ought to obtain between Church and State. Frequently both parties were at fault, and there was seldom a period when the one or the other did not consciously or unconsciously try to dominate. As early as 313, the Edict of Milan issued by Constantine, which gave the Christians the free exercise of their religion, opened the way for legislation which made Christianity the state religion, thereby tending to externalize religion and to hamper its effectiveness. The Pseudo-Isidorian Decretals (*q. v.*) show just to what extent the Roman See made use of the power which it gained in consequence of the recognition of the Church. Matters became still worse with the founding of the Holy Roman Empire and the investiture of the emperor by the Pope. (See *Charlemagne.*) One of the peculiar excrescences of this movement was the Papal State and the claim of the Pope to a temporal rule. The situation became unusually severe at the end of the eleventh century, when Pope Gregory VII (see *Popes*), 1073—85, expressed his belief in Papocaesarism, that is, the theory that the Church, specifically the Pope, has supreme authority with regard to the civil government everywhere, that even the emperor derives his power from the Pope as the moon derives her light from the sun. The same principle has been pronounced by Calvinism and by practically all denominations which have been influenced by the doctrines of Calvin (*q. v.*). According to their claims the Bible, as interpreted by their Reformed theologians, should be the fundamental law in every state, and every citizen of the state should be obliged to conform to their particular species of Christianity in doctrine and in ethics. Many of the reforms advocated by them might be acceptable from the standpoint of practical expediency, but they should not be made religious issues, nor should the members of the clergy as such take such a prominent part in issues which are not in line with the separation of Church and State. This attitude results in a form of Cæsaropapism, the theory that the civil government has supreme authority in matters of the Church. This theory is, unfortunately, held in many European states, also in many of the countries of the German Republic, if not in the old form of an official state church, yet in a modification which actually designates one or more church-bodies as officially recognized and refuses recognition to others. The Lutheran attitude is clearly set forth in the Confessions of the Lutheran Church, in which the position of the civil government is defined with great exactness, especially with regard to its functions commonly included in the police powers. In Article XVI of the *Augsburg Confession*, "Of Civil Affairs," we read: "Of civil affairs they [the Lutherans] teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage. . . . The Gospel does not destroy the state or the family, but very much requires that they be preserved as ordinances of God, and that charity be practised in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men. Acts 5, 29." (*Conc. Trigl.*, 51.) Compare also the *Apology of the Augsburg Confession*, Article XVI. See also *Church and State.*

Clandestinity. See *Impediments of Marriage.*

Clare, Nuns of St. (*Poor Clares.*) This female branch of the Franciscan order was founded by Clare of Assisi, about 1213. Its members are dedicated to a life of penance and contemplation. In U. S. (1921): 11 monasteries; 175 members.

Clarke, Adam (ca. 1762—1832). English Methodist. B. in Ireland; studied in England; Methodist 1778; sent out as preacher 1782; traveled throughout Great Britain; for a time denied "the eternal sonship" of Christ; thrice president of British Conference; scholar of comprehensive attainments; d. in London. Assisted in preparing *Arabic Bible;* published *Commentary on the Bible* (8 vols.); etc.

Clarke, Samuel. A well-known English divine and metaphysician; b. at Norwich, October 11, 1675; d. suddenly, May, 1729. His principal work, trans-

lated into German by Semler, prepared the way for German rationalism. Among other things, he published a *Paraphrase on the Four Gospels.* The Lower House of Convocation, in 1714, complained to the bishops of the heterodox and dangerous tendencies of the Arian tenets advanced by Clarke.

Clarke, Samuel Childs, 1821—1903. Educated at Oxford; held a number of positions in the Anglican Church, also in connection with educational work; known for songs for children; among his hymns: "Gracious Lord of All Creation."

Class-Meeting. A distinctive feature of Methodism, introduced by Wesley in London about 1742. The congregation is divided into classes, over each of which the pastor appoints a class-leader, whose duties are as follows: 1) to see each person in his class at the appointed meeting-place in order to inquire concerning his soul's welfare and to advise, reprove, comfort, or exhort, as may be necessary; also to receive contributions toward the relief of the preachers, the church, and the poor; 2) to meet the ministers and the stewards once a week in order to inform the minister of any that are sick, or of disorderly members who will not be reproved, and to pay the stewards the contributions which they have received from the classes each week.

Claude, Jean, 1619—87. Leader of French Reformed Church. B. in Southwestern France; pastor at Nimes, Montauban, Paris; controversialist; d. at The Hague. Wrote: *On Composition of a Sermon;* etc.

Claudius of Turin. Statesman-bishop under Charlemagne and Louis the Pious; b. latter half of eighth century; d. before 832; rendered much service against the Mohammedan Moors; wrote a number of commentaries; opposed the Church in a number of views, notably that of the power of Peter, and showed iconoclastic tendencies.

Claudius, Matthias; b. 1740, d. 1815; layman, sincere believer in, and defender of, Bible faith in the age of Rationalism; also hymn-writer; editor of the *Wandsbecker Bote.*

Clausen, Claus Lauritz. B. in Denmark, November 3, 1820; teacher, lay preacher; to Norway 1841; to America 1843, to work among the Norwegians; ordained 1843; pastor in Wisconsin and Iowa; member of Iowa Legislature; Commissioner of Immigration; army chaplain; pastor. One of three pastors who 1851 organized "The Norwegian Evangelical Lutheran Church in America"; its president. One of the organizers of "The Norwegian Synod," 1853 (its vice-president), and of "The Norwegian-Danish Conference," 1870 (its president). Editor and author. D. February 20, 1892.

Clausnitzer, Tobias, 1618—84. Chaplain of a Swedish regiment; later pastor and inspector at Weiden; wrote: "Jesu, dein betruebtes Leiden"; "Liebster Jesu, wir sind hier"; "Wir glauben all an einen Gott, Vater."

Clavis. See *Grimm, Wilke, Thayer.*

Clay, A. T. Prominent archeologist and Orientalist; b. 1866 at Hanover, Pa.; educated at Franklin Marshall College and Philadelphia Seminary; entered ministry 1892; instructor in Hebrew in University of Pennsylvania; professor of Old Testament theology in Chicago Lutheran Seminary; since 1899 curator and professor in University of Pennsylvania. Foremost among his works on Oriental subjects is *Light on the Old Testament from Babel.*

Clement of Alexandria, *ca.* 150—220, founder of the Alexandrian Christian philosophy. Reared a heathen, thoroughly conversant with Greek philosophy, converted probably by Pantaenus, whom he succeeded as president of the catechetical school (189); later labored in Jerusalem (209). It is not known whether he returned to Alexandria. Works: *Exhortation to the Greeks; The Tutor* (Christ); *Stromata.*

Clement of Rome. A disciple of Peter and Paul and one of the foremost of the Apostolic Fathers; bishop of Rome from 92 to 101 (Eusebius). A man of vast influence and authority, almost a pope, as Renan says, but there is no trace of hierarchical arrogance in his writings. His *Epistle to the Corinthians,* in which, like Paul, he rebukes their factious and contentious spirit and exhorts them to harmony and brotherly love, was publicly read in the Corinthian and other churches down to the fourth century and even incorporated into the Alexandrian Bible Codex. Combined with great familiarity with the Scriptures, Clement shows, perhaps more than any other of the Apostolic Fathers, a true insight into the nature of grace and the Pauline doctrine of justification by faith.

Clementines, a series of literary forgeries foisted upon the celebrated name of Clement of Rome, such as the *Clementine Homilies* and others. For details see Schaff.

Clergy. The term applied to those separated to the work of the Christian ministry. The Apostolic Church knew of no ranks in the clergy. See Acts 20, 17: "elders" identified with "bishops" (overseers), v. 28. From the time of Cyprian (d. 258), the father of the hierarchical system, the distinction of clergy (from laity) as an order in the Church and of ranks within the clergy became universal. In the Roman Church the clergy became not only a separate order of Christians, but were regarded as a priesthood with the office of mediatorship between God and men. To the distinction of presbyters (elders) and bishops, as differentiated in rank, was added, in course of time, the distinction of various classes of the (sacerdotal) clergy — the higher (subdeacon, deacon, priest, bishop, metropolitan, patriarch, pope) and the lower (doorkeepers, readers, exorcists, acolytes) clergy. In the later Middle Ages the regular clergy were the members of monastic orders (those under a *regula*), and the term "secular clergy" was applied to those who had charge of parishes. "Benefit" of clergy was the privilege by which clergymen were exempted from trial in the civil courts and by which consecrated places gave asylum against criminal arrest.

Cloeter, O. E. B. in Baireuth, Bavaria, April 25, 1825; studied in Erlangen and Leipzig; one of Loehe's missioners; pastor in Saginaw, Mich., 1849—1856; Indian missionary in Minnesota at Mille Lac. His mission-station was laid waste during the Indian War of 1862. After the war he was missionary at Crow Wing; 1868 pastor in Afton, Minn.; d. March 17, 1897.

Closed Season (*Tempus Clausum*). The entire Lenten season, beginning with Ash Wednesday and closing with the Great Sabbath, as well as the Advent season, beginning with the First Sunday in Advent and ending with Christmas Eve, comes under this heading; the word "closed" having reference to the fact that all open and noisy festivities, including public wedding celebrations, were not permitted during these two periods of the year. The custom is not obligatory in the Lutheran Church, though still observed and to be recommended.

Cluniac Monks. The Cluniacs were not properly a distinct order, but were Benedictines remodeled by the great reform movement issuing from the abbey of Cluny, in France, during the 10th century. This reform purposed to restore the original strictness of Benedict's rule, but it also introduced the connectional principle into monasticism. Till then each monastery was an independent unit; the houses affiliated with Cluny, however, were absolutely subject to its abbot. The famous Pope Gregory VII used the Cluniac movement in forcing celibacy on the clergy and in his struggles against the secular rulers. By the 12th century, the Cluniac movement was spent and was itself in need of reforms, which the Cistercians sought to apply.

Clutz, Jacob A. B. 1848, active in promoting the "Merger," 1918; professor in Atchison, Kans., 1889—1904; president of General Synod, 1891; professor at Gettysburg since 1909; editor of *Lutheran Quarterly*.

Coadjutor. An assistant to a cleric, especially a bishop, who is unable to perform his official duties because of old age, blindness, insanity, etc.

Cobham, Lord (Sir John Oldcastle). English reformer of fourteenth century; strong adherent of Wyclif, whose works he collected, transcribed, and distributed among the people; condemned as heretic and committed to Tower; escaped, but was retaken and burned alive, December, 1417.

Cocceius (Koch), **Johannes,** 1603 to 1669. Dutch Reformed. B. at Bremen; professor of theology at Franeker 1643; at Leyden 1650 (d. there). Founder of federal theology (covenant of works before man's Fall, of grace after man's Fall, latter subdivided into the antelegal, the legal, and the postlegal dispensation); allegorizing and mysteriting exegete; author of first tolerably complete Hebrew dictionary.

Cochlaeus, Johannes (Dobneck, Wendelstinus). Catholic controversialist; b. 1479, d. 1552; studied at Cologne and in Italy; friend of Miltitz and Aleander; wrote bitter polemical tracts against Luther and the Reformation; found little recognition, even in his own circles.

Coena Domini, In, Bull. See *In Coena Domini, Bull.*

Cogito, ergo sum, "I think, therefore I am." Highest principle in the philosophy of Descartes (*q. v.*), who, proceeding from doubt, found the fact of "thinking" the surest element of knowledge. Even though everything is subject to doubt, the fact that he doubted, or thought, could not be doubted. Using this as basis, he proceeded to the knowledge of God and the world.

Colenso, John William, 1814—83. Anglican prelate. B. at Cornwall; rector; bishop of Natal South Africa; de-

nied inspiration of Old Testament; was deposed; deposition not sustained by home government; new see being erected in place of Natal, Colenso was thereafter a schismatic; d. at Durban. Wrote commentaries, etc.; translated New Testament into Zulu.

Coleridge, Samuel Taylor. English poet, critic, philosopher; b. near Exeter, 1772; d. in London, 1834. Passed through stages of rationalism, Unitarianism, pantheism. Rejected Christ's vicarious atonement and objective redemption. Emphasized ethical side of Christianity. Gave impetus to liberal movement in Anglican Church (Broad Church).

Colet, John. English theologian. B. ca. 1466; d. in London, 1519; studied at Oxford, met Erasmus there, becoming his intimate friend; dean of St. Paul's in 1504; founded St. Paul's School; wrote a devotional book, *Right Fruitful Admonition.*

Coligny, Gaspard de, 1517—72. Celebrated French general. Adopted Reformed faith before 1559; became trusted and consistent champion of Huguenots; made several attempts (through Ribault 1562, Laudonnière 1564) to plant colonies in America as an asylum for his coreligionists; fell first victim of the Massacre of St. Bartholomew's.

Collections in Churches. Collections refer to the moneys which are collected either during the church services, or at other times, for the support of the Church. Giving on the part of the Christian is an act of worship enjoined by the Lord. It is, therefore, quite proper that the giving of money be also made part of the regular worship at the services in the church. In the Old Testament the Lord's injunction read: "They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord, thy God, which He hath given thee." Deut. 16, 16. 17. In the New Testament the apostle says: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16, 2.

Colleges. In general, institutions of learning of a higher rank than high schools and academies. The name, from the Latin *collegium*, originally meaning any kind of organization, is applied to a great number of educational institutions, especially in France, England, and the United States. The word "college" became a technical term about the middle of the thirteenth century, when students who lived in the so-called university towns often came into collision with the citizens, so that the encounters frequently ended in brawls. In order to secure and maintain the public peace, as well as to keep the students in check, special lodging-houses were provided, in which the students were placed in the care of some official of the school. These houses were called *collegia*, and the name was afterward applied to academic institutions of a certain grade, whether organically connected with a university or not. (See *Universities.*) In the United States, the term college is applied particularly to a school for the instruction in the liberal arts, the course of study being partly fixed, partly elective. The following courses are usually found in a typical college: English, Latin (Greek), German, French (Spanish), mathematics, philosophy and logic, psychology, ethics, physics, chemistry, and other departments of the natural sciences, and physical education. There is a tendency at the present time to give a wider latitude to the teaching of the regular colleges, so that some preliminary work tending toward specific professions is included. But there is also a movement to establish the classical or the liberal arts college once more and to have all professional work confined to the professional schools. The regular course of a liberal arts college leads to the degree of Bachelor of Arts (B. A.); institutions which offer full scientific courses grant the degree of Bachelor of Science (B. Sc.). A number of colleges have graduate departments, offering at least one year of postgraduate work leading to the degree of Master of Arts (M. A.). Institutions of the same rank differ widely in their mode of organization, especially in America, where complete standardization has not yet been effected. Thus some of the more conservative colleges have fixed standards of admission and a curriculum strictly prescribed, while others have practically no definite course of study, the work of their schools being so arranged as to enable the student to select his studies at will, as long as he has the necessary amount of credits for graduation. The work is often divided into major and minor courses, the former denoting the more important subjects for a given objective, the latter those which are auxiliary or secondary with regard to the object in view. Thus, a student majoring in English may have minors in English History, in European History, in the History of Art during the Middle Ages, and in other related subjects. — So far

as the organization of a college in the strict sense of the word is concerned, its head is known in Europe as master, rector, principal, provost, or warden, while in America the term president is used almost exclusively. Next in dignity to the principal, in England, come the fellows of the college and the scholars of the college. The teaching is in the hands of tutors, who appoint lecturers with the sanction of the head of the college. In America the entire administration of a college is usually in the hands of a board of control or a board of regents, of which body the president of the institution is *ex officio* a member. The faculty usually consists of professors or professorial lecturers, associate professors, assistant professors, instructors, and assistants, the rank being in the order named. All members of the faculty above the rank of instructors have equal rights on the staff of instruction, with the president commonly acting as the chairman of the faculty. — Entrance to a liberal arts college is usually given to all those who are graduates of a regular high school or have taken work equivalent to that of a four-year high school course. The regular college course includes four years of work in any given department, especially in ancient and modern languages and in mathematics and sciences. There is a tendency to abandon the regular time schedule and to permit the student to finish his work as rapidly as possible, also by means of extra study during summer sessions, credit being freely exchanged by schools of the same standing, especially those belonging to one of the great associations of American colleges and universities. Among the best American colleges of the standard type, without denominational affiliation or with such affiliation not strongly marked, are the following, their location and the year of their founding being indicated: Adelphi College, Brooklyn, N. Y., 1896; Amherst College, Amherst, Mass., 1821; Bates College, Lewiston, Me., 1863; Beloit College, Beloit, Wis., 1846; Berea College, Berea, Ky., 1855; Bowdoin College, Brunswick, Me., 1794; Butler College, Indianapolis, Ind., 1850; Carleton College, Northfield, Minn., 1866; Clark College, Worcester, Mass., 1902; Coe College, Cedar Rapids, Iowa, 1881; College of the City of New York, 1847; Colorado College, Colorado Springs, Colo., 1874; Dartmouth College, Hanover, N. H., 1769; Drury College, Springfield, Mo., 1873; Grinnell College, Grinnell, Iowa, 1847; Grove City College, Grove City, Pa., 1876; Hiram College, Hiram, O., 1850; Hobart College, Geneva, N. Y., 1825; Knox College, Galesburg, Ill., 1837; Lawrence College, Appleton, Wis., 1847; Louisiana State College, Baton Rouge, La., 1860; Marietta College, Marietta, O., 1835; Middlebury College, Middlebury, Vt., 1807; Oberlin College, Oberlin, O., 1833; Pennsylvania State College, State College, Pa., 1855; Piedmont College, Demorest, Ga., 1897; Pomona College, Claremont, Cal., 1888; Ripon College, Ripon, Wis., 1851; Rutgers College, New Brunswick, N. J., 1766; Stanford College, Stanford, Ky., 1907; Syracuse University, Syracuse, N. Y., 1851; Transylvania University, Lexington, Ky., 1798; Trinity College, Hartford, Conn., 1823; Valparaiso University, Valparaiso, Ind., 1873; Vincennes University, Vincennes, Ind., 1806; Wheaton College, Wheaton, Ill., 1860; Whitman College, Walla Walla, Wash., 1859; William and Mary College, Williamsburg, Va., 1693; Williams College, Williamstown, Mass., 1793.

In many instances, the denominational affiliation is no longer so strongly marked as formerly, since some institutions wish to have the benefit of the Carnegie Pension Fund. But the following colleges are still reported with denominational control: Adrian College, Adrian, Mich., 1859; Albion College, Albion, Mich., 1861; Albright College, Myerstown, Pa., 1881; Allegheny College, Meadville, Pa., 1815; Alma College, Alma, Mich., 1886; Arkansas Cumberland College, Clarksville, Ark., 1892; Ashland College, Ashland, O., 1876; Austin College, Sherman, Tex., 1849; Baker University, Baldwin, Kans., 1858; Baldwin University, Berea, O., 1846; Baylor University, Waco, Tex., 1845; Bethany College, Bethany, W. Va., 1840; Boston College, Boston, Mass., 1869; Buchtel College, Akron, O., 1870; Bucknell University, Lewisburg, Pa., 1846; Campbell College, Holton, Kans., 1903; Canisius College, Buffalo, N. Y., 1870; Central College, Fayette, Mo., 1857; Central Wesleyan College, Warrenton, Mo., 1864; Charles City College, Charles City, Iowa, 1891; Chattanooga University, Chattanooga, Tenn., 1867; Christian Brothers College, St. Louis, Mo., 1851; Christian Brothers College, Memphis, Tenn., 1871; Claflin University, Orangeburg, S. C., 1869; Clark University, S. Atlanta, Ga., 1870; Colby College, Waterville, Me., 1813; College of Emporia, Emporia, Kans., 1883; Cornell College, Mount Vernon, Iowa, 1853; Cotner University, Bethany, Nebr., 1889; Creighton University, Omaha, Nebr., 1879; Cumberland University, Lebanon, Tenn., 1842; Dakota Wesleyan University, Mitchell, S. Dak., 1885; Davidson

College, Davidson, N. C., 1837; Defiance College, Defiance, O., 1885; Denison University, Granville, O., 1831; De Paul University, Chicago, Ill., 1897; De Pauw University, Greencastle, Ind., 1837; Des Moines College, Des Moines, Iowa, 1865; Dickinson College, Carlisle, Pa., 1783; Drury College, Springfield, Mo., 1873; Earlham College, Richmond, Ind., 1859; Elon College, Elon College, N. C., 1889; Emory College, Oxford, Ga., 1836; Emory and Henry College, Emory, Va., 1837; Emporia College, Emporia, Kans., 1882; Eureka College, Eureka, Ill., 1885; Ewing College, Ewing, Ill., 1867; Fairmount College, Wichita, Kans., 1895; Fargo College, Fargo, N. Dak., 1887; Findlay College, Findlay, O., 1882; Fisk University, Nashville, Tenn., 1866; Fordham University, Fordham, N. Y., 1841; Fort Worth University, Fort Worth, Tex., 1881; Franklin and Marshall College, Lancaster, Pa., 1787; Friends University, Wichita, Kans., 1898; Furman University, Greenville, S. C., 1851; Gale College, Galesville, Wis., 1854; Geneva College, Beaver Falls, Pa., 1849; Georgetown College, Georgetown, Ky., 1829; Wallace College, Berea, O., 1863; Gonzaga College, Spokane, Wash., 1887; Grand Island College, Grand Island, Nebr., 1892; Greenville College, Greenville, Ill., 1892; Guilford College, Guilford College, N. C., 1837; Hanover College, Hanover, Ind., 1828; Hastings College, Hastings, Nebr., 1882; Heidelberg University, Tiffin, O., 1850; Henderson College, Arkadelphia, Ark., 1889; Hillsdale College, Hillsdale, Mich., 1855; Holy Cross College, Worcester, Mass., 1843; Hope College, Holland, Mich., 1866; Howard Payne College, Brownswood, Tex., 1889; Huron College, Huron, S. Dak., 1883; Illinois College, Jacksonville, Ill., 1829; Illinois Wesleyan University, Bloomington, Ill., 1850; Iowa Wesleyan University, Mount Pleasant, Iowa, 1844; James Millikin University, Decatur, Ill., 1901; Juniata College, Huntingdon, Pa., 1876; Kansas Wesleyan University, Salina, Kans., 1886; Knoxville College, Knoxville, Tenn., 1875; Lafayette College, Easton, Pa., 1832; Lake Forest College, Lake Forest, Ill., 1857; Leander Clark College, Toledo, Iowa, 1856; Lebanon Valley College, Annville, Pa., 1866; Lenox College, Hopkinton, Iowa, 1856; Lombard College, Galesburg, Ill., 1851; Loyola College, Baltimore, Md., 1852; Macalester College, St. Paul, Minn., 1884; Manhattan College, New York, N. Y., 1863; Maryville College, Maryville, Tenn., 1879; McKendree College, Lebanon, Ill., 1828; McMinnville College, McMinnville, Oreg., 1857; McPherson College, McPherson, Kans., 1888; Mercer University, Macon, Ga., 1838; Milligan College, Milligan, Tenn., 1882; Millsaps College, Jackson, Miss., 1892; Mississippi College, Clinton, Miss., 1826; Missouri Valley College, Marshall, Mo., 1880; Monmouth College, Monmouth, Ill., 1858; Moores Hill College, Moores Hill, Ind., 1854; Morgan College, Baltimore, Md., 1867; Morningside College, Sioux City, Iowa, 1894; Mount St. Mary's College, Emmitsburg, Md., 1808; Mount Union College, Alliance, O., 1858; Muskingum College, New Concord, O., 1837; Nebraska Wesleyan College, University Place, Nebr., 1888; New Orleans University, New Orleans, La., 1874; Niagara University, Niagara Falls, N. Y., 1856; Northwestern College, Naperville, Ill., 1861; Oakland City College, Oakland City, Ind., 1891; Occidental College, Los Angeles, Cal., 1888; Ohio Northern University, Ada, O., 1871; Ohio Wesleyan University, Delaware, O., 1844; Otterbein University, Westerville, O., 1847; Ouachita College, Arkadephia, Ark., 1886; Pacific University, Forest Grove, Oreg., 1849; Parker College, Winnebago City, Minn., 1887; Paul Quinn College, Waco, Tex., 1881; Penn College, Oskaloosa, Iowa, 1873; Philander Smith College, Little Rock, Ark., 1877; Richmond College, Richmond, Va., 1832; Rust University, Holly Springs, Miss., 1867; Sacred Heart College, Prairie du Chien, Wis., 1880; St. Benedict's College, Atchison, Wis., 1858; St. Bonaventure's College, St. Bonaventure, N. Y., 1859; St. Francis College, Brooklyn, N. Y., 1859; St. Francis Xavier, New York, N. Y., 1847; St. Ignatius College, Cleveland, O., 1886; St. John's College, New York, N. Y., 1841; St. John's College, Brooklyn, N. Y., 1868; St. John's University, Collegeville, Minn., 1867; St. Joseph's College, Dubuqe, Iowa, 1872; St. Lawrence University, Canton, N. Y., 1856; St. Mary's College, St. Marys, Kans., 1848; St. Peter's College, Jersey City, N. J., 1878; St. Vincent's College, Los Angeles, Cal., 1865; St. Xavier College, Cincinnati, O., 1831; Santa Clara College, Santa Clara, Cal., 1851; Shaw University, Raleigh, N. C., 1865; Shorter College, Rome, Ga., 1873; Simmons College, Abilene, Tex., 1892; Simpson College, Indianola, Iowa, 1868; Southwestern Kansas College, Winfield, Kans., 1885; Southwestern University, Georgetown, Tex., 1873; Straight University, New Orleans, La., 1869; Swarthmore College, Swarthmore, Pa., 1869; Tarkio College, Tarkio, Mo., 1883; Taylor University, Upland, Ind., 1890; Texas Chris-

tian University, Fort Worth, Tex., 1873; Trinity College, Durham, N. C., 1852; Trinity University, Waxahachie, Tex., 1869; Tufts College, Medford, Mass., 1852; Union College, Barbourville, Ky., 1887; Union College, College View, Nebr., 1891; University of the Pacific, San Jose, Cal., 1851; University of Wooster, Wooster, O., 1868; Upper Iowa University, Fayette, Iowa, 1857; Ursinus College, Collegeville, Pa., 1869; Villanova College, Villanova, Pa., 1842; Wabash College, Crawfordsville, Ind., 1832; Wake Forest College, Wake Forest, N. C., 1888; Walden University, Nashville, Tenn., 1866; Washburn College, Topeka, Kans., 1865; Washington and Jefferson College, Washington, Pa., 1802; Waynesburg College, Waynesburg, Pa., 1852; Wesley College, Grand Forks, N. Dak., 1891; Wesleyan University, Middletown, Conn., 1831; Westminster College, New Wilmington, Pa., 1852; West Virginia Wesleyan, Buckhannon, W. Va., 1890; Wiley University, Marshall, Tex., 1873; Willamette University, Salem, Oreg., 1844; William Jewel College, Liberty, Mo., 1849; Wofford College, Spartanburg, S. C., 1854; Yankton College, Yankton, S. Dak., 1882; York College, York, Nebr., 1890.

The most important Lutheran colleges of America are the following: Gettysburg College, Gettysburg, Pa., 1832; Susquehanna University, Selinsgrove, Pa., 1858; Muhlenberg College, Allentown, Pa., 1867; Thiel College, Greenville, Pa., 1870; Roanoke College, Salem, Va., 1853; Lenoir College, Hickory, N. C., 1891; Newberry College, Newberry, S. C., 1859; Wittenberg College, Springfield, O., 1845; Carthage College, Carthage, Ill., 1870; Midland College, Fremont, Nebr., 1870; Capital University, Columbus, O., 1887; Wartburg College, Clinton, Iowa, 1868; Upsala College, Kenilworth, N. J., 1893; Augustana College, Rock Island, Ill., 1860; Gustavus Adolphus College, St. Peter, Minn., 1862; Bethany College, Lindsborg, Kans., 1881; Luther College, Decorah, Iowa, 1861; St. Olaf College, Northfield, Minn., 1874; Concordia College, Moorhead, Minn., 1891; Augsburg College, Minneapolis, Minn., 1869; Dana College, Blair, Nebr., 1898; Northwestern College, Watertown, Wis., 1865. In addition, there is a number of Lutheran institutions bearing the name college or collegiate institute whose courses are strictly or predominantly pretheological, although they are now gradually being modified to meet the standards of liberal arts colleges. The following institutions are, according to American standards, junior colleges, that is, high schools or academies with two years of college work: Wagner College, Staten Island, N. Y., 1883; Weidner Institute, Mulberry, Ind., 1903; Waldorf College, Forest City, Iowa, 1903; Concordia Collegiate Institute, Bronxville, N. Y., 1881; Concordia College, Conover, N. C., 1881; Concordia College, Fort Wayne, Ind., 1839; Concordia College, Milwaukee, Wis., 1881; Concordia College, St. Paul, Minn., 1893; St. Paul's College, Concordia, Mo., 1884; St. John's College, Winfield, Kans., 1893; California Concordia College, Oakland, Cal., 1906. (For statistics, see the *Lutheran World Almanac.*)

Collegiate System. A term describing the relation of Church and State as understood in some parts of Protestantism during the seventeenth and eighteenth centuries. The churches were regarded as legal corporations (*collegia licita*), concerning which the state had a double power: that of superintendence and patronage (*jus circa sacra*), and also certain rights in the internal affairs of the church (*jus in sacris*), transferred to the secular government as the representative of the congregations. Especially during the period of rationalism, princes and statesmen regarded the churches as part of the state organism, absolutely subject to the government. The system led to violation of elementary rights of conscience, and only in the nineteenth century gave way to views of State and Church which concede to the latter a greater opportunity to manage its own affairs.

Collyer, William Bengo, 1782—1854, educated at Homerton College; held several charges as Methodist divine; eloquent preacher; among his numerous hymns: "Great God, What Do I See and Hear."

Colombia. See *South America.*

Colored Free-Will Baptists. This organization, formerly known as the United Free Will Baptists, while ecclesiastically distinct, is in close relation with the white Free Will Baptist churches of the Southern States and traces its origin to the early Arminian Baptist movement in New England. The body was organized in 1901 and is doctrinally in substantial agreement with the white churches of the same faith, as also in church polity, the denomination having a system of quarterly, annual, and general conferences, with a graded authority to regulate doctrinal questions and supervise denominational activities, such as missions, education, Sabbath-school work,

and general movements for temperance, moral reform, and Sabbath observance.

In 1921 the denomination had 320 ministers, 200 churches, and 13,800 communicants.

Colored Missions. See *Synodical Conference.*

Colors, Liturgical. On account of the many references, in the Book of Revelation, to the saints dressed in white, this color was in general use in the Church from the earliest times. So far as other colors are concerned, comparatively little is known of their use, although veils, tapestries, and coverings are mentioned at an early date. In the twelfth century, Innocentius III authorized the use of four colors: black, scarlet, white, and green; in a very short time, however, the fifth color, violet, was added. William Durandus, in his *Rationale Divinorum Officiorum*, discusses the liturgical colors at length, and the *Missale Romanum* has regulations agreeing almost exactly with his. The colors have been retained in the Anglican and in the Lutheran Church, both on account of their significance and because they serve to emphasize the course of the church-year.

Colportage. The free distribution or the sale (usually at low rates) of Bibles and other religious publications to the general public, especially in heathen lands, by colporters (colporteurs), for the purpose of spreading the Gospel, is known as colportage. Such work ought to be encouraged and carried on more extensively. Not only could the Bible in this way be put into the hands of many who otherwise would not see and read it, but much good religious literature, which now remains on the shelves of church publication houses, could be placed where it would serve the purpose for which it was printed. Every home congregation ought to have its book agent, who makes it his business to place the religious papers and the many books and other literature published by the synodical organization into the homes of the people.

Columba (521—96). An Irish missionary who undertook the evangelization of Scotland, crossing the Irish Channel with twelve companions in 563 and settling on the island of Iona, which became the seat of one of the most noted mission-schools in history, its members bringing the Gospel to North Scotland, the Hebrides, the Orkney, and the Shetland Islands.

Columbanus (559—615). A scholarly Irish monk, who preached in Burgundy and subsequently in what is now Switzerland, along the upper Rhine. His last years were spent in Northern Italy, where he founded the monastery of Bobbio.

Comenius (Komensky), **John Amos.** B. 1592 at Nivnitz, was pastor in the Moravian Church at Fulneck, then at Lissa, d. 1670 at Amsterdam. The pioneer of modern educational science, his ideas have been put into practise in every schoolroom. His influence is expressed in broadening the conception of education beyond the narrow literary and linguistic confines until it included the whole realm of knowledge, in organizing and sytematizing its subject-matter, in introducing improved methods of instruction. "Do not teach mere words, but things." His *Great Didactic* is strikingly modern, and may even now be studied with greater immediate profit to teachers than many contemporary educational writings.

Come-Outists, name of the "Church of God," with headquarters at Anderson, Ind., outgrowth of holiness movement of last century, and founded by Daniel S. Warner about 1880. Have no denominational organization, as they consider all organized denominations "man-made sects," and call all "true Christians" out of them. Other tenets are faith-healing, rejection of medical treatment, perfectionism. Are pronounced legalists, do not participate in war, observe rites of immersion and foot-washing. Denounce secret orders. While they believe in Trinity, inspiration and inerrancy of Scripture, deity and atonement of Christ, hold view that redemption is wrought by two works of grace, conversion and entire sanctification. Claim, 1923, to have 1,500 pastors and Gospel-workers, and 88,000 English-speaking adherents, and churches and missionaries in many old-world countries. Official organ, *The Gospel Trumpet.*

Comes (Liturgical). An epistolary or lectionary fixing the readings for all the Sundays of the church-year, as well as for the festivals and ferial services, the earliest one probably being by Jerome. See also *Pericope.*

Commentaries, Biblical. A commentary is an exposition of the Bible or of any book or part of the Bible, the fundamental requirements for sound exegetical work being the agreement with all parts of Scripture, a sound philological and grammatical exposition, a proper consideration of the historical (archeological, economic) background, and an understanding of the purpose of the writing concerned. Critical commentaries are such as are not only based upon, but

directly employ, the original Hebrew (Aramaic) and Greek text. Popular commentaries are those which present in untechnical phraseology the results of scholarly research into grammar, idiom, and history. Homiletical commentaries are those that particularly aim to supply material for sermon-making.

There is space in our work only for a catalog of the commentaries to-day available for the student; and of these we shall mention only those of positive value, because written with a background of faith in the Bible as divinely inspired.

The exegetical work of Luther is paramount. Not only his *Genesis* and his two expositions of *Galatians*, but also his other exegetical work deserves diligent study.

John Calvin, *Commentarii* (Engl. transl. 52 vols.). Acute, but by no means exegetically sound; warped by the author's doctrinal prepossessions.

Poole's (Poli) *Synopsis Criticorum* (1669). The annotations of a great number of exegetes collected and condensed. Uncritical, but valuable as an immense collection of opinions.

Starck's *Synopsis*. Although by no means profound and exhaustive, the expositions of this orthodox theologian have much to recommend them.

Matthew Henry, *Exposition* (1704). Little exposition, but a great deal of sermonizing. Prolix. Generally termed "orthodox," from the Reformed standpoint.

Adam Clarke, *Commentary* (1810). Methodist. Varied, but not always accurate learning. Quotes much from ancients and the Orientals.

Heinrich Olshausen, *Biblischer Commentar* (1837), continued by Ebrard, tr. into English in Clark's Library, Edinburgh. An example of German learning and astuteness still in great part free from Higher Criticism.

Hengstenberg. The commentaries of this great German scholar are fundamental in modern exegetical work of the conservative type. The places in which allegory and fancy are prominent will readily be discovered by the careful reader.

A. Barnes, *Notes on the New Testament* (1850). Simple, lucid, practical, and singularly happy in striking the dominant note of evangelical passages.

Bengel, *Gnomon of the New Testament*. A series of analytical, philological and expository notes, illuminating the text "in flashes." The basis of

Henry Alford's *Greek Testament with Critical Apparatus and Notes*, which has again been brought up to date in

The *Expositor's Greek Testament*, in 5 volumes. The Greek text, with commentary and textual criticism in footnotes. Its introductory material infected with the New Theology, but the notes generally excellent in their treatment of grammatical and syntactical points.

H. A. W. Meyer, *Kritisch-exegetischer Kommentar zum Neuen Testament*. Touches a high-water mark in penetration, grammatical mastery, and cohesion. The later editions almost complete reworkings of Meyer's handbooks, and completely under the influence of the Higher Criticism. The American revision of the English translation is the best edition of Meyer.

Daechsel's Bibelwerk. A German popular commentary of the entire Bible which, though brief, offers much excellent material for quick orientation.

J. P. Lange, *Bibelwerk*. Summarizes much of the older scholarship and contains much homiletical and devotional material. Published in English translation by Clark, Edinburgh, and considerably reworked in Schaff-Lange, *Commentary*.

Keil-Delitzsch, *Kommentar zum Alten Testament*. The greatest exposition of the Old Testament books ever published. Tr. in the Clark Library, Edinburgh. Although Delitzsch later modified some sections of his work (notably psalms) in the interest of a more liberal interpretation, Keil's work has remained throughout a monument of evangelical scholarship. Not even on the philological side are the commentaries by Strack-Zoeckler and Sellin to be preferred to the work of Keil. The German editions should be consulted by all means.

Jamieson, Fausset, and Brown, *One-Volume Commentary on the Bible*. In some respects the best one-volume commentary.

Commentary Wholly Biblical. An exposition in the very words of Scripture. It was the result of long and arduous labor in which many have been engaged; it originated in the conviction that the Bible itself under the guidance of the Spirit of God is its own efficient interpreter. The text of the Bible is printed out, and under it other Bible-passages which throw light upon the text are printed in small type. No other comment is given.

Commercial Travelers, Order of United, of America. A secret fraternal beneficiary association founded in 1888,

at Columbus, O., and organized on the plan of a supreme body, known as grand councils, and local or subordinate bodies, known as subordinate councils. At present the order has 29 grand councils, covering the entire United States and Canada; 583 subordinate councils, and a membership of 189,430. At the national convention, held at Natchez, Miss., in May, 1913, a souvenir was published, which offers the following information on the order: "The Order of United Commercial Travelers of America is the only secret society in the world composed exclusively of members of one craft." "It has been referred to as the commercial travelers' Masonry." (p. 9.) "Meetings of subordinate councils are held once or twice a month for conferring the secret work." (p. 11.) The U. C. T. has an inner circle, called "Ancient Mystic Order of Bagmen of Bagdad," founded in Cincinnati, in 1892, with "subordinate guilds, reporting to the Imperial Guild at Cincinnati." The order has also a ritual (p. 15), and on festive occasions the members wear uniforms resembling those of Turkish soldiers. Headquarters: 638 N. Park St., Columbus, O.

Commistio (or Commixtio). The placing of a portion of the host into the chalice during the celebration of the Roman mass. It probably symbolizes reunion of Christ's body and blood at His resurrection. It is connected with the Roman denial of the cup to the laity.

Committee of Reference and Counsel. See *Foreign Missions Conference of North America.*

Common Prayer, Book of. See *Book of Common Prayer.*

Common Service, Order of. See *Order of Worship.*

Communion Service. The chief service of the day, usually held in the morning, so called because the celebration of Holy Communion is properly connected with it; it follows the sermon as the second great sacramental act.

Communion Tokens. Small disks of metal or pieces of paper given to members of a church entitled to partake of Holy Communion, a custom dating back to the early Christian centuries, to protect the faithful from traitors and informers and to serve as testimonials to their good standing. The custom of giving them has now generally fallen into disuse.

Communism. A theory or system which concerns, not so much the production of goods as socialism does (*q. v.*), but their distribution and consumption. It deals with the use and enjoyment of the goods which are produced rather than with the manner in which they are gained. As a theory, then, it is even more selfish than socialism, for, in the final analysis, it stands for a maximum of profit with a minimum of labor, for a maximum of enjoyment with a minimum of exertion. The notion held by the communist is this, that the individual should be regarded as an employee and at the same time as a ward of the state, and that he should have a right only to such commodities as are apportioned to him from the common store, the supposition being that he thereby receives a remuneration for his contribution to the common work. It is fondly believed, by the advocates of the theory, that production would regulate itself automatically, that there would be no more crises caused by overproduction, and that peace and harmony would prevail. The communist dreams of the time when the whole social and economic world is supposed to be unified, when there is to be only one government, and that by the people. — There is no basis for such a dream in the Bible, for, while Christ teaches the relative worthlessness of earthly things as compared with the spiritual and eternal, while Paul also bids all Christians set their affections on things that are above, yet the same apostle declares remunerative work necessary for every Christian, bidding them not to indulge in idleness, which breeds busybodies. The Bible teaches self-denial, selflessness, and service of others, but it does not enjoin communism. Cp. Eph. 4, 28; 1 Thess. 4, 11. 12; 2 Thess. 3, 10—12. Every one should work with quietness and eat his own bread. Nor is communism to be found in the manner in which the Christians of Jerusalem shared their goods, for, while it is stated that they had all things in common, Acts 2, 44; 4, 32, the context plainly shows that the support was gained from a treasury maintained by voluntary contributions and that no one was compelled to dispose of his goods unless he so chose and that even when he had sold his property, the proceeds were in his own hands to do with as he thought best, Acts 5, 3. 4. If all Christians will practise the love which is an outgrowth and a fruit of faith, all dreams of communism will vanish, so far as the Christian Church is concerned. See also *Communistic Societies.*

Communist Manifesto. See *Marx, Karl.*

Communistic Societies. While Europe has always been fertile soil for communistic theories, few practical experiments have been carried out there. The most noted of these in modern times are the attempts of Babeuf in France during the Revolution, and of Owen (*q. v.*) in England. America, however, has seen more than 200 such experiments, some being primarily religious, others only social and economic. Most of the largest and most successful were of German origin. Though a few existed for over a century, communism has been found impracticable. Failure to solve the problem of family life, the injunction of celibacy, secession of the young, lack of personal liberty, killing of individual initiative and endeavor, repression of desire for culture, are the most common causes of their final dissolution. Interest in socialistic and cooperative schemes has now replaced interest in communistic experiments. The more important American societies are the following: Amana Society, House of David, Oneida Society, Rappists (Harmony Society), Shakers, for which see separate articles. The Ephrata Community, near Reading, Pa., founded by John Conrad Beissel of Eberbach, Germany, 1733, dissolved 1814, the remaining members incorporating as German Seventh-day Baptists, still extant. Icaria, founded by French settlers, Texas, 1848, later removed to Illinois, then to Iowa, of short duration, and its offshoot, New Icaria, dissolved 1895. The Zoar Separatists, founded in Wuerttemberg, Germany, by dissenters from Lutheran State Church, moved to Ohio, 1817, dissolved, 1898. The Bethel and Aurora Communities, founded in Missouri by William Keil of Nordhausen, Germany, 1844 and 1855, dissolved, 1877 and 1881, respectively. The many experiments resulting from, or influenced by, the schemes of Charles Fourier, French socialist (1772—1837), of which the best known are Brook Farm, near West Roxbury, Mass. (1841—47), noted for its literary associations (Emerson, Hawthorne, Horace Greeley, and others); the North American Phalanx in New Jersey (1843—54); the Altruist Community, near St. Louis. The Adventist Adonai Shomo Community, organized, 1876, in Massachusetts, dissolved, 1896. The Church Triumphant or Koreshanity, organized, 1886, Chicago, removed to Estero, Florida, 1903.

Comnena, Anna. Daughter of Alexius Comnenus I, Byzantine emperor, b. 1083, d. 1148; endeavored to secure the succession of the empire to her husband, Nicephorus Briennius, but failed; devoted herself to writing, her history of her father's reign, *Alexias*, being the principal source for the history of Byzantium in the epoch of the first crusade.

Compostella, Order of. A Spanish military order, with mild Augustinian rule, founded in 1161. It assisted in expelling the Moslems and became extinct in 1835.

Comte, Auguste. See *Positivism*.

Concentus. The portion of the church service in the ancient and medieval Church sung by the whole choir, characterized by more melodious chanting than that of the *Accentus*, and eventually leading to the harmonious setting of the Canticles.

Conclave. The place where the cardinals assemble for the election of a new Pope (see *Pope*), also, the assembly itself. After a Pope's death, a large part of the Vatican is walled off and divided, by wooden partitions, into cells for the cardinals, two or three to each. Here the cardinals gather on the tenth day, and all entrances are closed, except one, not to be opened till an election is made. Each cardinal may take with him a secretary and a servant (conclavists), sworn to secrecy. The food supply is restricted after three days.

Concordat. An agreement, or a treaty, made between the Pope and the civil government of a country to regulate the affairs of the Roman Church in that country, to settle disagreements, or to prevent future difficulties. Bishops formerly made concordats, but the power is now reserved to the Pope. Concordats deal with such matters as the appointment of bishops, public education, marriage, taxation of church property, financial support of the Church by the State, and the legal status of the Church. Romanists deplore these treaties as unavoidable evils because they hold that the Pope should authoritatively regulate all such matters according to his good pleasure instead of being compelled, by the fear of greater evils, to haggle and compromise with civil authorities (see *Church and State*). Concordats, on publication, become part of the canon law and of the civil law of the respective state. There are three theories regarding the nature of concordats: 1. The legal theory, holding that by concordats the State, as the superior of the Church, grants it certain privileges which are, like other laws, revocable at will; 2. the compact theory, holding that concordats are compacts between equals and can,

therefore, be broken only by mutual consent; 3. the privilege theory, holding that in concordats the state acknowledges duties already incumbent on it and is granted concessions and indults by the Pope on other duties, such indults being revocable. The first concordat was that of Worms (1122), made between Pope Calixtus II and Emperor Henry V to terminate the investiture quarrel. Concordats became more frequent during the eighteenth century, and still more so during the nineteenth. The most famous concordat is that of 1801, made between Pius VII and Napoleon, then First Consul. By it Catholicism, proscribed during the Revolution, was reestablished in France, not, however, as the state religion, but as "the religion of the great majority of Frenchmen." It provided for maintenance of the clergy by the state and for relinquishment by Rome of church property sold during the Revolution. This concordat remained in force until December 9, 1905, when it was abrogated by the French government through its law on the separation of Church and State. Most other concordats are now abrogated, but several are still in force.

Concordances. Books containing the words of Holy Scripture, in alphabetical order, with their context (usually a line of type) and reference by chapter and verse. As soon as editions of the Scriptures in regular divisions of the text were published, the importance of alphabetical indexes or of concordances was felt. The first Hebrew concordance was that of Rabbi Isaac Nathan (1445), the first Greek, that of Betulius (Birck), in 1546. The first New Testament concordance of any value was the *Tameion* of Erasmus Schmid, 1638. The most useful German concordance to the entire Bible is that of Lanckisch (1677), the forerunner of several others in more convenient format, all based upon Lanckisch. All earlier English concordances (Gybson, 1540; Marbeck, 1550; Lynne, 1550) were superseded by the more correct work of Alexander Cruden (1737, many later editions) and Walker. Among more recent English concordances the best are Strong (first published 1849) and Young.

Concordia. See *Book of Concord* and *Symbolical Books.*

Concordia Synod of Pennsylvania and Other States. Organized June 7, 1882, by 14 pastors, 6 lay delegates, and 1 teacher, who had withdrawn from the Ohio Synod because of its stand in the controversy on election and conversion. Rev. P. Brand of Pittsburgh was made president, the *Lutheran Witness* and the *Lutheraner* the official organs. The synod became a member of the Synodical Conference at the next meeting of that body. The church at Coyner's Store, Va., Rev. F. Kuegele, pastor, which already in 1884 had suggested the founding of an English synod within the bounds of the Synodical Conference, joined the English Missouri Synod in 1888; the other members joined the Missouri Synod.

Concordia Synod of Virginia, founded 1865 by former members of the Tennessee Synod, G. Schmucker, J. E. Seneker, and H. Wetzel, afterwards (1877) became the Concordia District of the Joint Synod of Ohio, bringing in seventeen congregations. Since 1876 it figured as one of the synods belonging to the Synodical Conference. In 1920 it was merged into the Eastern District of the Joint Synod of Ohio.

Concordia Synod of the West, formed about 1862 by Pastors L. F. E. Krause, Winona, Minn. (*Senior Ministerii*); D. J. Warns, Bethalto, Ill., F. W. Wier, Washington, Minn.; C. F. Jungk, New Oregon, Iowa. It seems to have had a short existence.

Conder, Josiah, 1789—1855, widely known as author, editor, and publisher; published numerous prose and some poetical works; ranks high as hymn-writer; wrote: "Lord, 'tis Not that I Did Choose Thee," and others.

Confession, Auricular. Literally, a confession told in the ear. As such, it is a prescribed part of the Roman Sacrament of Penance (*q. v.*) and is declared by the Church of Rome to be "of divine right necessary for all who have fallen after baptism." (Council of Trent, Sess. XIV, ch. 5.) The Bible clearly enjoins confession of sin to God, 1 John 1, 8. 9, and to brethren who have been sinned against, Jas. 5, 16. The early Church also required a public confession and penance for grave sins, especially when they had given general offense (see *Penitential Discipline*). Private confession to pastors, with private absolution, was recommended as desirable, but by no means insisted on as obligatory. The custom of private confession, however, became more and more common, especially among monastics, and eventually the question was canvassed whether it were not a necessary part of Christian life. The Council of Chalons, in 813 (canon 33), took a position of neutrality; as late as the twelfth century, the question was open. But the Fourth Lateran Council (1215) decreed that every Chris-

tian must confess to the priest at least once a year. This definitely established auricular confession, which, thereupon, was fully developed and was defined by the Council of Trent. The basic idea is that, in confession, the sinner, forced by his conscience, accuses himself, and the priest acts as a judge, in Christ's stead. "Christ . . . left priests his own vicars, as presidents and judges, unto whom all the mortal crimes, into which the faithful of Christ may have fallen, should be carried, in order that . . . they may pronounce the sentence of forgiveness or retention of sins." (Council of Trent, Sess. XIV, ch. 5.) That the priest may judge accurately and properly assess the satisfaction required (see *Penance*), every mortal sin (*q. v.*) must be separately confessed with its circumstances. Venial sins usually are, but need not be, confessed. A mortal sin deliberately held back is unforgiven and vitiates the absolution for all the other sins at that confession, so that a new confession and absolution is required. Sins overlooked, in spite of careful self-examination, are forgiven, but must be mentioned at a later confession if recalled. The priest, who has been carefully trained in the grading and classification of sins, assists the penitent with questions. He is forbidden, under the severest penalties, to reveal anything confided to him in the confessional. Every member of the Church who has arrived at years of discretion, is bound to confess at least once a year, during Lent. The age of discretion, for this purpose, is held to be about seven years. After the confession is completed, the priest, if he judges the confession and the penitent's state of mind satisfactory, imposes works of satisfaction on the penitent and pronounces absolution (*q. v.*). For some sins, accounted especially grave, an ordinary priest cannot give absolution, but they must be absolved by the bishop or even the Pope (see *Reserved Cases*). In this manner, the power of absolution, which Jesus gave to His Church, that through it the comfort of His Gospel might be applied to terrified sinners, is turned into a burdensome mechanism. Instead of the minister of Christ, dispensing the free grace of God in Jesus to those who trust in Him, sits the priest of Rome, a solemn judge, who imposes punishments and penance in the same breath with the absolution and makes that absolution dependent on the fulfilment of his commands. Faith in the atoning sacrifice of Christ is expressly ruled out of the sacrament: "Faith can in no way be rightly called a part of penance." (*Catechismus Romanus*, II, 5. 5.) It is only stipulated as a necessary antecedent to the necessary sorrow of contrition which leads to confession and satisfaction. Here, as in the other sacraments, the efficacy is said to be *ex opere operato* (see *Opus Operatum*).

Confession (liturgical). This specifically Lutheran service is held either on Saturday evening, when it is known as *Beichtvesper*, or on Sunday morning just before morning worship, its purpose being to prepare the communicants of the day for a worthy reception of the Eucharist. Private confession, as practised for several centuries, is still in use in some congregations and is not to be confounded with auricular confession as practised in the Roman Church. The order of worship in the *Beichtvesper*, connected with private confession, was the following: singing of a penitential song, reading of a penitential psalm, singing of a hymn of absolution, the penitential collect, Aaronic blessing, concluding stanza, the admonition, Lord's Prayer, invitation, hearing of the individual confession at or near the altar, but in full view of the assembly. Where only the general confession is in use, the service is still more simple in character. It is opened with a hymn of confession or repentance. Then follows a versicle or an appropriate prayer, in some cases also the Minor Litany, chanted, or a prayer *ex corde* by the pastor. The address to the communicants is strictly pastoral in character, the thoughts of repentance, of the need of faith, of the glory of the Eucharist being chiefly brought out. Then follows the General Confession, including the direct question to the communicants, with the Absolution pronounced upon the entire assembly, the service closing with a hymn or stanza expressing the faith of the congregation in the mercy of the Lord.

Confessional Lutheranism, Awakening of. See *Awakening of Confessional Lutheranism.*

Confirmation. In the Lutheran Church, the rite by which baptized persons publicly and by their own lips renew and confirm the vow given by their sponsors at baptism and confess their adherence to the teachings of the Lutheran Church. The rite is preliminary to the admission to the Lord's Table and as such signifies the entrance of the catechumen into communicant membership in the Lutheran Church. Its educational value lies chiefly in the course

of instruction preceding confirmation and in the vow made to continue in the faith.

Confirmation is considered a sacrament in the Roman and Greek Catholic churches. In the Greek Church it is administered at the same time with, or as soon as possible after, baptism, even in the case of infants. For the Roman Church, the Council of Trent appointed the age of seven to twelve as the age of confirmation (*Firmelung*, Ger.). In the Anglican (Protestant Episcopal) Church, it is a formal rite administered by the bishop, the High Church party looking upon it as something like a sacramental rite conveying the gift of the Holy Ghost, while the Low Church regards it as being essentially a personal renewal of the promises made in the name of the subject by others in baptism. In conformity with their Romanizing tendency, the High Church Anglicans urge an earlier (five or six years) and the Low Church a later age (fourteen to sixteen) for the performance of confirmation.

Confirmation (Roman Catholic position). The Council of Trent calls confirmation "a true and proper sacrament" (Sess. VII, can. 1), and the *Catechismus Romanus* says: "It must be explained by the pastors that Christ the Lord was not only its author, but that He also, as the holy Roman Pope Fabian testifies, ordered the use of holy oil and the words which the Catholic Church uses in its administration" (II, 3. 6). Ordinarily, only the bishop can confirm. He lays his hands on the candidates, traces the sign of the cross on their foreheads with chrism, or holy oil (*q. v.*), and says, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father," etc. He then gives them a light blow on the cheek as a sign that they must be ready to suffer for Christ. Rome teaches that by confirmation the new life implanted in baptism is fortified, that particularly the grace to confess the faith is conferred (*Catechismus Romanus*, II, 3. 5), and that a seal is set on the soul (see *Character Indelebilis*). — All this lacks foundation in Scripture, for Jesus neither instituted such a rite nor supplied it with any promise of grace, Pope Fabian to the contrary notwithstanding.

Confirmation (liturgical). To Luther, confirmation was at first an abomination, because it was declared to be a sacrament by the Romanists. His opposition to it, as voiced in his book *Of the Babylonian Captivity of the Church*, influenced also his coworkers and is found in the Lutheran Confessions. Luther, therefore, did not compile a formula for confirmation, and most of the early church-orders omit the rite entirely. At the Ratisbon Colloquium, Melanchthon, Bucer, and Pistorius proposed the rite as a good observance. In the General Articles for Electoral Saxony only the thorough indoctrination of the children is urged before admitting them to the Eucharist. The Wittenberg Reformation of 1545 advocated an evangelical use of the ceremony, mentioning the following parts: 1. Indoctrination; 2. admonition, renunciation, and confession of faith; 3. personal profession of doctrine of faith by catechumens; 4. thorough examination; 5. admonition that this implies dissent from all false teaching; 6. exhortation to persevere; 7. public prayer. The Lutheran Church has adhered to these principles, dividing the act of confirmation into three parts: 1. Examination; 2. profession and vow; 3. prayer with imposition of hands.

Confraternity (or Sodality). An association among Roman Catholics, usually the laity, for the promotion of definite works of charity or devotion. There have been such associations since the ninth century, but their greatest development has come in recent times. Each local association is under the guidance of a priest. The regulations prescribe devotional practises and frequent attendance at mass and Communion. Each member receives a blessed medal and liberal indulgences. The most ancient confraternity is that of the Children of Mary. Others are the archconfraternities of the Holy Family, of the Immaculate Heart of Mary, of the Scapular, and of the Assumption. Confraternities are closely related to pious associations, such as the League of the Sacred Heart (see *Sacred Heart of Jesus*), and have many points of contact with third orders (see *Tertiaries*). The membership of these various societies aggregates tens of millions.

Confucianism, the ancient state religion of China, consisting of the old animistic, polydemonistic beliefs and cults upon which were grafted the moral, social, and political teachings of Confucius (Latinized from K'ung-fu-tse, "Master K'ung"), famous Chinese sage, b. 551 B. C. in the ancient kingdom of Lu, now part of Shantung, d. 478 B. C. *ibid.* The sacred books upon which the state religion is based are five in number, called *King, viz., Book of History, Book of Songs, Book of Changes, Spring and Autumn, Book of Rites.* The first four were compiled by Confucius. To these

are added four books called *Shu*, compiled by the disciples of Confucius, including the works of Mencius, his greatest disciple and expounder. As the modern, so the ancient Chinese believed in the existence of innumerable spirits (see *Animism*) that fill the world in great swarms and inhabit the air and all material objects. These spirits, partly good, partly evil, have their origin in the *Yang* and the *Yin*, the two world-souls or breaths which are at the basis of the whole universe. The *Yang* represents the male part of the world, also heat and light, and is divided into innumerable *shen*, or good spirits, to which sacrifices are made and which make their abode in natural objects, such as sun, moon, stars, rivers, mountains, lakes, rocks, the earth, fire, clouds, rain. The *Yin* represents the female part of the world, also cold and darkness, and is divided into innumerable *kwei*, or evil spirits, which harass men, but may be driven off by lighted torches, gongs, and drums. In addition to the *shen*, the souls of the dead, especially of one's ancestors, are worshiped. At the head of all the spirits is *T'ien*, Heaven, also called *Shang-ti*. Until the fall of the empire, 1912, the emperor, who was believed to be a son of Heaven, was the religious head of the people, and the welfare of the nation depended upon his properly observing the religious rites, especially the worship of Heaven and Earth at the winter and summer solstices, respectively, at the great altars situated on the south and north of Peking. At these occasions the emperor also sacrificed to the tablets of his ancestors and to the sun, moon, stars, winds, rain, clouds, thunder. Other gods in the pantheon of the state religion are the corn spirits, various mountains and streams throughout China, the four seas, famous men and women of antiquity, as Confucius and his disciples, the emperor who taught his people agriculture, the first breeder of silk worms, and the planet Jupiter. These gods were worshiped by the emperor or his proxy and since 1915 by the president or his representative. Still other gods are worshiped by the Mandarins and the authorities in the provinces, as the physicians of ancient times, a star which is regarded as the patron of classical studies, the gods and goddesses of walls and moats, cannons, water, rain, architecture, kilns, storehouses, and others. These gods have numerous temples throughout the empire, and although there is no priesthood, the religious observances are thoroughly ritualistic and attended by great pomp. The sacrifices consist of swine, cattle, goats, and silks. To sum up, the state religion consists of nature and ancestor worship. The common people were at first permitted to worship only their ancestors (for which see *Ancestor Worship*), but in the course of time their worship was extended to many of the Confucian deities above mentioned, and everywhere in China there are temples and shrines with innumerable idols and tablets, before which offerings are made. The influence of Confucius upon the ancient religion was conservative rather than reformatory. He looked toward the golden past, endeavoring to preserve the good traditions of antiquity. His highest goal was the welfare of the state, and he believed that this could be obtained, if the sacredness of the five primary relationships, ruler and subject, father and son, husband and wife, elder and younger brother, friend and friend, be kept inviolate. He furthermore stressed the virtues of sincerity, benevolence, and filial love and gave expression to what is called the negative form of the Golden Rule: "Do not to others what you do not want done to yourself." However, he produced neither a philosophical nor a theological system. In fact, his teachings were entirely of an ethical nature, and he refrained from speaking of the deity and of immortality. He does not dwell on the subject of sin, nor does he have any remedy for it. Punishment for wrong-doing is confined to this world, and salvation comes by effort. His teachings met little success during his lifetime, and in the third century B. C. a systematic attempt was made by a hostile emperor to eradicate Confucianism. After that, however, it gained in influence, and Confucius rose higher and higher in the estimation of the Chinese, until he was raised to the highest rank of worship. Since 57 A. D. sacrifices have been offered to him. See *Taoism* and *Buddhism* for the other two of the three great religions in China. As most Chinese profess and practise all three religions, it is impossible to give statistics regarding the adherents of each.

Congo, or Kongo, also Belgian Congo, formerly Congo Free State, in Central Africa, annexed by Belgium, 1907. Area, estimated, 909,654 sq. mi.; population, of Bantu origin, 11,000,000. Religion of natives, gross fetishism. *Missions:* Various American, British, and Scandinavian societies are working in the field. Foreign staff, 653; Protestant Christian Community, 108,190; communicants, 58,639.

Congregational Churches. The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. Of these, the Separatists held that the whole system of the Established Church was an antichristian imitation of the true Church and could not be reformed and that the only proper thing for a Christian to do was to withdraw himself from it. These sentiments, however, were not tolerated in that age, especially after the Act of Uniformity, passed in 1559, the year after the accession of Queen Elizabeth to the throne, and church after church professing them was broken up. In 1581 Robert Browne, a Separatist minister, with his congregation, emigrated to Holland, where he issued pamphlets exceedingly bitter in their attack upon the ecclesiastical government of the realm. Two men distributing them were hanged, while the books were burned. The movement, however, could not be suppressed, and in 1604, the first year of the reign of James I, John Robinson, an ordained minister of the Church of England, having become acquainted with Browne's writings, accepted their principles. Soon after this, he, with a number of friends and followers, emigrated, first to Amsterdam and then to Leyden, Holland. Here they were kindly received, but, after a few years they decided to remove to America, where they could practise their religion unmolested. After many discouragements, the first band of Pilgrim Separatists, 102 persons, under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Mass., in 1620, and there founded the first Congregational church on American soil, Robinson remaining in Leyden. After a few years the Pilgrim Separatists were followed by the Puritans of Massachusetts Bay. After their arrival in America the points of doctrinal differences were no longer accentuated, and in the course of time the essential elements of both Separatism and Puritanism were combined in Congregationalism. This, however, was not accomplished at once, religious bigotry prevailing for a time and revealing itself in the expulsion of such "nonconformists" as did not agree with the confessions. During the decade from 1630 to 1640 the Puritan immigration increased rapidly. By 1640 there were 33 churches in New England, all but two being of pronounced Congregational type. Congregationalism soon became practically a state religion. In two colonies, Massachusetts Bay and New Haven, the franchise was limited to church-members, and throughout the older congregational colonies of New England, sooner or later, the salaries of pastors were secured by public taxation until the nineteenth century. Any action affecting the general religious as well as the social or civil life of the community was taken by the civil legislature, such as the calling of the Cambridge Synod, in 1646, to draw up a plan of ecclesiastical polity, and the expulsion of the Salem "non-conformists" and of Roger Williams. The withdrawal of the Massachusetts charter in 1684 replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former conditions to a considerable degree. With the beginning of the eighteenth century other forms of church-life developed in New England. Episcopalians, Baptists, and Quakers protested against being taxed for the support of Congregational churches, and little by little there ceased to be a state church.

The Congregationalists took the initiative in the remarkable revival known as the "Great Awakening" (*q. v.*), which was started in 1734 by the preaching of Jonathan Edwards and was developed under the eloquence of Whitefield. They had a prominent share in the political discussions preceding the Revolution, in its inception and conduct, and in the subsequent national development, sending such men as John Hancock and the Adamses to take part in the councils of the new nation, although they were not considered as representing the Congregational churches as a religious body. After the Revolutionary War, the history of Congregationalism during a century centered about certain movements, *viz.*, a plan of union with the Presbyterians, the rise of missionary enterprise, the Unitarian separation, the organization of a national council, missionary endeavors, and efforts to secure some harmonious, if not uniform, statement of Congregational belief. As the Congregationalists of New England gradually extended westward, they came into intimate relations with the Presbyterians of the Middle States, and these relations were all the more intimate because of the doctrinal affinity between the teaching of the Edwardses, father and son, and the type of theology represented by Princeton College, of which Jonathan Edwards, Sr., was president. These relations were still further strengthened by the call of Jonathan Edwards, Jr., to the presidency of Union College, and his taking a seat in the Presbyterian General Assembly.

From the very beginning of the Plymouth Colony missionary work among the

Indians was emphasized, and John Eliot, the Mayhews, the younger Edwards, and David Brainerd accomplished much, although there was no general missionary movement among the churches. With the increase of westward migration during the first years of the nineteenth century missionary interest in the home field developed. The General Association of Connecticut, as early as 1774, voted to send missionaries to New York and Vermont. In 1810 the American Board of Commissioners for Foreign Missions was organized, through which also the Presbyterians and other religious bodies carried on their entire foreign missionary work. In 1826 the American Home Missionary Society was formed on much the same interdenominational basis as the American Board. In 1846 the American Missionary Association was organized and was at first as much a foreign as a home society, although more especially interested in Negro fugitives and American Indians. In 1853 there was formed the American Congregational Union, subsequently known as the Congregational Church Building Society. The influences that resulted in the separation between the Trinitarian and Unitarian wings of the Congregational body became manifest early in the eighteenth century, with a development of opposition to, and dissatisfaction with, the sterner tenets of Calvinism. The excesses connected with the Great Awakening, and the rigid theology of the Edwardses and their successors, Hopkins and Emmons, contributed to this divergence. When in 1805 Henry Ware, a Liberal, became Professor of Divinity in Harvard College, the lines between the two parties were drawn more clearly, as the college was now classed as distinctively Unitarian. In 1819 William Ellery Channing, of Baltimore, set forth the Unitarian doctrine so forcibly that separation became inevitable. From this resulted a period of confusion and of legal strife, which lasted until about 1840, when the line of demarcation became complete. For many years the bitterness of the conflict continued, but of late years, owing to the steady increase of liberal thoughts and ideas throughout the Congregational denomination, it has gradually diminished. In 1852, a council or convention met at Albany, N. Y., which was the first gathering representative of Congregationalism since the Cambridge Synod of 1648. At this council 463 pastors and messengers from seventeen States considered the general situation, their deliberations resulting in the progression of a "Plan of Union," hearty endorsement of the missionary work, and the inauguration of a denominational literature. In 1865 a national council was convened at Boston, where a statement as to "the system of truths which is commonly known among us as Calvinism" was drawn up. In 1871 there was called in Oberlin, O., the first of the National Councils, first triennial now biennial, which have done so much to consolidate denominational life. Of these councils the one held at Kansas City, Mo., in 1913, was particularly important as marking the recognition of the Congregational churches as an organized religious body with specific purpose and definite methods. At this convention the Congregational platform was set forth, including a preamble and statements of faith, polity, and wider fellowship; modifying, however, the essential autonomy of the individual churches in their expression of faith or in their method of action. The Congregationalists have since been prominent in the organization and development of the Federal Council of the Churches of Christ in America, have cooperated most energetically and effectively in the preparations for a World Conference on Questions of Faith and Order, and have entered likewise upon Red Cross and Y. M. C. A. work.

Doctrine. The principle of autonomy in the Congregational churches involves the right of each church to frame its own statement of doctrinal belief; the principle of fellowship of the churches presupposes that a general consensus of such beliefs is possible and essential to mutual cooperation in such works as belong to the churches as a body. As a result, while there is no authoritative congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, which, though receiving no formal ecclesiastical endorsement, have been widely accepted as fair presentations of the doctrinal position of the Congregational churches. The first of these, called the "Cambridge Platform," drawn up by a Synod summoned by the Massachusetts Legislature, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession and the Saybrook Platform of 1708 embodied the most necessary modifications, yet approving the general doctrinal features of the Westminster Confession. In 1880, the National Council appointed a commission to prepare

a formula that "shall state in precise terms in our living tongue the doctrines that we hold to-day." This commission, composed of twenty-five representative men, finished its work in 1883. Their statement, or creed, however, was never formally adopted, though it furnished the doctrinal basis for a great many of the churches and in the main represented their general belief. This statement, called the "Creed of 1883," or "Commission Creed," contained twelve articles, in which the general doctrines held by evangelical churches are set forth. In 1913, a new platform was adopted by the National Council and has been accepted with practical unanimity by the denomination. All the confessions of the Congregational churches are contained in *The Creeds and Platforms of Congregationalism*, by Williston Walker. In general the belief in the freedom and responsibility of the individual soul and the right of private judgment has led to a general spread of rationalism, modernism, and indifference, as regards doctrine and faith.

Polity. Congregational churches hold to the "Autonomy of the local church and its independence of all ecclesiastical control." For fellowship and mutual assistance the churches gather in local associations or conferences and in state conferences in which each church is represented by pastor and lay delegates. Membership in the National Council includes ministerial and lay delegates elected by state conferences and the district associations. No association or conference or National Council, however, has any ecclesiastical authority, for that is vested solely in the council called by the local church for a specific case. Doctrinal tests are less rigidly applied now than in the past, practical Christian fellowship being emphasized rather than creed subscription. Admission to church-membership is usually conditioned on the declared and evident purpose to lead a Christian life, rather than on the acceptance of particular doctrine, and participation in the Lord's Supper is offered to all followers of Christ. Infant baptism is customary, and the form is optional, although sprinkling is the form commonly used.

Work. The home missionary work is carried on chiefly by four societies: The Congregational Home Missionary Society, the American Missionary Association, the Congregational Church Building Society, and the Congregational Sunday-school Publishing Society. The Congregational Home Missionary Society is charged with the missionary work among the white races of continental United States. The American Missionary Association carries on work among the Negroes, Indians, Chinese, Japanese, Hindus, the Eskimos in Alaska, and various races in Porto Rico and Hawaii.

The interest of the Congregational churches in educational matters is shown by the fact that Harvard, founded in 1636, Yale in 1701, were established as Congregational colleges; so also Williams, Dartmouth, Bowdoin and Amherst in the East; and Oberlin, Iowa, Beloit, Carleton, Drury, and others in the West. At present more than forty colleges in the United States owe their origin to Congregationalists. There were also nine theological seminaries, of which Andover Seminary is the oldest. The Congregational Education Society, the successor of the American Education Society, with which two kindred societies, organized for the establishment of Christian schools in Utah and New Mexico, were afterwards incorporated, includes in its present work assistance to colleges and academies, the support of mission-schools, student aid, and promotion of Christian work in colleges and universities. It also aids Atlanta Theological Seminary, where ministers for Congregational churches in the south are trained; a training-school for women in Chicago; the Schauffler Missionary Training-school in Cleveland, O., which prepares young women to aid the churches in work among the immigrants; and institutes in Chicago, Ill., and Redfield, S. Dak., for training ministers for work among the Danish, Norwegian, Swedish, Finnish, and German peoples in the United States. In 1853 the American Congregational Association was organized in Boston for the purpose of collecting such literature as might serve to illustrate Congregational history and of promoting the general interests of Congregational churches. It owns a building in Boston which is regarded as the denominational headquarters and has a library of great value.

The modern movement for the organization of young people for Christian work was started by Rev. Francis E. Clark, who formed the first Christian Endeavor society in Portland, Me., in 1881. Similar societies were soon established in other churches, and in 1885 a general interdenominational organization was effected under the name, "United Society of Christian Endeavor." In 1916 there were in the Congregational churches of the United States 3,201 Christian Endeavor societies with 134,258 members. The Congregational publishing interests

have chiefly been heretofore in the care of the Congregational Sunday-school and Publishing Society. Since the Sunday-school work is to be taken over by another organization, this society will change its name, probably taking the name, "Congregational Publishing Society," and as such and through its trade name, "The Pilgrim Press," will continue the publication of Sunday-school literature and of other periodicals and books, mainly of a religious nature. It also issues the leading denominational paper, the *Congregationalist and Advance*, formed by merging the *Congregationalist and Christian World* and the *Advance*. The different missionary societies publish their monthlies, including especially the *Missionary Herald*, representing the foreign work, and the *American Missionary*, representing the combined home work.

For the better coordination of the various lines of denominational activity there has been established a number of commissions of the National Council, whose duty it is to advise the various societies as to organization, methods, and policies, and to recommend to the Council such action as commends itself to their judgment. These commissions are nine in number, on missions, home and foreign; on social service; on evangelism; on religious and moral education; on federation, comity and unity, and delegates to the Federal Council; national service commissions, having special reference to war work; commission on organization, having special reference to state and district organization and the local church; Pilgrim Fund Commission for raising a fund of $5,000,000 for pensions of Congregational ministers; and on Temperance and Public Worship. In 1920 the Congregational churches reported 5,665 ministers, 5,924 churches, 819,225 members.

Congregational Methodist Church. After the organization of the Methodist Episcopal Church, South, there arose in Georgia considerable objection to certain features of the episcopacy and itinerancy, and a number of ministers and boards withdrew in order to secure a more democratic form of church government. A conference was held at Forsyth, Monroe County, Ga., in May, 1852, which adhered strictly to the doctrine of Methodism, but adopted the congregational form of government. The name chosen was "Congregational Methodist Church." The denomination suffered a considerable loss in 1887—88, when nearly one-third of its members joined the Congregationalists. — *Doctrine and Polity.* The doctrinal position of the Church is distinctively Methodistic, and its polity is similar to that of the Methodist Episcopal Church of to-day. The local church, however, has large powers and calls its own pastor, while every minister is free to accept or reject the call extended to him. The internal affairs of the churches are controlled by the church conference, which includes class leaders, stewards, deacons, and a secretary, and over which the pastor presides. The District Conference is subordinate to the Annual Conference and, this, in turn, to the General Conference. The General Conference meets quadrennially. — *Work.* The missionary work of the denomination is carried on through the General Missionary Union, composed of annual or state unions, which, in turn, are composed of local societies. There is a mission board which has immediate supervision of all work done. Most of the work has been done in India. The denomination has a churchpaper called the *Messenger*, published at Ellisville, Miss. Statistics, 1916: 500 ministers, 352 churches, 21,000 communicants. *The New Congregational Methodist Church*, which separated from the Congregational Methodist Church in 1881, had, in 1916, 27 ministers, 24 churches, and 1,256 communicants. The special features of its system of doctrine and polity are: The parity of the ministry; the right of the local church to elect its own officers annually; the rejection of the principle of assessment, all offerings to be absolutely free-will; and freedom for those who desire it to observe the ceremony of foot-washing in connection with the administration of the Lord's Supper.

Congregation, Powers of the Christian. According to Lutheran teaching, the local congregation of believers has all spiritual powers, the powers summed up under the term Office of the Keys. Its sphere, as a church, is exclusively spiritual, being concerned solely with the building of Christ's kingdom on earth, and its governing principle is the Word of God. Accordingly, the government of the Lutheran Church is not hierarchical, as in the Roman Church, nor is it vested in an episcopate, as in the Anglican (Protestant Episcopal) and Methodist Episcopal churches, nor in an assembly of elders, as in the Presbyterian Church, nor in synods, or other more or less representative gatherings. Synodical resolutions within the Lutheran Church have no binding force in the administration of those affairs of the local congregation

which are properly termed internal. The individual congregation is autonomous, has and discharges the supreme external authority, even as the Word of God is the only internal authority, in all matters of church life and work. See *Office of the Keys.*

Conrad, Fred. Wm., 1816—1898, "prominent in all the work of the General Synod," professor of Wittenberg College, Springfield, O., 1850—55; as pastor of various churches he was an ardent revivalist; editor of the *Lutheran Observer*, 1866—98; contributor to *Evangelical Review* and *Lutheran Quarterly;* author of *Lutheran Manual and Guide.*

Conscience. That faculty of the human soul which makes a person conscious of God as the one who reveals Himself in the Moral Law as holy in His own essence and as the one who demands holiness of all men. Or, according to another definition, it is the consciousness of the obligation laid upon men by the Law of God, no matter what idea is associated with the essence of God. The Scripture-passages here concerned are Rom. 2, 14. 15 compared with Rom. 1, 19. 20. For the apostle here makes three statements which are clearly coordinated: 1. that the Law is written in the hearts of men; 2. that conscience testifies to the consciousness of men; 3. that there are thoughts in the hearts of men that excuse and accuse one another. "Conscience is the natural faculty of man which enables him to apply a rule concerning right and wrong which he acknowledges as binding to his conscious desire and doing. Its declaration is a simple approbation or denial of the rectitude of the desire or action which awaits its judgment." (Dr. A. L. Graebner.) Conscience, then, is found in all men, whether civilized or uncivilized, cultured or uncultured, for it appears in the consciousness of man over against the holy God, recognizing the sum of the Moral Law as the Law of this God and acknowledging His demands as valid, so that the excusing and accusing thoughts are put in motion by the process. If conscience were nothing but a knowledge of the Law, and thus only of a moral nature, the apostle would not speak of it as of a proof for the fact that the Gentiles have a knowledge of God. In the Old Testament the word *conscience* does not occur, but its functions are referred to in a number of ways, as in the case of Adam after his sin, of Cain both before and after his murder of Abel, of the brethren of Joseph after their crime, of David after his double transgression. Cp. Ps. 6, 2; 32, 1—5; 38, 2—11; 51, 19; 1 Sam. 24, 11; 2 Sam. 24, 10; Job 27, 6. In the New Testament the word occurs in a number of instances and with various shadings of meaning, all of them, however, agreeing with the definitions advanced above. Cp. Rom. 9, 1. 2; 2 Cor. 1, 12; 1 Pet. 3, 16. 21; 2 Tim. 1, 3; 1 Tim. 3, 9; Heb. 13, 18; Acts 23, 1; 24, 16; Heb. 10, 22. — It is clear from the various passages of the Bible that the conscience of man, as long as it is not directed in its consciousness by faith in Jesus Christ, is an evil conscience, Heb. 10, 2, causing the sinner to feel the guilt of his sins as a debt and guilt which cannot be paid. It is only through faith that the evil conscience of man is changed to a good conscience. 1 Pet. 2, 19; 3, 21. For practical purposes we distinguish between various attributes of conscience. A right or true conscience is one in which the previous judgment or the subsequent criticism of conscience is in agreement with the Moral Law according to its true content. It is required of every Christian that his whole life conform to the norm of the will of God as revealed in the Bible. An erring conscience is found wherever this conformity is missing. Rom. 14, 5. 6; 1 Cor. 8, 7. There may be an erring conscience even when a person protests that his conscience is pure, as in the case of Paul, 2 Tim. 1, 3; 1 Tim. 1, 13, whence it follows that every child of God ought to search the Scriptures most diligently also with regard to ethical or moral standards. An approving conscience is found whenever a person's conscience declares a certain act to be more advisable than another, this being the case especially where the relative ethical value of an act is concerned. — A doubting conscience is one which cannot come to a definite conclusion with regard to some undertaking or act. This may hold with regard to all doctrines which are not fundamental for salvation and with respect to all matters in themselves indifferent, that is, neither commanded nor prohibited in themselves, where the supreme law of love ought to be the deciding factor, as in the question broached in Rom. 14. A person whose conscience is in doubt regarding any point at issue is bound to abstain from that particular act; for unless he rests upon a certainty in agreement with the Bible and the full demands of brotherly love, he will sin in acting while in doubt. Rom. 14, 23.

Consecration of Elements (Liturgical). See *Eucharist.*

Consilia Evangelica. The Roman Church teaches that the New Testament, in addition to the rules of life and conduct which it makes binding on all Christians, contains certain evangelical counsels, or counsels of perfection, for those who wish to do more than is strictly necessary and want to travel the shortest road to heaven. As the three evangelical counsels, Rome names voluntary poverty, celibacy, and obedience, claiming that Matt. 19, 21 and 1 Cor. 7, 8 are intended to convey a permanent counsel and to indicate to Christians the "surest and quickest way to obtain everlasting life." It is evident that these three "counsels" coincide with the three monastic vows. The idea of doing more than God really demands (see Luke 17, 10) underlies monasticism and the doctrine of *opera supererogationis* (*q. v.*). Here also the pagan doctrine of the merit of works (see *Works, Merit of*) is most strongly entrenched. Article 27 of the Apology of the Augsburg Confession enters on this matter at length.

Consistory. The assemblage of the cardinals in council, usually under the presidency of the Pope, to deliberate on, and transact, important ecclesiastical business. Since the institution of the Roman Congregations (*q. v.*), consistories have diminished in importance and are held less frequently. They may be public, semipublic, or secret. In many Lutheran bodies of Germany the Consistory is an administrative board consisting of members of the higher clergy. A similar arrangement is found in some Reformed bodies.

Constance, Council of. The second of three councils of the fifteenth century which were intended to bring about a reformation of the Church, held under Pope John XXIII and Emperor Sigismund, 1414—1418. The council was unusually well attended, the lowest estimate of strangers in Constance being given at 50,000. The most influential members of the session were Pierre d'Ailly and Jean Gerson (*qq. v.*). Three objects awaited the action of the council. With regard to the great papal schism, the matter was settled by deposing John XXIII and Benedict XIII, while Gregory XII voluntarily abdicated. A new Pope, Martin V, was elected, thus concluding the chapter of the schism. The matter of Johann Huss (*q. v.*) and his adherents was treated with great thoroughness. He was induced to attend by a promise of safe-conduct, but the emperor's word proved unreliable, and so he was burned on July 6, 1415. His friend Jerome of Prague followed him in a martyr's death on May 30, 1416. The final business before the council was that of certain reforms in the Church, which were loudly urged by a dissatisfied minority, consisting chiefly of the lower clergy, the monks, the doctors and professors, led by d'Ailly and Gerson. But these were unable to reach a full agreement among themselves, and so the agitation, in the end, practically came to naught, especially since the abuses concerned such matters as papal procedures, the administration and income of vacant positions in the Church, simony, indulgences, and dispensations, from which the Pope received much of his income.

Constantine (surnamed the Great, Roman emperor, 312—337, son of Constantius Chlorus and Helena, born 274 at Naissus in Moesia, died near Nicomedia, in Asia Minor, 337) holds a commanding position as the director of affairs in one of the most important epochs of history. It was his special mission to raise Christianity from the state of a proscribed and persecuted sect to that of a legally recognized religion and thus to inaugurate a new era in the history of mankind. Though he merely gave Christianity a legal status alongside of heathenism and did not, as is so commonly believed, make it the state religion, his wise and tolerant policy naturally and inevitably led to this result. Once allied with the state, — and the idea of a separate free church was foreign to men's minds, — the Church was bound to crowd out its decadent rival outwardly, as it had long since overcome it inwardly. As a matter of fact the orthodox emperor Theodosius, before the end of the fourth century, prohibited pagan worship on pain of death. Thus, while Constantine freed the Church from heathen oppression and persecution, he, on the other hand, initiated the fateful policy of the union of Church and State, which proved a source of untold mischief for many centuries to come. — From these general remarks we turn to the leading events of his life and reign. After the abdication of Diocletian (305) the rule of the western half of the empire fell to Constantius Chlorus, the father of Constantine. At the death of Constantius in the following year, Constantine was proclaimed emperor at York (Eboracum) in Britain. When the heathen usurper Maxentius assumed the title of Augustus and seized the government of Italy and Africa, Constantine crossed the Alps at the head of a large army and inflicted upon his rival a

crushing defeat at the Milvian Bridge near Rome (312). Constantine attributed this decisive victory to the sign of the cross with the Greek monogram of Christ, which in obedience to the familiar vision in the sky he wrought into the Roman standard, the *labarum*. The vision itself — the appearance of a luminous cross just above the afternoon sun, with the inscription, *Τούτῳ νίκα* (By this [sign] conquer) — has been the subject of much controversy. For a full discussion of the matter we must refer the reader to Schaff, *Ch. Hist.*, III, or Uhlhorn, *Conflict of Christianity with Heathenism*. We shall only pause to say that the occasion was certainly worthy of a divine intervention. The battle at the Milvian Bridge decided the fate of heathenism. In the following year Constantine, in conjunction with Licinius, his Eastern colleague, published at Milan the famous Edict of Toleration, which lifted the ban from the long persecuted church and granted freedom of worship to Christian and heathen alike. The triumph of Christianity was complete when in 324 Constantine defeated Licinius, who in the mean time had espoused the cause of the heathen party, at Adrianople and Chalcedon. In the year 325 Constantine, now sole ruler, summoned the famous Council of Nicea to preserve the unity of the Church, which was threatened with disruption by the Arian heresy. (See *Council of Nicea, Arianism.*) One of the most important acts of his reign was the transference of the seat of government from Rome to Byzantium, which he rebuilt with great magnificence and which henceforth was known as Constantinople, "the City of Constantine." The new capital, in contrast with the city on the Tiber, wore a predominantly Christian aspect, although policy forbade the emperor to institute any measures which might offend the heathen part of the population, and side by side with Christian symbols, crucifixes, and representations of Biblical scenes the images of pagan deities, gathered from every quarter, contributed to the splendor of the new metropolis. It is significant, however, that no new temples were erected to the moribund deities of paganism. Though openly favoring Christianity, Constantine to the end remained true to the principle of toleration expressed in the Edict of Milan. By a strange inconsistency, due doubtless to superstitious fears, the first Christian emperor postponed his baptism until he felt the approach of death. In the year 337 he was baptized by the Semi-Arian bishop Eusebius of Nicomedia and died a few days after. The Eastern Church soon enrolled him among the saints and to this day declares him the "equal of the apostles" (*Isapostolos*), while the Western Church, with a more sober appreciation of his services to Christianity, honors him with the title of "the Great." — On Constantine's personal relations to Christianity and the motives that governed his imperial policy the most diverse opinions have been held. The one extreme is represented by the Greek Church, referred to above, the other sees in Constantine nothing but a shrewd, calculating politician, who allied himself with the new religion in order to realize his imperial ambitions. That his conduct upon the whole was determined rather by policy than by principle is unquestionable. That his tolerant attitude toward paganism was not merely the result of calculating expediency, but, to some degree, of sympathy with the old faith (at least until quite late in life) seems equally assured. On the other hand, there can be no doubt that his preference of Christianity was not merely a prudential, but, in part at least, a real personal matter. And though the life of Constantine is stained with foul crimes even subsequent to his conversion, the softening and humanizing effects of Christianity are plainly seen in his legislation. His concern for the unity of the Church, threatened with division through Arianism, was probably subordinate to the higher concern for the unity of the empire. Abundance of evidence can be produced in illustration of both sides of his conduct, such as the equivocal use of the word "deity" (*divinitas*), the vague "*Quidquid illud est divinum ac coeleste numen*" (practically an "unknown God") of the Edict of Milan; the injunction, as late as 321, to consult the soothsayers in times of public calamity; the retention of the title Pontifex Maximus to the end of his life, etc., etc. On the other hand, he ascribes his victory over Maxentius to the "saving sign" of the cross (the triumphal arch erected three years later contains the ambiguous *instinctu Divinitatis*, attributing the victory to the "*impulse of the Deity*," a vague and indefinite expression, which both pagans and Christians could interpret in their own way); he exempted the clergy from military and municipal duties; he abolished rites offensive to public morality; he prohibited infanticide and the exposure of children; he mitigated the slave laws; he issued rigorous laws against adultery and placed strong restrictions on the facility of divorce, etc., etc. "Now let

us cast away all duplicity," said Constantine, when on his deathbed he received Christian baptism, honestly admitting that in his private and public life he had been swayed by two conflicting motives — a character, as Stanley says, "not to be imitated or admired, but much to be remembered and deeply to be studied."

Constantine, Donation of. A fiction found in the Pseudo-Isidorian Decretals, a collection of forged decrees purporting to go back to Clement, third bishop of Rome. According to this account, Constantine had generously given to Sylvester I (314—355) the provinces of the Occidental Roman Empire, together with the imperial insignia. The spurious character of the documents escaped detection for centuries, and for that length of time the decretals had full standing. See also *Pseudo-Isidorian Decretals.*

Constantinople, Second Ecumenical Council of. Called by Emperor Theodosius I in 381, chiefly to confirm the Nicene Creed and to take up other matters relating to the Arian Controversy and to the succession of bishops in the see of Constantinople. Meletius of Antioch, Gregory Nazianzen, and Nectarius successively presided at the meetings of the council. Gregory Nazianzen was made Patriarch of Constantinople, but was forced to resign, Nectarius being put in his place. When it became apparent that the acceptance of the Nicene faith was an issue at the Council, the thirty-six Macedonian representatives withdrew. Their opinion concerning the inferior position of the Holy Ghost in the Trinity was condemned by the Council, likewise the teaching of Apollinaris concerning the nature of Christ. The Council enacted seven canons, four doctrinal, of which only the first three are of general application and three disciplinary. The Nicene faith was declared to be dominant, and all heretics were anathematized; the bishops were ordered to remain within their own dioceses in their jurisdiction, unless they were invited to officiate elsewhere; the Bishop of Constantinople was given the prerogative of honor after the Bishop of Rome. The Council also addressed a letter to the emperor, which illustrates the relation of the councils to the imperial authority, the ratification of the emperor being requested by the ecclesiastical authorities.

Constantinople, Fifth Ecumenical Council of. Called in 553 by Justinian I to condemn the so-called three chapters. The council can hardly be said to have been more than an episode in this controversy. See *Controversy of the Three Chapters.*

Consubstantiation. The term commonly employed by Reformed theologians when describing the Lutheran doctrine of the Lord's Supper. For instance, M'Clintock and Strong, *Cyclopedia, s. v.* "Consubstantiation": "The doctrine that in the Lord's Supper the bread remains bread and the wine remains wine, but that with and by means of the consecrated elements the true natural body and blood of Christ are communicated to the recipients." The term is offensive to Lutherans because it conveys the impression that the body and blood of Christ are present in the same way and received in the same way as the bread and wine. Lutheran theologians have never represented the bread and the body of Christ as being of the same substance or the body as being present, like the bread, in a natural manner. See *Lord's Supper.*

Contributions, Congregational and Synodical. The average contribution of Christians for church purposes varies very much in different denominations, synods, and congregations. Congregational contributions are such as are given for the support of the home congregation; synodical contributions, such as are given for the support of the larger church organization, the synod. — In recent years the contributions of Lutheran churches have greatly increased. This has been due to a better understanding of the duty of Christian giving, to an increased interest in church-work, and to better, systematic efforts of collecting moneys.

Controversy of the Three Chapters. A political move of Emperor Justinian I, which was intended to keep the powerful Monophysite (*q. v.*) party with the Church by certain concessions or resolutions approaching compromises. Since the school of Antioch had been particularly emphatic in opposing Monophysitism, it was necessary, in Justinian's opinion, to neutralize the effect of its standpoint in the matter. About 544 Justinian issued an edict in which he condemned the so-called three chapters, that is, the statements of Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa concerning the doctrine at issue, namely, whether there is one or whether there are two natures in the person of Christ. At a synod held at Constantinople in 548 the bishops were prevailed upon to give written verdicts for the condemnation of the three chapters. In order to avoid the appearance of opposing the resolutions of the Coun-

cil of Chalcedon, it was said that only individual members of that council, and not the entire body, had approved of the strong anti-Monophysitic statements passed in 381. The result was that the Fifth Ecumenic Council, assembled at Constantinople in 553, resolved to "anathematize the three chapters before mentioned, that is, the impious Theodore of Mopsuestia with his execrable writings, and those things which Theodoret impiously wrote, and the impious letter which is said to be by Ibas, together with their defenders and those who have written, and do write, in defense of them, or who dare to say that they are correct, and who have defended, or do attempt to defend, their impiety with the names of the holy Fathers or of the holy Council of Chalcedon."

Conversion. In the stricter sense, conversion is regeneration, the procreation of true and saving faith, hence the instantaneous act by which God transfers man through the Gospel from a state of sin and spiritual death into a state of spiritual life. Being wholly and exclusively the work of God, the person being regenerated, or converted, cannot concur or cooperate in any sense, but is merely the passive subject, without, however, losing his identity as a rational being. In a wider sense, conversion is "the process whereby man, being by the grace and power of God transferred from his carnal state of sin and wrath into a spiritual state of faith and grace, enters upon, and, under the continued influence of the Holy Spirit, continues in, a state of faith and spiritual life." (A. L. Graebner.) Hence, in conversion it is the one essential thing that the sinner understands that Jesus Christ is the promised Redeemer, is his Redeemer. There is no condition to be fulfilled; if a man believes in Jesus as the Mediator, whose blood has saved the world, he is converted. And this belief, or faith, is enkindled through the Word of God, read or spoken. See Acts 8, 26—39. According to Acts 26, 18 conversion is an "opening of the eyes," a "turning from darkness to light." 2 Cor. 4, 6: "God . . . hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The conviction is born in the heart that Jesus is the Redeemer, the Christ, who has suffered and died for the remission of sins, of *my* sins. 1 John 5, 1: "Whosoever believeth that Jesus is the Christ is born of God." To impart this knowledge, without which there is no faith and hence no conversion, God has given the Scriptures and has instituted Christian preaching. Rom. 10, 17: "Faith cometh by hearing and hearing by the Word of God." Operating through the Word, the Holy Spirit brings men to faith, — and this is conversion. — The heart which thus lays hold upon the merits of Jesus Christ has undergone the fundamental change called repentance. Acts 3, 19. By working recognition of guilt and remorse for sin, the Holy Spirit leads men to repentance, so that they cry, "What must I do to be saved?" And the answer is that of Paul to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16, 30. 31. Upon this promise faith lays hold, and man is converted. The change which has taken place in conversion is "a turning from darkness to light and from the power of Satan unto God." Acts 26, 18. In other words, the relation of the sinner to God has been radically changed. Unconverted man is under sin. "There is none that doeth good, no, not one." Ps. 14, 3. "Turn ye from your evil ways!" is the call to repentance. Ezek. 33, 11. But man is unable to turn himself. He is "*dead* in sins." Eph. 2, 5; Col. 2, 13. By nature man is an enemy of God, he hates God. Rom. 8, 7. Hence man is utterly unable to save himself; nor does he disire to be saved. This is the natural condition of man; nor can it be otherwise, since "that which is born of the flesh is flesh." John 3, 6. It cannot even be conceded that unconverted man has the power of choice when the Gospel is preached to him. The power of choice would imply that man has a free will, capable of inclining to good or to evil, as he may elect. But man is not only unable to receive the things which pertain to salvation, being void of understanding and knowledge, 1 Cor. 2, 14, but he is so depraved and corrupt that his will is opposed to the will of God and prone to evil, every faculty being enslaved in the service of sin. Hence man cannot in any way cooperate in his conversion, even as dead Lazarus could not cooperate in raising himself back to life.

It is clear that, if any change for the better is to take place in man's understanding and will, that change must come by the operation of God. This is the teaching of Scripture. Every repentant heart cries out with the ancient prophet: "Turn Thou me, and I shall be turned; for Thou art the Lord, my God." Jer. 31, 18. And every Christian knows the truth of the Savior's words: "This is the work of God, that ye believe on Him whom He hath sent." John 6, 20. — Conversion is a work of divine grace and

power. Of divine grace, because out of pure mercy God has kindled faith in the hearts of those who were utterly unworthy of salvation; of divine power, because only "by the working of His mighty power," Eph. 1, 19, was it possible that those who by nature are enemies of God were so transformed in their nature that they are now children of God, "sitting together in heavenly places in Christ Jesus," Eph. 2, 6. So fundamental is this change that Scripture very frequently calls converted man a "new creature." 2 Cor. 5, 17. A new life is generated in man; he is reborn, born again, regenerated. Jas. 1, 18; 1 Pet. 1, 23; John 3, 5. His new will desires that which is good; the love of God is shed abroad in his heart; his affections are purified. All this is a new creation. And in precisely this sense. because they have been "born again by the Word of God," "begotten through the Gospel," yes, "born of God," 1 John 3, 9, the converted (and only these) are termed children of God.

Conversion does not imply the elimination, but the suppression, of that which Scripture calls the carnal nature in man. As long as a Christian is in this body, his mind will receive promptings to sin, and these promptings will find a response in the heart and will even lead to sinful acts. Hence it is necessary that we daily hear or read the Word of God to be reminded of our sin and guilt, daily repent of sin and wrong-doing, daily seek refuge in the wounds of Christ, daily "renew the inward man," 2 Cor. 4, 16, daily "cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7, 1. Thus we are, by a process which lasts till life's end, "transformed by the renewing of our mind." Rom. 12, 2. It is a bitter struggle, the struggle between spirit and flesh, but we are upheld by the promise: "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5, 4. "I can do all things through Christ, which strengtheneth me." Phil. 4, 13. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Eph. 2, 8. 9.

Conversion of the Franks, Saxons, and other Germanic Nations. Christianity may have been brought to Gaul, the present France, as early as the latter half of the first century, but there is no definite record of its establishment there until the second century. Noted men like Irenaeus of Lugdunum (Lyons), Pothinus, and Benignus, friends and disciples of Polycarp, who, in turn, had been a disciple of John, spread the Gospel fairly well along the valley of the Rhone and into the interior. Somewhat later (316—400) came Martin, Bishop of Tours. His character, steeled by his experience as a soldier under Constantine, and his work were such that he succeeded in establishing Christianity among many of the Frankish tribes, also of Northern and Northwestern France, where it had hitherto been but imperfectly known and received. He was afterward made the patron saint of France, and St. Martin's Day was observed in other countries as well. In early days his tomb was a shrine, and his motto, *Non recuso laborem* (I will not draw back from the work), became a watchword for missionaries in all Western Europe. — Mission-work in what is now Southern and Western Germany was begun in the sixth century, when Fridolin, a missionary from Ireland, who had been in France, preached along the upper Rhine. Columban, also of Ireland, labored first in the valleys of the Vosges Mountains. When he became older, he moved still farther south and southeast, into Switzerland. He died at the monastery of Bobbio, in Italy, in 615. His work was continued by his disciple Gallus, who founded the village of St. Gall with its monastery and church. Willibrod, known as the Apostle of Frisia, was a native of England, but he also studied in Ireland and started out from there to do his work. He labored in the extreme northwestern part of Germany and Holland. He died in 739. About Kilian, the Apostle of Wurttemberg, very little is known outside of the fact that he came from Ireland to preach the Gospel in Southwestern Germany. This was in the eighth century. He died a martyr's death. Winfried (Winifred) or Boniface, often designated the Apostle of Germany, did his work between 716 and 755, chiefly in Thuringia, Hessia, and Franconia. His influence was very great, but, unfortunately, it rested largely upon the authority of the Pope, whom he visited several times. — The story of the conversion of Saxony is not altogether pleasant reading, for these people stubbornly resisted the invasion of the Christian religion, and Charlemagne (*q. v.*) felt constrained to use force to subdue them, their king, Wittekind, finally accepting the Gospel. But their real conversion did not take place until they had received the poetical version of the New Testament, the so-called *Heliand*, by

which the Gospel-story was sung into their hearts. (See also *Germany.*)

Conversion of the Jews as a Nation. The conversion of the Jews as a nation has been taught in connection with millenarian hopes. The claim is based upon Rom. 11, 15—29, where, as the advocates of this theory declare, Paul both asserts and proves from the Old Testament prophecies that a final and universal conversion of the Jews to Christianity will take place. They maintain that such Old Testament prophecies as Is. 11, 11. 12; 59, 20; Jer. 3, 17; 16, 14. 15; 31, 31; Ezek. 20, 40—44; Hos. 3, 4. 5; Amos 9, 11—15; Zech. 10, 6—10; 12, 10; 14, 1—20; Joel 3, 1—17, must be taken in a literal sense. Moreover, they assert that the entire territory promised by God to Abraham has never been fully possessed by his descendants; hence the prophecies in Gen. 15, 18—21; Num. 34, 6—12; Ezek. 47, 1—23, must refer to the millennial reign of Christ, in which the Jews will occupy the land described in these prophecies. Lastly they claim that the Jews, though scattered among the nations, have been preserved as a separate people for the very purpose of constituting a distinct people during the Savior's personal reign on earth.

The opponents of this theory assert that the literal interpretation of the Old Testament prophecies is untenable, since such an interpretation, in order to be consistent, must be literal in all its parts. This would imply that David himself, in person, will reign in Jerusalem, Ezek. 37, 24; that the Levitical priesthood will be restored and bloody sacrifices offered to God, Jer. 17, 25. 26; that Jerusalem must then be the center of government, and all worshipers must come monthly and from Sabbath to Sabbath, from the ends of the earth, to worship at the Holy City, Is. 2, 3; Zech. 14, 16—21. Thus the literal interpretation leads to the revival of the entire ritual system of the Jews, which was abrogated by Christ, and which is opposed to the clear teaching of the New Testament, which plainly teaches that in Christ all distinctions between Jew and Gentile have been abolished. Their main contention, however, is that both Isaiah and Paul, when speaking of the conversion of the Jews (Rom. 9, 27. 28; Is. 10, 22. 23; Rom. 11, 5) refer to the elect saints in Israel, the Israel according to the spirit (Rom. 11, 3—8. 25—32), the spiritual Israel. Their contention, based on Rom. 11, 1—7, is that as in Israel, even in the time of the Old Testament, only those were saved who had been called by grace, so in New Testament times, while many are called, only few are chosen, and that these chosen ones will be brought in through the preaching of the Gospel (Rom. 11, 5); hence such New Testament expressions as "Abraham's seed," Gal. 3, 29; "Israelites," Gal. 6, 16; Eph. 2, 12—19; "citizens of the heavenly Jerusalm," Gal. 4, 26, etc., apply to all believers in Christ who have been gathered through the preaching of the Word, and not to reconverted Jews only.

Cooke, Henry, 1788—1868; educated at University of Glasgow; held a number of pastorates in the Presbyterian Church, last at Belfast; wrote: "Jesus, Shepherd of the Sheep."

Cook Islands, New Zealand, a Polynesian island group within the British Empire. Area, 280 sq. mi. Population, 12,700. Discovered by James Cook, 1773—77; annexed to New Zealand, 1901. John Williams was pioneer missionary in Rarotonga. Missions throughout the group by the L. M. S. Many converts have been zealous as evangelists, even as far as the Loyalty Islands (South Pacific Ocean). The Roman Catholic Church has established counter missions.

Cooper, Edward, 1770—1838; educated at Oxford; held two positions as clergyman; assisted Stubbs in compiling the Staffordshire Hymn-books; among his hymns: "Father of Heaven, Whose Love Profound."

Cope. See *Vestments, R. C.*

Copts. See *Monophysites.*

Cordes, Johann Heinrich Karl; b. March 21, 1813, at Betzendorf, near Lueneburg; entered Dresden Lutheran Mission Seminary, 1837; missionary to India, 1840; Tranquebar, 1841; instrumental in securing the former Danish-Halle Mission remnants and property for the Leipzig Mission; Senior of Missionary Council, 1858; member of Mission Board, Leipzig, 1872; retired, 1887; d. near the end of the century.

Corea. See *Korea.*

Cornelius a Lapide (van den Steen). Exegete of Roman Church; b. in Belgium, 1567; d. at Rome, 1637; became Jesuit in 1597; lecturer on the Bible and Hebrew at Louvain, 1596 to 1616, after that at college of Rome; used principle of fourfold exegesis — allegorical, symbolical, typological, and true.

Cornelius, Peter, 1783—1867; painter, idealist of the new German school; did his chief work under the direction of Crown Prince Ludwig of Bavaria in

Munich: The Creation, The Redemption through Christ, The Last Judgment; spent several years in Berlin; planned and made sketches for a series, the so-called Campo Santo pictures, to set forth sin and grace; a master of style, interpreter of his age.

Corner-Stone. The stone placed in the most prominent corner of a building, uniting and supporting two of its walls, usually with a cavity containing documents of historic interest and current coins.

Corpus Christi. A festival of the Roman Catholic Church, in honor of the local presence of Christ in the host, celebrated on Thursday after Trinity Sunday. The nun Juliana (ca. 1230), in a vision, saw the church as a full moon with one dark spot — the lack of such a festival. At her request, Urban IV established the festival with indulgences. John XXII (1316—34) added a procession in which the host, in a monstrance, a special vessel containing the host, was carried through the streets. Other Popes increased the indulgences. The processions soon became sumptuous exhibitions of ecclesiastical pomp and worldly splendor. Miracle plays and mysteries were given after the procession. Luther considered this the most harmful of medieval festivals, while the Council of Trent gloried in it as a "triumph over heresy." Since the Reformation, Corpus Christi processions have been forbidden in various countries, including some where Romanism preponderates.

Corpus Iuris Canonici. See *Canon Law.*

Corregio, Antonio Allegri da, 1494 to 1534; Italian painter of the Renaissance; master of delicacy and of light and shadows; Ecce Homo, dome-frescoes at Parma, and Holy Night are characteristic of his art.

Corvinus (Rabe) **Antonius,** b. 1501; chased out of his cloister for his Lutheranism in 1522; preacher in Hessen in 1538; reformed in Goettingen, Nordheim, Hildesheim, Calenberg; opposed the Interim; imprisoned in damp cell 1549—52; d. April 5, 1553, a true and faithful Lutheran Christian. His sermons on the Gospels and Epistles became popular.

Cosmology. That part of dogmatics, or doctrinal theology, which deals with the creation and preservation of the world and of all the creatures of the universe, especially in their relation to man.

Costa Rica. See *Central America.*

Cotta. See *Vestments, R. C.*

Cotterill, Thomas, 1779—1823; educated at Cambridge; held positions as clergyman, last at Sheffield; published *Family Prayers;* wrote: "Before Thy Throne of Grace, O Lord," and others.

Cotton, John, 1585—1652; patriarch of New England. B. at Derby; pastor of Puritan tendencies, Boston, England; fled to America 1633; "teacher" of First Church, Boston (d. there). Published fifty volumes.

Counter-Reformation. A movement inaugurated by the leaders of the Roman Catholic Church, especially under the leadership of the Jesuits (*q. v.*), consisting of a complex of causes and results by which the progress of the Reformation was checked, especially in Southern Germany, Austria, France, Italy, Switzerland, and Spain. The reason for the growth of this movement is to be sought partly in the factions which rent the Protestant Church due to the attitude of the Swiss reformers and their followers, partly in the outward reform and revival in the Roman Church which was caused by the work of Luther and his colaborers. The reformation of the Church, as understood by the theologians of the Counter-Reformation, included a measure of secular control, a revival and enforcement of all canonical laws framed to purify the morals of the clergy, a certain accommodation to the ideals of the Humanists, a steady adherence to the main doctrines of the scholastic theology, the preservation of the hierarchical system in its entirety, the retention of the rites and usages of the Medieval Church, and a ruthless suppression of heresy from the standpoint of the Roman Church. In Spain the reorganization of the Catholic sect began under Cardinal Ximenes (*q. v.*), who reestablished monastic discipline in its most rigid form, put the morals of the secular clergy to a rigid test, and otherwise instituted an outward reform, which some three decades later stood the forces of Catholicism in good stead when the representatives of the empire met at Worms, in 1521, and at Augsburg, in 1530. It was chiefly due to this activity of Ximenes that the anti-Lutheran movement so rapidly checked the advance of the Reformation on the Iberian Peninsula. In Italy it was chiefly a small society of pious laymen and prelates, who met in the little church of Santi Silvestro et Dorotea in the Trastevere (a section of the city west of the Tiber) in Rome, who counteracted the moral rottenness of the Church to such an extent as to prepare the way for

the Counter-Reformation. Among the men at the head of the Italian movement were Contarini, Caraffa, and Cortese. Among the women who worked along similar lines may be mentioned Renée of Ferrara and Vittoria Colonna. The result of all this external glossing over and patching became evident in the work of the Council of Trent, 1545—63 (see *Trent, Council of*), which indeed took steps to bring about an external reformation of the clergy, but at the same time fixed the false Roman doctrines in the decrees which have definitely established the Roman Church as a sect.

Cousin, Victor. French philosopher; b. 1792 at Paris; d. 1867 at Cannes. Opposed materialism of eighteenth century. Founded school of eclectic philosophy, with position between Scotch (Hume, Hamilton) and German (Schelling, Hegel) schools.

Councils, or Synods. Ecclesiastical assemblies convened for the joint discussion and settlement of questions affecting the faith and discipline of the Church. They appear first about the middle of the second century, occasioned by the Montanistic movement. Councils are to be distinguished as follows: The *diocesan* council, embracing the clergy and bishop of a diocese (in the ordinary sense of the term); the *provincial* council, consisting of the metropolitan and the bishops of his province; the *patriarchal* council, including all the bishops of a patriarchal district (diocese in the old sense; see *Patriarch*); the *national* council, representing either the entire Greek or the entire Latin Church; finally, the *ecumenical* council, representing the entire Christian world. Following the apostolic precedent (cf. Acts 15, 22. 23), the Church at first admitted laymen to these assemblies, but after the Council of Nicea the bishops alone had a voice, and they appear not as the representatives of the churches, but as successors of the apostles, a fact which clearly marks the growth of the hierarchical spirit. The union of Church and State gave to ecumenical councils (in some cases also to provincial synods) a strongly political character. The emperor convened them, with few exceptions presided at the sessions, and gave legal validity to their decrees. The latter were called *dogmata*, or *symbola*, if they concerned matters of faith; *canones*, if touching matters of discipline. The authority of the council was final and absolute, the usual formula for a decree being: *Visum est Spiritui Sancto et nobis.* Evangelical Protestantism, following the precedent of Luther (Leipzig Debate), justly subordinates decrees of councils to the test of Scripture.

Courts Spiritual (or *Ecclesiastical*). Since the Roman Church claims the right of legislating for its "subjects," it consistently claims also the judicial powers necessary to enforce the laws and to exact penalties from transgressors. These powers are exercised through spiritual courts. The blending of Church and State, inaugurated by Constantine, developed such courts and enabled them gradually to enlarge their jurisdiction. Eventually, not only all matters with even a remote bearing on the Church or religion were taken from the civil courts, but clerics of every degree were exempted from civil jurisdiction, and all cases to which a cleric was a party were tried in spiritual courts, for "it would be utterly unbecoming for persons of superior dignity [clerics] to submit themselves to their inferiors [laymen] for judgment" (*Catholic Encyclopedia*). Spiritual courts formerly inflicted also such temporal punishments as scourging and imprisonment. Three courts of judgment are recognized: that of the bishop or his vicar-general, that of the metropolitan (archbishop), and that of the Pope. Appeal may be taken from the lower courts to the higher. Some cases, however, are in the first instance reserved to the Pope or the various Roman Congregations. Ecclesiastical courts have, in recent times, been shorn of their powers, even in Roman Catholic countries, and with their jurisdiction, their importance has dwindled. (See also *Church and State.*)

Covenanters. A name given to Scotch Presbyterians in the sixteenth century because of the solemn agreements by which they bound themselves for religious and political purposes, since they believed that the religious views and the political settlement which they advocated were in danger of being crushed. The First Covenant was signed at Edinburgh on December 3, 1557, for the purpose of carrying out the Protestant Reformation in the face of all resistance which might be offered to it by the Church of Rome. With a similar end in view, the Second Covenant was subscribed at Perth on May 31, 1559. The National Covenant was signed on February 28, 1638, at Edinburgh by the people, the great majority of whom were Presbyterians, who had by vote and resolution rid themselves the year before of the episcopacy and believed that the only hope of ultimate success lay in union. The Solemn League and Covenant written by the

Rev. Alexander Henderson, was accepted by the Scottish General Assembly on August 17, 1643, and subsequently by the Convention of Estates. On September 25 of the same year it was subscribed to by the English Parliament and the Westminster Assembly of divines. It was designed to be a league between England and Scotland, under the revolutionary leaders then dominant, and to establish in England no less than in Scotland the Presbyterian instead of the Episcopal Church. When Scotland declared for Charles II against Oliver Cromwell, the young king, previous to landing in 1650, subscribed to the Covenant. In 1661 the Scottish Parliament passed an act absolving the lieges from the obligation and prohibiting its renewal without a special warrant and approbation.

Coverdale, Miles, 1488—1569; educated at Cambridge; associated with Tyndale and various continental reformers; his translation of the Bible published in 1535 and the second version of the New Testament in 1538; later, in 1545, pastor of a Lutheran congregation at Bergzabern in Germany; notable work in hymnody is his *Goostly Psalmes,* which contained 41 Lutheran hymns, 22 by Luther, done into metrical verse.

Covetousness. A vice which is connected with both the Ninth and the Seventh Commandment, being directed against the neighbor's possessions. It is essentially the eager desire to gain some possession on which the heart is set, to the neighbor's impoverishment. It is distinguished from avarice in this, that the latter is bent upon an undue retention of possessions already gained, while covetousness deals only with personal property and other possessions of the neighbor in so far as the covetous person unduly desires them, bending his efforts toward getting them by a show of right or by false and sinful means directly applied. Even obtaining other people's property by legal means may be an act of covetousness, namely, when it is done with the idea of enriching oneself at the expense of the neighbor or of heaping up riches and possessions in order to have a great deal of property. The warnings of Scripture with regard to this sin are found throughout the books of the Bible, their substance being found in the admonition to hate covetousness, Ex. 18, 21, not to incline the heart to covetousness, Ps. 119, 36, not to be given to covetousness, Jer. 6, 13, to beware of covetousness, Luke 12, 15, not to let covetousness be named, Eph. 5, 3, to mortify covetousness, Col. 3, 5, to let the entire conduct be without covetousness, Heb. 13, 5. In addition, the Bible describes some warning examples of covetousness, as when Ahab desired the vineyard of Naboth, 1 Kings 21, and committed murder through the hands of his wife, Jezebel, when Jesus calls down the punishment of God upon the scribes and Pharisees in one of His terrible cries of woe upon them, Matt. 23, 14, and when the prophet, in a similar strain, describes those who join house to house and lay field to field, till there be no place left, that they may be placed alone in the midst of the earth, Is. 5, 8. Covetousness, together with the love of money shown in avarice, is truly one of the roots of all evil and an enemy of faith. 1 Tim. 6, 10.

Cowper, William, 1731—1800; educated at Westminster; admitted to the bar in 1754; lived in Huntingdon, at Olney, at Weston, finally at East Dereham; a sedentary invalid during the greater part of his life; very shy and sensitive; had two attacks of madness; weakened by tension of long religious exercises and nervous excitement of leading at prayer-meetings; wrote some exquisitely tender hymns, among which "There Is a Fountain Filled with Blood."

Cox, Frances Elizabeth; b. at Oxford; known as a very successful translator of hymns from the German; her book in two editions; two of her best: "Jesus Lives! No Longer Now"; "Who Are These Like Stars Appearing."

Coxe, Arthur Cleveland, 1818—96; educated at University of New York; held a number of positions in the Episcopal Church; last, bishop of the Western Diocese of New York; wrote "Savior, Sprinkle Many Nations."

Craemer, Friedrich August; b. in Klein-Langheim, Bavaria, May 26, 1812; studied theology in Erlangen, 1830—32; member of a Patriotic Students' Society (*Burschenschaft*), he was sentenced to imprisonment following the Frankfurt Insurrection of 1833; proved innocent in 1839, but remained under police surveillance; studied Old and Modern Greek, Ancient and Medieval German, French, and English; in Munich, later, again theology, particularly the Formula of Concord; 1841 tutor to the son of Count Carl von Einsiedel; after two years tutor of the children of Lord and Lady Lovelace in England, the latter a daughter of Lord Byron; tutor of German language and literature at Oxford. The university being dominated by the Tractarians, he severed his connection with it.

The *Notruf* of Wyneken took him to Pastor Loehe, who found him to be the man needed as leader of the men he was on the point of sending to America to found a mission colony there. He traveled through Northern Germany in the interest of this work; was ordained by Dr. Kliefoth in the cathedral of Schwerin, April 4, 1845. Founded the mission-colony at Frankenmuth, Mich., labored for five years as pastor and Indian missionary; upon the advice of Loehe he identified himself with the founders of the Missouri Synod. On the death of Prof. A. Wolter he became president and professor of the Practical Seminary at Fort Wayne, most of whose twenty pupils had been sent over by Loehe. When the seminary was combined with the Theoretical Seminary at St. Louis, in 1861, Prof. Walther and he, for a while, constituted the whole faculty. For the sake of the large number of Norwegian students enrolled he took up the study of their language. In 1875 he went with the Practical Seminary to Springfield, Ill., as president and chief instructor. Craemer was an indefatigable worker; enjoyed giving twenty-three lectures a week besides performing the duties connected with the presidency and directorate; during the vacation months he frequently managed to put in his time preparing emergency classes; and besides assisting the local pastors, he took charge of missions — while in Fort Wayne, at Cedar Creek; in St. Louis, at Minerstown; in Springfield, at Chatham. His labors of forty-one years in the seminary were highly successful, for he knew how to instil, by word and example, his burning zeal into the large classes that sat at his feet. D. May 3, 1891.

Cranach, Lucas, 1473—1553; court painter of the Elector Frederick the Wise in Wittenberg, "painter of the Reformation"; extremely productive; during the earlier period of his life a somewhat romantic strain, during later period dogmatico-symbolical representations; painted several pictures of Luther and his coworkers, also of Catharina of Bora and of Luther's daughter Magdalena.

Cranmer, Thomas, 1489—1556; first Protestant Primate of All England; b. at Nottingham; obtained the favor of Henry VIII by advising him to refer his divorce case to the universities, 1529; received appointment to Canterbury see and promptly declared Henry's marriage to Anne Boleyn valid, 1533; acquiesced in the same year in the burning of Frith, who had denied transubstantiation and purgatory; opposed the enactment of the Six Articles (Bloody Bill) and promoted the circulation of the Bible (Great), 1539; was the chief author of the *First Prayer-Book of Edward,* 1549, and of the *Forty-two Articles of Religion,* 1553; vainly signed seven "recantations" on being thrown into prison by Bloody Mary and suffered martyrdom at Oxford. Thrusting his hand into the flames, he repeatedly cried, "That unworthy hand!" alternating, as he breathed his last, this exclamation with the prayer: "Lord Jesus, receive my spirit." Thus heroically and Christianly did Macaulay's "coward and time-server" retrieve the weakness shown when the fierce tortures of death by fire first loomed up.

Crasselius, Bartholomaeus, 1667 to 1724; pastor at Nidda and at Duesseldorf; hymns full of force and beauty; wrote; "Dir, dir, Jehovah, will ich singen"; "Erwach', o Mensch, erwache!"

Creation, the Work of (*Hexaemeron*). The divine act by which all objects were brought into being. The objective world, or universe, the things animate and inanimate, which have their existence by virtue of this act, are called "heaven and earth" in the Old and usually in the New Testament, which latter also uses the terms *kosmos* and *aion.* God alone has brought all things into being, Heb. 1, 2. 11; 9, 3; 3, 4; Acts 17, 24; 14, 15; Ps. 33, 6, according to the mode and process of a divine fiat as described in the Genesis record of the "six days' work," or hexaemeron. It was by the Logos, or Word, the Second Person of the Trinity, that all things were made. John 1, 3. And it was an act of almighty power by which the Father, as Creator, called into existence that which was nonexistent. Rom. 4, 17. The wisdom of God is discernible in all His works. Jer. 10, 12. All that was done in the creation of the world was done by God's volition alone, and not by virtue of any blind necessity. Rev. 4, 11. — The term used for "create" in the Genesis account, *bara,* does not denote the conformation, elaboration, or ordering of a thing, but a new production, as a glance at the texts referred to under *bara* in Gesenius proves. The opening clause of this account sets forth the world as first created out of nothing, and this in a rude, "chaotic" state, while the remainder of the chapter exhibits the elaboration, by successive divine acts, of the recently created mass. — The creation of the world was not by external necessity, but by an interior impulse of the divine nature to manifest

itself. Nor was the aim of God, in fashioning the universe, exclusively His own glory; He was impelled by eternal love, desiring the good of His creatures. Their nature is so constituted that they are permeated by God's goodness. Ps. 33, 5. Creation reached its culmination in the beings endowed with spirit — the angels and man. — The time occupied by the creative acts is in Genesis called six days, the work of each day being stated separately. While it is true that the word "day" is sometimes used in Scripture for an indefinite period, — "the day of vengeance," "the night is far spent, the day is at hand," — it is arbitrary to import this meaning into Gen. 1. The several demiurgic days are consecutively numbered, making an exact and obviously literal week, and the alternations of light and darkness are distinctly called "night" and "day." This points, together with the "evening" and "morning" of the text, to a period of six natural days of twenty-four hours each.

While there is progress and order in the acts recorded Gen. 1, the narrative excludes evolution as the method by which things took their present form. The higher forms of life were not evolved out of the lower forms, but were created by a divine fiat for each group of beings. These, moreover, were created as species; for the repeated phrase "after his kind" can be understood in no other way. From this we conclude that the great orders of animal and plant life stood out as separate beings on the third, fifth, and sixth days of the hexaemeron. Moreover, man was not created as a species of animal, but in the image of God. The idea of an evolution of living forms is therefore excluded by the Biblical account. The universe as we see it has not come into being by the action of forces resident in eternal matter, but the very matter of which it is made and the forces with which matter is endowed are products of a sovereign Will and Intelligence, of a personal Power, Jer. 10, 12, in which God needed no assistance of means or modes, but by which He was able to create what He desired. Ps. 115, 3; 135, 6. See also *Evolution.*

Creationism. A theory concerning the origin of the human soul. Creationism assumes that not only the soul of Adam, but every human soul, is to be derived from a direct creative act of God. For criticism of this view see *Traducianism.*

Credner, Karl August; b. 1797; d. as professor of church history and exegesis at the University of Giessen, 1857; rationalistic New Testament scholar. His chief work is *Einleitung in das Neue Testament,* not finished.

Creeds. Objections are sometimes raised against creeds and confessions on the ground that they infringe upon Christian liberty, that they supersede the Scriptures, are liable to be misused, and tempt men to hypocrisy. However, these objections are evidently based on several misconceptions regarding the nature and purpose of creeds. Aside from their great value for purposes of indoctrination, creeds set forth to the world what are the convictions of particular churches. Furthermore, if employed as *norma normata* (the rule which is governed, namely, by Holy Scripture), ever to be judged by comparison with the *norma normans,* Holy Scripture (the rule which governs, namely, the Bible itself), they cannot be said to impose an authority which supersedes that of Scripture. Creeds are a practical application of "the form of doctrine," mentioned Rom. 6, 17, of "the form of sound words," 2 Tim. 1, 13. If all creeds were expressed in the words of Scripture, this would set aside all exposition and interpretation and would destroy all means of distinguishing the sentiments of one man from those of another. The Scriptures are, indeed, the ultimate appeal of every believer's conscience; the creed is the interpretation of that appeal by a collective body of Christians. Subscription to creeds is compliance with a request of the Church that the candidate for the office declare his interpretation of Scripture in harmony with that of the Church. If he cannot answer in the affirmative, it is clear that he must exercise his ministry elsewhere. Thus creeds supply a test of agreement in doctrine, a sign of recognition among the brethren, a bulwark against the invasion of man-made opinion. The experience of the Church from her earliest days attests the value of creeds as standards of doctrine. Churches without creeds — the Quakers, for instance, and many American sects of more recent origin — have been torn by doctrinal dissensions quite as thoroughly as those which have adopted confessions. Under the stress of the fundamentalist-modernist controversy, many individual congregations of creedless churches adopted confessional paragraphs on the controverted points which in every sense correspond to a creed as defined above. When we inquire what is the truth of revelation, we resort to the Scriptures alone; when we inquire what a given Church teaches, we call for a creed or confession by which its attitude to revealed Truth may be established.

Creed of Pius IV. See *Profession of Faith.*

Creed (*Liturgical*). The Apostolic Creed, which grew out of the Roman baptismal formula, was originally the confession of faith at baptism and is included in all formulas for the performance of that rite. It should not be used as the Creed spoken or chanted by the congregation in the chief service, but only in the minor services. The proper Creed for the chief service is the Nicene Creed, whose use for this purpose may be traced back to 488 or even 476 A. D., when Peter the Fuller, Patriarch of Antioch, introduced it. It was used in Rome under Benedict VIII, in 1014. Luther retained its use for the chief service and transcribed it into verse-form for the German order of 1526: "Wir glauben all' an *einen* Gott." The Athanasian Creed, or the *Symbolum Quicunque*, is not ordinarily used in church worship, except on Trinity Sunday, when it is read or chanted before or with the congregation. — The chanting or singing of the Creed should be retained by all means; nor should there be too much striving for variety, with the plea that the recital of the Creed tends to become monotonous; for that argument would also tend to remove the Lord's Prayer from Christian worship.

Cremation. The practise of burning corpses, either in such a way as to preserve the bones and the ashes of the flesh, as was the heathen custom, or of having the bones consumed with the flesh, as is the modern custom. Cremation was practised extensively among the Greeks and Romans. In India it is in use to a limited extent, but only among the Hindus, since the Parsees and Mohammedans are opposed to the practise. An attempt was made to introduce the custom in England in 1873, but there was so much opposition to it that it made little progress there. During the last three of four decades, however, public sentiment has turned in favor of cremation, and there are now crematories in practically every large city of Europe, both in England and on the Continent. The first crematory in the United States was established in Washington, Pa., in 1876, and the first person for whom it was used was the Baron de Palm, in December of that year. The movement has spread more or less rapidly throughout the country, most of the larger cities having one or more crematories, as Detroit, St. Louis, Los Angeles, San Francisco, Baltimore, Pittsburgh, Cincinnati, Buffalo, Chicago, together with many smaller cities. — The attitude of the Church with regard to cremation has not, on the whole, been favorable. The Roman Catholic Church has been very strict in its prohibition of cremation. Most of the Protestant churches have taken no definite stand, although sentiment among the more conservative bodies is still very strong against the custom. The chief objections consist in this, that cremation was originally a heathen custom, that it is not in line with Bible custom, especially with the burial of Jesus, and that it savors of the unbelief which denies the resurrection of the body. Of the two reasons advanced in its favor, namely, that cremation is more sanitary than burial and is less costly than the modern mode of interment, the former has not much weight, while the latter may be a factor to be considered. See also *Burial.*

Cremer, August Hermann; b. 1834, d. at Greifswald, 1903; pastor in 1859; professor at Greifswald in 1870; conservative Lutheran theologian and prolific author; his best-known work, *Biblisch-theologisches Woerterbuch der neutestamentlichen Graezitaet,* has passed through many editions.

Criticism, Biblical. Biblical Criticism is the term applied to two distinct sciences connected with, or related to, Biblical study. The Higher, or Literary, Criticism is occupied with the origin, authorship, authenticity, and integrity of the Biblical writings. When exercised merely for the purpose of establishing the literary data regarding each of the sacred books, the Higher Criticism is not necessarily antagonistic to evangelical theology. Indeed, theology has long ago accorded to Biblical Introduction, or Isagogics, a legitimate place in the curriculum of studies preparatory to the ministerial office. However, in its newer phase the Higher Criticism has assumed a negative form or attitude of denial over against the traditional acceptance of the Biblical writings and has by a system of conjectures, based chiefly upon the evolutionary hypothesis, sought to dissect and redistribute the contents of the books of Scripture, with a view to assigning them to other, unknown authors. The negative, or destructive, criticism assumes as major premise that the Bible is merely a record of religious experiences and beliefs, like any other writing of religious or moral content, ancient or modern. The workers in this field unwarrantably assume that the beliefs and institutions characteristic of the Bible are the result, instead of the cause, of

long ages of culture and usage, thus reversing the normal and natural order of events. Passages which do not fit into this view of religion as a development are repudiated as interpolations from some extraneous source or from a later age. Miraculous interventions are accounted for on purely naturalistic principles. Through the entire system there runs a repugnance to the supernatural. Hence also "naturalistic criticism."

The Lower, or Textual, Criticism is concerned with the establishment of the original text of the sacred writings. It is therefore occupied with those principles and operations which enable the reader to detect and remove corruptions, to decide upon the genuineness of disputed readings, and to obtain as nearly as possible the original words of inspiration. It works with three sources: The Bible manuscripts, ancient translations into various languages, and the writings of ancient ecclesiastical writers, Jewish or Christian, who have quoted, or commented upon, the Old and New Testament Scriptures. In rare cases, where these sources fail to supply the needed information, critical conjecture, used with caution and discretion, is used to restore the text in passages evidently corrupted by the error of a transcriber.

The operations of Biblical Criticism have established the genuineness of the Old and New Testament texts in every matter of importance. All the doctrines and precepts of the Christian religion remain unaffected by its investigations. The most recent investigation, as laid down, for instance, in the *Expositor's New Testament*, has proved that there is no material corruption in the inspired records. The text is substantially in the same condition in which it was found eighteen hundred years ago. The Received Text from which our translations were made is substantially the same text which men of the greatest learning by the most unwearied diligence have elicited from an immense heap of documents. To a most surprising degree of purity the very words which the inspired authors penned have been preserved to us through the ages. See also *Biblical Criticism;* also *Higher Criticism* and *Textual Criticism.*

Cromwell, Oliver, 1599—1658. Early distinguished himself as an austere Puritan and lover of justice and liberty; joined Parliamentary army and commanded the "Ironsides," all God-fearing men; was one of the judges who condemned Charles I to death; controlled affairs in the Commonwealth 1649; appointed Lord Protector 1653; gave to England a vigorous, but tolerant rule. On his death-bed he asked one of the attending ministers: "Tell me, is it possible to fall from grace?" Receiving a negative answer, he declared: "Then I am safe; for I know that I was once in grace, —" a striking instance of applying the unbiblical "Once in grace, always in grace" theory.

Cronenwett, Emanuel. Lutheran pastor; educated at Capital University, Columbus, O.; pastor at Butler, Pa.; contributor to Ohio Synod Hymnal; translations and original hymns, among which: "We Have a Sure, Prophetic Word."

Cross, Adoration of. In Roman Churches, Good Friday is marked by the "adoration of the cross." The worshipers approach with deep genuflections and kiss the feet of the crucifix, clerics removing their shoes before they perform the ceremony. In old England, custom required "creeping to the cross." Thomas Aquinas taught that the cross is to be adored with *latria* (*q. v.*), and that is still the common opinion among Romanists.

Cross (*Liturgical*). The practise of making the sign of the cross may be traced back at least to the time of Tertullian, who writes of it as being a habit of the Christians everywhere, to remind them of the crucified Savior upon all occasions of their life. At a later day a most extravagant and superstitious use was made of the sign of the cross, supernatural powers being ascribed to it during the Middle Ages. The Lutheran Church condemned the superstitious abuse of the symbolic act, but retained it in its proper use, as a mere gesture of remembrance, in various parts of public worship — in baptism, in the consecration of the elements in the Holy Communion, and at the benediction. Luther, in his Small Catechism, recommends the ancient use of the sign of the cross in connection with the morning and evening prayer of the individual believer. — The cross is also found in Christian art, as the most significant and eloquent symbol of Christianity. In some church-bodies it lies flat on the altar or is suspended from the ceiling of the apse. In the Lutheran Church it stands on the special shelf provided for that purpose just above the mensa of the altar. It may also be used as an ornament in various other pieces of furniture and over the gables of the church-building, in fact anywhere where it will be central in the

decoration. The Greek cross has equal arms; the Latin cross has the lower arm extended to twice the length of the others; the Celtic cross is a Latin cross with a ring surrounding the center.

Crowther, Samuel Adjai, the first native Bishop of Africa; b. about 1810; d. 1891. A one-time slave, Crowther became a student at Bathurst, Sierra Leone; later the first enrolled student at Fourah Bay College; ordained in 1843, consecrated bishop of the Niger Country, 1864, in Canterbury Cathedral; made several journeys into the Niger Territory (1859, 1872). The history of his work shows that the colored race was not sufficiently advanced to take over mission-work independently of foreign supervision.

Crucifix. A cross with the figure, or corpus, of the Savior attached to it, usually in an attitude of deepest suffering. This form of the cross is found since the seventh century, but came into general use about the ninth century, when it was carried about in the many processions which were then in general favor, the purpose of which were partly benedictional, partly devotional, although there was also a large amount of superstition connected with the crucifix during the Middle Ages.

Cruciger, Caspar; b. 1504, professor at Wittenberg 1528; helped Luther translate the Bible; "the Stenographer of the Reformation"; helped reform Leipzig; leaned towards Melanchthon; wavered on the Interim; published many sermons of Luther and, with Roerer, edited the first volumes of the Wittenberg edition of Luther's works; d. 1548.

Cruciger, Elisabeth, *née* von Meseritz; married to Caspar Cruciger in 1524, d. 1535; wrote: "Herr Christ, der einig' Gott's Sohn," rugged, but sublime, in the style of the great Reformer.

Crueger, Johannes, 1598—1662; received thorough musical training at Ratisbon under Paulus Homburger; for forty years organist of the St. Nicolai Church in Berlin; wrote many fine chorals, such as "Jesus, meine Zuversicht," "Nun danket alle Gott," set a large number of Paul Gerhardt's hymns to music, published a number of hymn collections, including *Geistliche Lieder und Psalmen,* and issued some valuable theoretical works.

Crull, August, 1845—1923; b. at Rostock, Germany; studied at the *Gymnasium* of his home town and, after his emigration to America, at Concordia College and Concordia Seminary, St. Louis, Mo., graduating in 1865; assistant pastor in Milwaukee; then director of a high school; pastor of the Lutheran congregation in Grand Rapids, Mich., called to Concordia College, Fort Wayne, Ind., as professor of the German language and literature; distinguished in hymnology, translations of some of the best German hymns appearing in the *Hymn-Book* of Decorah, in *Hymns of the Lutheran Church,* and in *Evangelical Lutheran Hymn-Book;* published also a collection of lyrics, *Gott segne dich,* followed by *Gott troeste dich;* an able theologian and preacher; edited *Das walte Gott,* a book of daily devotions from C. F. W. Walther's sermons; an excellent teacher, whose *Lehrbuch der deutschen Sprache* und *Gestenlehre* were standards for many years, and his lectures on German literature most instructive and stimulating; lived in Milwaukee after his retirement.

Crusades. A number of military expeditions against heathen, Mohammedans, and heretics under the auspices of the Church. As first instituted, they were a part of the thousand years' conflict between Christianity and Islam, and they came at a time when the first violent aggression of the Mohammedan leaders had given way to a rather quiet pursuit of worldly interests. During the latter half of the eleventh century, Gregory VII (*q. v.*) had planned a war against the infidels, but his ideas did not mature on account of his difficulties with the emperor. At the end of the century, however, under Urban II, the time seemed more propitious, and so, in 1095, he preached the crusade against the Mohammedans, his appeal stirring the multitudes assembled for the Council of Clermont to a frenzy of enthusiasm, which was further fanned by the fanaticism of Peter the Hermit (Peter of Amiens). "The number of those who assumed the crusader's cross increased daily, and the movement, soon passing beyond papal restraint, seized upon the lower classes. The peasant exchanged his plow for arms and was joined by the dissatisfied, the oppressed, and the outcast; members of the lower clergy, runaway monks, women, children gave to this advance-guard of the crusading army the character of a mob, recognizing no leadership but that of God." When the crusading armies set out, in 1096, they included the brothers Godfrey, Eustace, and Baldwin of Bouillon with the men of Lorraine, Robert of Normandy with the men of Northern France, Raymond of Toulouse with the men of the Provence, Bohemund and Tancred with the Normans of Italy. Although the crusading armies suffered

somewhat from lack of unanimity, the expedition was, on the whole, successful. Nicea, in Northwestern Asia Minor, was taken, the Sultan of Iconium was defeated shortly afterwards; Antioch of Syria was captured and held against the enemy in June, 1098; and on July 15, 1099, the city of Jerusalem fell into the hands of the Christian invaders. Godfrey of Bouillon was made Protector of the Sepulcher. He died the next year, and his successors were, in turn, Baldwin I (d. 1118), Baldwin II (d. 1131), and Fulk, (d. 1143). Meanwhile the increasing prosperity of the armies of occupation and of the merchants who settled in the Syrian ports led to a weakening and to internal strife, which had disastrous consequences. The frontier fortress of Edessa was captured by the Mohammedan Emir of Mosul on Christmas Day, 1144, and the spirit of battle and conquest was decidedly quenched. — A second crusade was organized in 1147, the leaders in this instance being Louis VII of France and Conrad III of Germany; but the spirit of enthusiasm, in spite of the entreaties of Bernhard of Clairvaux, did not rise to the white heat of the first crusade. The lack of harmony among the leaders also became evident very soon. The German army, while on its march through Asia Minor during the winter of 1147—48, was almost totally destroyed, and the other army shared its fate, partly due to the climate and similar factors. Baldwin III of Jerusalem, in 1153, seized Askalon, thereby bringing Egypt into the conflict. When the great champion Saladin, in 1169, became ruler of that country, he made it the object of his life to drive the Christian power out of Palestine. He succeeded, in 1187, in taking the Holy City, and the Christian power was restricted to Antioch, Tripoli, Tyre, and Margat. The news of the fall of Jerusalem caused the greatest consternation in the West, and a third crusade was immediately organized, with Frederick Barbarossa of Germany, Richard I of England, and Philip Augustus of France as the leaders. But Frederick was accidentally drowned in a small river at Salef in Pisidia, in 1190, and, after Acre was taken by Richard and Philip, the two kings quarreled, the result being that Philip retired, Richard retiring soon after (in 1192), having gained only this much, that pilgrims might visit the Holy Sepulcher in small bands and unarmed. The crusade was emphatically a failure.

The real crusading spirit was now dead, and the remaining expeditions were more in the nature of papal efforts to divert the rising secular power into channels where it would not harm the papacy. The fourth crusade occurred between 1202 and 1204. It had been the chief aim of Pope Innocent III's reign to collect a strong army; but the astute Venetians, under the leadership of their doge, Enrico Dandalo, succeeded in turning the crusade to their own purpose, namely, the conquest of Zara, a town which had been taken from them by the King of Hungary. Later, Constantinople was taken and sacked, the empire being apportioned between Venice and the Christian leaders. Shortly afterward, in 1212, an outburst of fanatical enthusiasm led to the Children's Crusade, a foolhardy undertaking, which brought destruction upon thousands of children. During the next years sporadic attempts were made to rouse the former spirit; however, nothing came of it but defeat and ignominy. The last crusades took place between 1228 and 1270. In the former year Emperor Frederick II sailed for Syria, and his diplomacy achieved unexpected success. The cities of Jerusalem, Bethlehem, and Nazareth were delivered to the Christians for a period of ten years. The episode closed in 1244, when the Mohammedans stormed Jerusalem. The last efforts of Christian monarchs to gain control of the Holy Land are seen in the expeditions sent out by Louis IX of France, the first one against Cyprus, Egypt, and Syria, 1248—54, and the second against Tunis, in 1270. Shortly afterwards the cities of Antioch, Tripoli, and Acre were retaken by the Mohammedans, and the Christian occupation of the Orient ceased.

Some of the most unfortunate results of the crusades were the increase of papal power, on account of the leading rôle played by the Popes in inaugurating these expeditions, and the spirit of intolerance which manifested itself. It was this spirit which afterward appeared in the inquisition and in the crusades against heretics in the West. The Fourth Lateran Council, in 1215, especially charged the bishops with the duty of ferreting out and punishing heretics. In 1229 the Council of Toulouse organized this episcopal inquisition along even stricter lines. In 1232 and the following year the work was entrusted to monks of the Dominican order. The crusades which were subsequently organized were directed against the Utraquists, or Calixtines, and the Taborites in Bohemia, and against the Albigenses, the Catharists, and the Bogomiles (*qq. v.*) in other parts of Europe. The force of the crusader spirit in connection with inquisitorial

measures abated only gradually and may not yet be said to have spent itself.

Crusius, Christian August; b. 1715; d. 1775 as professor at Leipzig; worked in the spirit of Bengel; opponent of Wolff's philosophy; sought to prove that positive revelation harmonizes with reason.

Cruziger. See *Cruciger.*

Crypt. Originally a vault beneath the apse and the high altar of a church, containing the bones of the martyr after whom the church was named; at present the burial vault of some parish churches and cathedrals.

Crypto-Calvinistic Controversy. It was called forth by Melanchthon's unhappy departure from the true doctrine regarding the Lord's Supper and the person of Christ. His disciples would displace Luther and on the basis of Melanchthon's errors unite with the Calvinists while all the time masquerading as good Lutherans. G. Major, P. Eber, P. Crell, and others at Wittenberg (!) were assisted by Caspar Peucer, Melanchthon's son-in-law and physician of the Elector August. Joachim Westphal, of Hamburg, saw the menace and sounded the alarm in his *Farrago* of 1552. He was helped by John Timann, of Bremen, Schnepf, Gallus, Flacius, Brenz, Andreae, Chemnitz, and others. The Elector August was hoodwinked, and he filled all positions with Philippists. He gave legal authority to a collection of Melanchthon's writings, the *Corpus Doctrinae,* or *Misnicum,* or *Philippicum,* in 1560, which contained the altered Augsburg Confession, the altered Apology, the new *Loci* of Melanchthon. All loyal Lutheran pastors refusing subscription were deposed, jailed, or banished—Tettelbach, Herbst, Graf, Schade, *et al.* In 1573 Duke John William died, and August took hold of the government of Ducal Saxony and promptly deposed such Lutheran champions as Wigand and Hesshusius and banished more than a hundred true Lutheran pastors. The emboldened Philippists in the same year published the anonymous *Exegesis Perspicua* with its bald Calvinism. The Elector had his eyes opened to the fact that he, too, was to be drawn into the Calvinistic camp, and as a result the Philippists were driven from power and their leaders jailed and then banished, and true Lutheranism was restored by the *Brief Confession and Articles,* or *Torgau Confession,* of 1574. These became the basis of the *Formula of Concord* (*q. v.*).—*Second stage.* On the death of August, in 1586, Christian I made Nicholas Crell chancellor in 1589, who put Calvinists into places of power. No religious books could be published without his *placet,* which meant the suppression of Lutheran books; but a new Catechism was Calvinistic, and exorcism was abolished in 1591 on pain of deposition. Shining lights like Selneccer and Leyser were persecuted, and many pastors were jailed or banished. On the death of Christian I, in 1591, the administrator, Duke Frederick William, suppressed Calvinism and reestablished true Lutheranism by the *Visitation Articles* of 1593, written by Aegidius Hunnius, Martin Mirus, and George Mylius. Under the eyes of the Catholic Kaiser at Prague imperial judges condemned Crell for political crimes, and on October 9, 1601, he was beheaded. During this controversy Bremen and the Palatinate were lost to the Lutheran Church.

Cryptist-Kenotist Controversy, 1619 to 1627. Mentzer of Giessen, writing against the Reformed, made the statement that omnipresence was not "simple nearness, presence," but always "operative presence," and that consequently omnipresence was not to be predicated of the human nature of Christ in the State of Humiliation. M. Hafenreffer, of Tuebingen, appealed to by Mentzer, disapproved of his position, and soon Tuebingen and Giessen were engaged in a public controversy. The question at issue was on the use made by Christ in His human nature of the divine majesty communicated to it in the personal union. The theologians of Giessen (Mentzer and J. Feuerborn) asserted, as also did the Saxon theologians in their *Decisio,* that the human nature of Christ in the State of Humiliation was not present with all creatures, and they were inclined to exclude it from the work of preservation and government of the universe, Christ having thus emptied Himself, Phil. 2, 7, as to His human nature of this much of the divine majesty. Hence they were called Kenotists. (They did not hold with the modern Kenotists that Christ emptied Himself of, renounced, the *possession* of certain divine attributes.) Their position is not tenable in the face of John 5, 17. They did not, however, go so far as to teach an absolute renunciation of the use of the divine majesty, but freely admitted this use in the case of the miracles of Christ. The Tuebingen theologians (L. Osiander, M. Nicolai, Th. Thummius) ascribed to the human nature of Christ, in the State of Humiliation, the sitting at the right hand of the

Father, Christ having thus made the full use, in this respect, of the divine majesty, though in a hidden way (*krypsis*—hence called Kryptists). Their position is untenable in the light of the Scripture-passages which ascribe the sitting at the right hand of God to the State of Exaltation. They did admit, however, that Christ, in His sacerdotal office, in His suffering and dying, renounced the full use of the divine majesty communicated to His human nature. During the turbulent times of the Thirty Years' War the controversy soon subsided. For a full discussion of the controversy see Dr. Pieper's *Dogmatik*, II, 337 ff.

Cuba, *Catholic Church in.* See *Central America and the West Indies.*

Cuba, *Missions in.* Cuba is the largest and most fertile island of the Antilles, directly south of Florida. Area, 45,896 sq. mi.; population, 2,890,000. It is autonomous. Cuba was discovered by Columbus, October 28, 1492. The large native Indian population was gradually exterminated by the Spaniards and Negro slavery introduced, which in 1880 was finally abolished. Since the occupancy of the island by the Spaniards the Roman Catholic Church has been intolerant of all other churches, practically prohibiting all missionary efforts. In 1871 Bishop Whipple was instrumental in bringing an American clergyman to Havanna. Since then quite a number of churches have been active, including the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Protestant Christian community, 15,942; communicants, 9,849.

Cudworth, Ralph, 1617—88; the Christian Plato; b. at Somersetshire, England; professor at Cambridge; rector at Ashwell; prebendary of Gloucester; advanced a Platonizing doctrine of philosophy; d. at Cambridge. Author.

Culdees. (Probably an abbreviation and corruption of the Latin word *cultus*, worshiper, or from *gille De*, servants of God, or from *cuildich*, a secluded corner.) This name seems originally to have been given to certain Christians who in the early centuries fled from persecution in those districts of Scotland which were beyond the limits of the Roman Empire. One of their number, Columba, who is said to have been from Ireland and of royal extraction, founded the monastery, or abbey, of Iona, C. A., A. D. 563. They also founded other semimonastic houses at Dunkeld, Abernathy, Arbroath, Breehin, St. Andrews, etc., each establishment having twelve monks with a president. In the time of keeping Easter they followed the Eastern and not the Western Church until the Synod of Whitby, A. D. 662, when the Culdees, in essential matters, conformed to the Church of Rome. In 1176 the Culdees placed themselves under the Roman Pontiff. Even after Romanism had become established, Culdeeism, with its simple and powerful Gospel influence, continued to live in the hearts of the people long after its form and public administrations had been buried beneath the finery of triumphant Romanism.

Cultus. See *Worship.*

Curia, Roman. The collective name for the various departments of the papal administration at Rome. They are the Roman Congregations (*q. v.*), three tribunals (Penitentiaria, Rota, Segnatura), and five curial offices (Chancery, Dataria, Camera, Secretariate of State, Secretariate of Briefs). Roughly speaking, the Congregations exercise administrative, the tribunals judicial, the offices executive, powers. The Penitentiaria has jurisdiction in matters of conscience and grants absolutions, dispensations, releases from vows, and the like. The Rota, formerly the supreme ecclesiastical court, now tries cases that are brought to the judgment of the Pope and decides appeals from lower courts (see *Courts Spiritual*). The Segnatura (six cardinals) acts as a court of appeal from the decisions of the Rota and judges officials of the Rota. The Chancery drafts and expedites bulls. The Dataria administers the benefices reserved to the Pope. The Camera, formerly the central board of finance, has little to do except to administer the papal property during a vacancy. The Secretariate of State has charge of the political affairs of the papacy; it deals with secular governments, directs the activities of legates, and grants papal orders and patents of nobility. The cardinal Secretary of State is the Pope's confidential assistant. The Secretariate of Briefs prepares allocutions, encyclicals, and apostolic letters.

Cynicism. The philosophy of the Cynics, so called from Cynosarges, the gymnasium in Athens where Antisthenes, the founder of the school, taught, though the name was soon associated with the unconventional, "doglike" habits of the adherents of the sect. Diogenes, the most familiar representative, proudly called himself *ὁ κύων*, "the dog." Cynicism is a "caricature of the ascetic and unconventional side of Socrates." It teaches as follows: Virtue is the supreme good. It consists in the renunciation of all pleasures and the suppression of desires.

The wise man is sufficient unto himself. Pharisaic pride and a snarling contempt for all the amenities and, sometimes, even the decencies of life were marked characteristics of the Cynics.

Cyprian, bishop of Carthage, b. circa 200, became a teacher of rhetoric; converted to Christianity ca. 245; raised by popular acclamation to the bishopric of Carthage (248); fled during the Decian persecution to escape the fury of the mob (*"Cyprianum ad leones!"*); condemned and beheaded under the Emperor Valerian (258). Cyprian is the great High Churchman of the ante-Nicene period: The bishops are the successors of the apostles and, like them, specially endowed with the Holy Spirit. They rule the *laici,* or the *plebs,* by divine authority. The episcopate is a unity, each individual bishop representing in himself the whole office. From the unity of the episcopate springs the unity of the Church, by which Cyprian means an empirical, outward organization. Outside of this there is no salvation. Cyprian's conception of the Church makes every schismatic also a heretic. Regarding the papacy, Cyprian recognized the primacy of Peter, not, however, of authority and jurisdiction, but merely as representing the unity of the Church. The Roman bishops are indeed the successors of Peter, but Cyprian addresses the Pope as "brother" and "colleague."

Cyprian, Ernst Salomon; b. 1673, d. 1745; was director and professor of theology at the Casimir College at Coburg and member of the consistory; staunchly opposed and frustrated the plan of uniting the Lutheran and Reformed Churches advocated by Friedrich Wilhelm I of Prussia. Wrote the *History of the Augsburg Confession,* etc.

Cyril of Alexandria. Prominent theologian of early Eastern Church; b. last half of fourth century, d. at Alexandria 444; successor of his uncle Theophilus as archbishop of Alexandria, 403, at the time when this see was at the height of its power and influence; strong opponent of Nestorius, whose deposition he brought about; prolific writer in dogmatic and exegetical field, especially on the Trinity and on the Christological controversies; his exegesis in the books *On Worship in Spirit and Truth* and in *Elegant Expositions* is strongly allegorical; the final formulation of the doctrine of the Trinity was his work. See *Nestorian Controversies.*

Cyril of Jerusalem. Prominent theologian of the early Church; b. 315 (?), d. 386; bishop of Jerusalem, but deposed and even exiled on two occasions; famous for his twenty-three catechetical lectures on Christian faith and practise. See also *Catechetics.*

Cyrillus and Methodius. The apostles to the Slavs in the ninth century, the former dying in 869, the latter in 885; sons of Drungarius, a military officer at Thessalonica. Cyril began his public life as secretary to the patriarch of Constantinople, Methodius as abbot of the famous monastery of Polychron. An independent Slavonic principality under Rotislav having been established, Christian teachers were sought at Constantinople, and the task of evangelizing the Slavs was entrusted to Cyril and Methodius. Cyril is said to have invented the Slavonic script, which was first used in Bulgaria. Both brothers also translated large parts of the Bible for the use of the people among whom they labored. Having established their work, they put it under the auspices of the Roman Pontiff. Cyril died shortly afterward. Methodius carried on the work alone, chiefly in Pannonia, becoming archbishop of Sirmium a few years later. There was some trouble with the bishop of Salzburg, who contested the right of Methodius, and the latter was kept a prisoner in Germany for over two years. Returning to Moravia, Methodius labored for a number of years with good success, his work on the Slavonic liturgy being especially notable in this period.

Czecho-Slovakia (*Bohemia*). A republic embracing within its boundaries the northern part of the former empire of Austria-Hungary, from Carpathian Russia (Ruthenia) on the east to ancient Bohemia in the west, with Moravia and a part of Silesia included in Slovakia. There are approximately 7,000,000 Czechs in the northern and western part, and about 3,000,000 Slovaks, these two being branches of the West Slav nation. The religious history of the country, properly speaking, begins with Cyrillus and Methodius (*qq. v.*), at the end of the ninth century. The entire country was under the jurisdiction of the Roman Pope, but in the fifteenth century, after the time of Huss (*q. v.*) the Bohemian Brethren (*q. v.*) gained almost the entire western part of the present republic for their views. Luther was in friendly communication with them for a while, but their tendency to remain aloof caused him to withdraw from them in 1524. There were subsequent periods when the Lutheran element in their midst became strong enough to assume leadership. The

battle of Weissenberg, at the beginning of the Thirty Years' War, destroyed Protestantism in Bohemia and Moravia for more than 150 years. At present there are only a few scanty remnants of the sixteenth century Protestants. — Meanwhile the Roman Catholic Church regained its ancient strength throughout the present territory of Czecho-Slovakia. As a result of the World War, however, with its arousing of the ancient nationalistic feeling, approximately thirty per cent. of the clergy of the country decided to withdraw from the jurisdiction of the Pope and to found a national church. The chief differences between this new church and the Roman Catholic body from which it has seceded, according to the *Statesman's Year-Book*, lie in the fact that the National Church permits its clergy to marry and stipulates that all the services must be conducted in the national tongue, and not in the Latin, upon which Rome insists. The movement seems a repristination of Bohemian history, even to this extent, that a connection between the Czech Church and the Free Church of Scotland seems to be contemplated. For the present, the Czecho-Slovak Church has abandoned Mary-worship, rejected transubstantiation, and accepts the Bible as the only book for religious instruction in schools. It seems that the constitution of the new church is essentially Protestant, although the leaders have received episcopal ordination from the Serbian Orthodox Church. Nearly all their priests are married and are gathering large, cordially devoted congregations about them. A close and cordial relation exists between them and the newly revived Church of the Bohemian Brethren. The Bible is being read widely, also in the homes. As the situation stands now, the evangelical movement in Czecho-Slovakia seems to embody pietistic elements. Moreover it is strongly nationalistic, for the government will recognize only that church which it is decreeing for the entire country. Any church organization that means to be independent of the state and unaffiliated with the state church is frowned upon by the authorities. In the mean time the Roman Church has succeeded in holding more than half of the population of the republic.

D

Dach, Simon, 1605—59; private tutor at Koenigsberg, assistant, conrector, professor, dean, and rector of the university; invalid; leader in Poetical Union of Koenigsberg; hymns, personal and subjective, profound and elegant; wrote: "Ich bin ja, Herr, in deiner Macht"; "O wie selig seid ihr doch, ihr Frommen"; "Wenn Gott von allem Boesen."

Daechsel, August. Wrote a commentary on the whole Bible. Bible-text printed in heavy type, followed by extensive exegetical material compiled from well-known exegetes. One of the best German Lutheran commentaries for the sermonizer. 7 vols.

D'Ailly, Pierre, 1350—1420, professor and chancellor of University of Paris, bishop, cardinal; prime mover in the "Reformation in the head and members," setting the Bible above the canon law and the Ecumenical Council above the Pope. See *Council of Constance.*

D'Allemand, Louis, French Roman Catholic cardinal; 1380—1450; prominent member of the councils of Constance and of Basel, at the latter of which he opposed Pope Eugenius IV; driven from office, but later restored to dignity and honor; beatified in 1527.

Dalmatic. See *Vestments, R. C.; Tunic.*

Dallmann, W. See Roster at end of book.

Damiani, Peter, 1007—72; revered for his monkish holiness (self-flagellation); at one time cardinal-bishop of Ostia, he zealously supported the reform party of Cluny (his *Liber Gomorrhianus* describing the indescribable immoralities of the clergy) and the policies of Hildebrand.

Dance. In the widest use of the word, a springing or leaping in evidence of great emotion, as of joy or elation, or symbolic of stern determination, as in certain war-dances. It is in this sense that the word is used in the Bible of women and of children who leaped in joyful steps. Judg. 11, 34; 21, 21. 23; Job 21, 11; Matt. 11, 17. It is in this meaning, also, that we are told that there is a time to dance, Eccl. 3, 4, that is, a time for showing one's joy in measured steps expressive of the inward elation. The Bible also speaks of a formal dancing before the Lord, in token of a religious fervor and ecstasy, the rhythmic movements being made in honor of Jehovah. 2 Sam. 6, 14. On the other hand, Holy Scripture tells about a most im-

proper, highly suggestive, and lascivious dance, namely, that which was danced by the daughter of Herodias when she, after the manner of the Oriental dancing girls, whirled before the assembled guests of King Herod, so inflaming their passions and delighting the king that he made a rash promise, which resulted in the death of the faithful witness John the Baptist. Mark 6, 22. A dance such as this, even though performed by an individual person, man or woman, with any suggestiveness due to scanty or improper clothing or any indecency of posture or gesture, is clearly to be condemned. — In order to have the proper conception of dancing, as indulged in by a number of people, either of one sex alone or of both sexes together, we must distinguish very carefully. One can very well conceive of certain rhythmical movements, as in some folk-dances, where the element of the impure and indecent is in itself not present, where no improprieties are included in the dance. The May-day ceremony of many schools, with its May-pole dance in various intricate figures, belongs to this class, especially if there are only girls in decent garments included in the movements. Thus it may also be said of many of the old-fashioned square dances, in which only rhythmic movements were the object and any improper advances were excluded from the outset, that the stately marching and doubling was in itself not to be condemned. — But the matter is different when we take the modern dance into consideration, the dance as it is now universally known and practised, not only in ball-rooms of a more or less public nature, but also in private homes and clubs of various kinds. It is not the public or private nature of the affair which is our chief consideration here, but the essential feature of the act, the embrace, which forms the basis of modern dancing. Whenever a man places his arm about a woman in a more or less close embrace, whether this be done upon the occasion of auto or buggy rides, on boat trips, in parks, in the parlor, in public or in private, he is indulging in a familiarity which is not permissible outside the boundaries of holy wedlock (which includes the status of a valid betrothal) and close relationship. The embracing of the bosom of a stranger, one with whom a man is not united in an estate sanctioned by God Himself, is an act impure in itself, Prov. 5, 20, and cannot be indulged in by consistent Christians without serious injury to their consciences and probable lasting harm to their souls. To this must be added the fact that the ultramodern dances, from the waltz down to the latest jungle movement, add to the embrace gestures and acts of indecency which tend to inflame the passions. Moreover, the music which has been invented to accompany the modern dances is of a nature to stir up the passions to the highest pitch. And finally, those who indulge in modern dances are continually giving offense, not only to such as witness their shameless behavior in itself, but also to their partners in the dance, who are ever in danger of becoming heated in their lusts and to sin in desires and thoughts, if not in glances, words, and deeds. Christians will always heed the warning words of the apostle: "Flee also youthful lusts." 2 Tim. 2, 22.

Daniel, Herman Adelbert, 1812—71; most of his life professor and inspector at Halle; author of geographical textbooks; very prominent hymnologist and liturgiologist; his chief works in this field: *Thesaurus Hymnologicus,* in five volumes, and *Codex Liturgicus,* offering texts with introductions chiefly from Greek Catholic, Roman Catholic, Lutheran, and Reformed sources.

Danish Free Church. See *Saxon Free Church.*

Danish-Halle Mission, the first of all Lutheran and Protestant foreign missions, initiated by King Frederick IV of Denmark, advised by Dr. Luetkens, the court preacher, in 1705, in cooperation with August Hermann Francke of Halle, sent out to India Bartholomaeus Ziegenbalg and Heinrich Pluetschau. The enterprise was fostered by the English Society for the Propagation of Christian Knowledge (founded 1698.). After the death of Christian Friedrich Schwartz, possibly the most outstanding missionary of this society (b. 1726; d. 1798), interest began to decline, and the work in India suffered. In 1847 the buildings and the remaining interests were handed over to the Leipzig Missionary Society.

Dannhauer, Johann Conrad; born 1603; d. at Strassburg, 1666; 1633, professor of theology, pastor of the cathedral, and president of the ecclesiastical assembly at Strassburg. He was one of the foremost Lutheran theologians of his age and strictly orthodox; teacher of Spener. His principal work is *Hodosophia Christiana,* a doctrinal theology.

Dante Alighieri; b. 1265 in Florence; banished in consequence of his antipapal politics; d. in Ravenna, 1321. He was Italy's greatest poet, "the theologian among the poets, the poet of theology" — medieval theology. In the *Divina Com-*

media he demands thorough reformation, lashing the moral degeneracy of the time and the corruption of the Church and the papal see.

Danzig. Free State since 1919. The Gospel preached there 997 by Adalbert of Prag, the apostle of the Prussians; the Reformation gained entrance since 1529; checked by the rulers of Poland. Annexed to Prussia 1793. Population (1919), 351,380; 200,000 Evangelicals in the capital, Danzig; the majority of the remainder Catholics.

Darbyites. (See *Brethren, Plymouth.*) The followers of Mr. John Nelson Darby (b. November 18, 1800; d. at Bournemouth, April 29, 1882). The name Darbyites has never been acknowledged by the Plymouth Brethren themselves.

Darwin, Charles Robert, English naturalist; b. 1809 at Shrewsbury; died 1882 at Kent. As young man believer in Christianity, later agnostic. Epoch-making work, *The Origin of Species*, 1859, caused complete revolution and new methods and aims in natural history. Substituted mechanical (natural) for Biblical (supernatural) explanation of origin of varied forms of life. Every species produces many young that do not grow to maturity, those surviving are preserved because of individual differences, which protect them and give them greater ability to obtain food and propagate their kind ("struggle for existence"). The others are annihilated ("survival of the fittest"). These favorable variations are transmitted and intensified from generation to generation by this natural selective process until maximum utility results ("natural selection"). Extended hypothesis also to man in *The Descent of Man*, 1871. Contradicting revelation, his hypothesis caused a storm of protest. Cf. *Evolution.*

Dataria. See *Curia, Roman.*

Dau, W. H. T. See Roster at end of book.

Dayman, Edward Arthur, 1807—90; educated at Oxford; held a number of positions in the Established Church; worked in Latin hymnology, contributed hymns, among which: "Almighty Father, Heav'n and Earth."

Deacons. Officers of the Church, particularly of the local congregation, who, according to apostolic example and precept (Acts 6; 1 Tim. 3, 8—13), have charge of certain administrative work, notably that of assisting the servants of the Word in the government of the church, in taking care of its charitable endeavors, and otherwise occupying a leading position of service in the congregation.

Deaconesses. The female counterpart of deacons, but without the corresponding executive authority (cp. Rom. 16, 1; 1 Tim. 3, 11 — Greek text!), now commonly divided into parish deaconesses, in charge of various charitable endeavors of a local congregation; deaconess nurses, trained to have charge of a full nurse's work in connection with the charitable untertakings of the Church; social workers, in general inner mission work; Bible women, especially in foreign mission work (zenana mission).

Deaconess Homes. The Mary J. Drexel Home in Philadelphia was founded in 1884 and opened in 1888 by Dr. Lankenau, of the German Lutheran Hospital at Philadelphia, as a memorial to his wife. The Milwaukee Deaconess Home was established in 1891. Other deaconess homes connected with the Lutheran Church are located at Baltimore, Omaha (Swedish), Brooklyn, Minneapolis, Chicago, Buffalo, St. Paul, and Fort Wayne (Missouri Synod). Well-known deaconess homes in Europe are those at Kaiserswerth, Neuendettelsau, and Flensburg. See *Diaconate.*

Dean. See *Academic Degrees.*

Death, Temporal. The cessation of natural life; in man, due to the separation of the soul from the body. 2 Pet. 1, 13. 14. It is the effect of sin, Rom. 5, 12; and the instrument for bringing it into the world was Satan, Heb. 2, 14; John 8, 44. Death is but once, Heb. 9, 27, and is certain, Job 14, 1. 2. The fear of death is a source of anxiety and alarm to a guilty conscience; but Jesus has taken away the sting of death, 1 Cor. 15, 56, and has given to His own the assurance that death leads to a state of endless felicity, 2 Cor. 5, 8. — That man was not destined for a life which would end in death is clear from the penalty which was to follow transgression. Gen. 2, 17. This implies the promise of deathless and incorruptible life so long as the covenant should stand. Man's was the possibility of not sinning, hence of not dying, the *posse non peccare*, which, according to theological statement, based on the analogy of the angels confirmed in holiness, might have led to the *non posse peccare*, the inability to fall into sin, hence also the absolute state of deathlessness. In terms as clear as those of the original covenant of life is the entrance of death and its dominion over man ascribed to the transgression of the Law. Rom. 5, 12. As distinguished from spiritual death, the separation of the

soul from God, it is called temporal, as superadding exclusion from the things of earth and time to the loss of the life in God. As such it is distinguished from eternal death, or the second death, the complete and final issue of the death-process, when the unjust, impenitent, and unbelieving shall awake to the resurrection of damnation. On the other hand, the Scriptures speak of those who have acquired the new spiritual life so that death has no claim on them, but must surrender them on the Last Day to a life glorious and incorruptible.

Decalog. The fundamental Moral Law of Jews and Christians. Originally written in the heart of man (Rom. 2, 14. 15, Natural Law), but largely effaced by sin, it was solemnly reenacted at Sinai, God Himself writing the "ten words" on two tables of stone, Ex. 32, 16. 17; 34, 1, which were called the "tables of testimony" or of "the covenant," Ex. 31, 18; Deut. 9, 9. The first set of these stone slabs Moses broke when he beheld the idolatry of the Israelites, Ex. 32, 19; the second became part of the contents of the Ark of the Covenant, Deut. 19, 4. 5, which was placed in the Holy of Holies of the Temple, 1 Kings 8, 6—9, and probably lost when the Temple was destroyed by Nebuchadnezzar, 2 Kings 25. However, we have two inspired records of the Decalog, Ex. 29, 2—17, and Deut. 5, 6—21, which vary slightly in their wording. While we know that the Decalog was divided into ten words, we find in the Bible no basis for a certain system of numbering the commandments or of determining their respective position; cp. Matt. 29, 18. 19 and Mark 19, 19. The Greek and the Reformed churches make Ex. 20, 2 the First, verses 4—6 the Second, v. 17 the Tenth Commandment. The so-called Augustinian division, retained in Lutheran and Catholic churches, takes v. 3 (vv. 3—6) as the First Commandment, v. 7 as the Second, and divides v. 17 into the Ninth and the Tenth. Thus the Fourth Commandment of the Lutheran Catechism is the Fifth in the Reformed. — Not the numbering, but the keeping of the Law is important. We cannot ascertain how many and which commandments were written on either table. But as the sum of all commandments is love of God and our neighbor, Matt. 22, 37. 39, we divide them so that all commandments which pertain to God and the worship due Him, the first three, make up the First Table, while the last seven, which enjoin love of our neighbor, constitute the Second Table.

Decius, Nikolaus, a native of Hof, Upper Franconia, d. 1541; at first monk; joined Reformation movement; schoolteacher in Brunswick; pastor at St. Nicholas's, Stettin; popular preacher, good musician; zealous in introducing the Reformation in Pomerania; wrote: "Allein Gott in der Hoeh' sei Ehr'"; "O Lamm Gottes, unschuldig."

Decoration, Church. The art of ornamenting church walls, both in fresco work and in oils; subject chiefly to two principles: The general color scheme must depend upon the lighting of the building, both day and night; the character of the colors must receive proper consideration, rich and warm tones always having the preference over cold colors.

Decrees of God. The eternal decrees of Creation, Redemption, and Predestination, or essential internal acts of God. In other words, they are expressions of such essential attributes of God as terminate within the Godhead, but in which the three persons of the Trinity concur. God decreed to create the world; but, foreseeing that part of the world, possessing a rational nature, would fall from its first estate of innocence, He furthermore decreed to send a Savior to redeem mankind. Again, He decreed to save from sin and the power of Satan and to preserve unto eternal life a certain number of certain men through Christ, ordained to be the salvation of all sinners. A decree of God is distinguished from other acts of the divine will in that it is the divine counsel and performance of the thing decreed. The decrees of God cannot be frustrated. The work of creation cannot be frustrated. There was no power to frustrate the decree of Redemption. And no one can pluck Christ's elect out of the Father's hand. See *Creation, Election, Redemption.*

Decretum Gratiani. See *Canon Law.*

Dedekennus, Georg, Lutheran; born 1564; d. 1628 as pastor in Hamburg; author of a number of theological works, chief of which is *Thesaurus Consiliorum et Decisionum,* in three folio volumes, a work in casuistics.

Dedication. The Lutheran Church attaches no superstitious meaning to any of the ceremonies connected with the dedication of churches, schools, organs, bells, altars, and other church furniture, as well as cemeteries, parish houses, parsonages, etc. The services held upon such occasions, elaborate as they are and much as they include, are not held with the idea of exorcising evil spirits or imparting an essential sanctity to the structure or place under consideration.

The principle which governs every form of dedication is rather this, that the use of Scripture in readings, sermons, hymns, and prayers consecrates and hallows all acts of this kind, and that every form of superstition and false doctrine must be kept away from things which are intended for the use of worship in the churches. The words of Holy Writ, 1 Cor. 14, 26. 40; 1 Tim. 4, 5, must govern all these acts, so that their proper execution may redound to the glory of God and the edification of the Church.

Defectives, Institutions for. In all civilized countries, institutions are now provided for such defectives as deaf-mutes, blind, crippled, epileptics, idiots, incurables, and the aged and infirm. Most of these institutions have been established by the Christian churches and are under their control. Provision is made for both the relief and the education of such unfortunates, so that, if possible, they may in some measure be useful members of human society, and know the way of salvation.

"Definite Platform, Doctrinal and Disciplinarian, for Ev. Luth. District Synods, Constructed in Accordance with the Principles of the General Synod," is the name of an excrescence of "American Lutheranism" (*q. v.*), published anonymously in September, 1855, later acknowledged by S. S. Schmucker as his work. According to Schmucker it purported to be the "American Recension of the Augsburg Confession." Its chief object was to obviate the influence of confessional Lutheranism coming from the West, notably from the Missouri Synod. The Definite Platform charges the Augsburg Confession with the following errors: approval of the ceremonies of the Mass, private confession and absolution, denial of the divine obligation of Sunday, baptismal regeneration, the real presence of the body and blood of Christ in the Eucharist. The descent into hell is omitted from the Creed. The Athanasian Creed is eliminated. The rest of the Lutheran symbols are rejected on account of their length and alleged errors. — The Definite Platform was to be adopted by the district synods without alterations. It was championed by B. Kurtz and Sam. Sprecher and opposed by J. A. Brown, F. W. Conrad, the Krauths, and W. J. Mann (in his "Plea for the Augsburg Confession"); but even the most conservative men in the General Synod were inclined to toleration of the "Platform" theology, and it was actually adopted by six district synods, 1855—56. The larger synods of the East rejected it, and the General Synod as such never committed itself to the Definite Platform as such, but directly and indirectly approved its theology.

Degrees. See *Academic Degrees.*

Degrees, Prohibited, of Marriage. In accordance with God's will and arrangement all nations of men were to be made and to descend from one blood. Acts 17, 26. For this reason, Eve was taken from Adam, and in the family which they raised full brothers and sisters were permitted to marry, this solving the question regarding the wife of Cain. Gen. 4, 17. Even at the time immediately following the Flood, people who were closely related to each other were permitted to marry, as in the case of Abraham, who married his half-sister. Gen. 20, 12. But when the number of people on earth had so increased that it was no longer necessary for close relatives to marry, the Lord laid down some definite rules regarding the prohibited degrees of marriage. These rules are found in Lev. 18, 1—18 and 20, 10—21. The fundamental principle is stated in Lev. 18, 6, literally: "Every man shall not approach to all flesh of his flesh to uncover nakedness." That is, marriages may not take place within this degree of kinship, that one marries within the second degree of such relationship. The specific cases mentioned are those affecting a son and his father's sister, a son and his mother's sister, a man and his stepmother, a father and his daughter-in-law, a brother and his brother's wife, a widower and his wife's daughter or granddaughter. That this specification is not intended to be exhaustive, and that the omission of a case is not a license, appears from the fact that the marriage with one's mother-in-law, which is not specified in Leviticus, is named and forbidden with other incestuous unions in Deuteronomy (chap. 27, 23), and in view of the silence of all Scripture concerning the prohibition of a father's marriage with his daughter, which no sane man will consider exempt from the law of prohibited degrees. The fundamental rule simply states the relation of equidistant kinships. Whenever two people are so closely related that the expression "flesh of one's flesh" is applicable, then marriage should not take place. The so-called Levirate marriage described in Scripture (Deut. 25, 5—10) is a special case of dispensation, and it is neither safe nor advisable to generalize from this exception. That the principle applies to all men is clear from

the introductory words of the Lord, who says that His people should not become guilty of the abominations of Egypt and of Canaan and repeats His warning at the close of the list in Lev. 18: "Defile not ye yourselves in any of these things; for in all these are the nations defiled which I cast out before you, and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Vv. 24. 25. Likewise in 1 Cor. 5, 1 the marriage of a man with his stepmother is spoken of as a fornication which is unknown even among the Gentiles. It follows, therefore, that God intended the law with regard to the prohibited degrees for all men of all times. It makes no difference, in this connection, whether we speak of degrees of consanguinity or of affinity. "Consanguinity is the relationship which results from a common ancestry; affinity is relationship through marriage, or through carnal knowledge, whereby a man and a woman become one flesh." Lineal consanguinity is the kinship of persons one of whom is the ancestor or descendant of the other, as between father and son, mother and son, father and daughter, mother and daughter, grandfather and grandson or granddaughter, grandmother and grandson or granddaughter. Collateral consanguinity is the relationship of persons descended from a common ancestor, but not from one another, as brothers and sisters, uncle and niece, aunt and nephew, cousin and cousin. These kinships are the same, whether they be of the full blood or of the half blood, *i. e.*, whether the persons be descended from the same father and mother, or only from the same father, or only from the same mother. And consanguinity is the same, whether it have arisen in wedlock or out of wedlock. But no consanguinity exists between children with no common ancestor. Affinity is the kinship arising from the carnal knowledge of a man and a woman, whereby they become one flesh, either in or out of wedlock. Gen. 2, 24; Matt. 19, 5. That is, if a man have at any time cohabited with a woman, even in unlawful intercourse, he may not marry her daughter. — The entire matter of prohibited degrees is fairly easily regulated and controlled if one simply follows the principle of Lev. 18, 6, which clearly includes the marriage of a man to his deceased wife's sister and of a woman to her deceased husband's brother (*Schwagerehe*). The situation is further simplified by the fact that most States now have marriage laws which specify the same prohibited degrees as those of the Bible, many States even going beyond the limit fixed by the Lord and including relationships of the third degree. Christians will in any event follow the rule of Scripture with regard to prohibited degrees, and if the rule of the State goes beyond this limit, it is self-evident that they are governed accordingly.

Deindoerfer, Dr. Johannes, 1828 to 1907; an emissary of Loehe; came to Michigan (Frankenhilf), 1851; went with Grossmann to Iowa, 1853; a founder of the Iowa Synod and vice-president from 1854, succeeding Grossmann as president in 1892. Prominent in the opposition of his synod to "Missouri." Author of *Geschichte der Iowasynode* and three *Denkschriften*.

Deism. A system of belief based upon rational understanding and the results of scientific investigation rather than upon supernatural revelation. Since it does not employ philosophic speculation as the basis of its tenets, it places itself in opposition to pantheism and similar philosophic systems; and since it recognizes the presence of a supernatural being on the basis of "natural religion," it is antagonistic also to atheism. But, on the other hand, it will not recognize any form of theism, not even that of revelation, as long as theism is not in agreement with rational investigation. Therefore deism, although representing an effort to find a standard of religious truth by which the conflicting claims of the various creeds might be tested, together with an attempt to find a common basis for a universal creed, really resulted in another attack on the truth of revelation and hindered the progress of Christianity, in part to an alarming extent. It reduced Christianity to a species of naturalized ethics. — *History.* Deism may be said to go back to Lord Herbert of Cherbury (d. 1648), who was a friend of Grotius (*q. v.*) and other rationalistic investigators. He laid down his theories in several writings, in which he discussed the causes of errors in belief, basing his theory of knowledge upon the recognition of innate universal characteristics concerning any particular object and opposing all knowledge based upon a supernatural origin. He was the author of the so-called five essentials, or "Five Articles," of the English deists, namely, a belief in the existence of a deity, the obligation to reverence such a power as rationally determined, the identification of worship with practical morality, the obligation to repent of sin as not in harmony with the best develop-

ment of man and to abandon it, and, finally, divine recompense in this world and the next. Although Herbert did not have a large direct following, his tenets influenced the position of even a large part of the clergy, at least to the extent of emphasizing the subjective attitude and the preeminence of a mere outward morality in the field of religion. The ideas of the "natural theology" were expanded still further by Thomas Hobbes (d. 1679), who was influenced largely by the teachings of the new mathematical and natural sciences. He explained the different religions as the result of human fear, as it interprets natural phenomena according to a gross anthropomorphic understanding. According to Hobbes, positive religion is the creation of the state; the sovereign, in consequence, possesses unconditional power to enforce its tenets. His system shows the entire apparatus of rationalism, modified only in its application. At this time the teachings of deism were beginning to be influenced by the science of comparative religions. Hobbes was followed by Charles Blount (d. 1693), who tried to find a standard for adjustment by fusing Herbert's theory of universal characteristics of all religions with Hobbes's theory of the state's supremacy. Like Hobbes and Spinoza (*q. v.*), he took up certain problems of Biblical criticism, thereby helping to pave the way for the vagaries of Higher Criticism. Blount became guilty of a strange contradiction in asserting the supernatural character of Christianity on the basis of the miracles recorded in Scripture, after he had cast doubt on their essential features, by drawing a parallel between them and non-Christian miracles. Next in order is John Locke (d. 1704), whose *Letters on Toleration* and *Essay Concerning Human Understanding* contain his chief theories. He argued chiefly from the fact that everything in nature seems to have a definite end and object (teleological government), for the existence of a chief supernatural agency or power, but maintained, at the same time, that only reasonable demonstration, and not mere assertion, can establish the certainty of revelation. He insisted upon strict proof for the formal side of revelation, demanding that the tradition which asks belief on the part of men be fully accredited by both external (historical) and internal evidence; in short, he was definitely opposed to any kind of mechanical assent to traditional religion, thereby, of course, setting aside the claims of the Bible for its own truth. Still Locke clung to the reasonableness of the Christian revelation, while, at the same time, he permitted his reason to make a choice of doctrines acceptable to him, thereby setting aside the divinity of the Bible altogether. Among other deists of England may be mentioned John Toland, who wrote *Christianity Not Mysterious*, Anthony Collins, who wrote *Discourse of Freethinking*, and Thomas Woolston, who wrote *Discourses on the Miracles of Our Savior*. Among the later deists the name of Matthew Tindal stands out, who wrote a dialog *Christianity as Old as Creation*, or *The Gospel a Republication of the Religion of Nature* (1730), whose condemnation is contained in its own proposition. Some of the men who were at least in part influenced by deism, although they maintained certain agnostic theories as well, are Shaftesbury (d. 1713), Mandeville (d. 1732), and Bolingbroke (d. 1751). David Hume (d. 1776) tried to elevate deism to the level of a science, chiefly by eliminating a reasonable deity and by setting aside the interpretation of history. Just how badly the fundamental deistic theories deviated from the established truth as revealed in the Bible is seen from the fact that the great French writer Voltaire (*q. v.*), one of the most blasphemous atheists that ever lived, accepted their teachings, and that Rousseau (*q. v.*) likewise made them his starting-point for a naturalistic theory of education, which has wrought untold harm in the field of pedagogy from his day to ours.

Deissmann, Gustav Adolf; b. 1866; professor of New Testament Exegesis at Heidelberg, now at Berlin; liberal theologian; prolific author; wrote: *Bibelstudien* and *Licht vom Osten* (also English), showing the value of the papyri for New Testament Greek.

Delitzsch, Franz; b. 1813 at Leipzig, d. there 1890; one of the foremost Lutheran theologians of the Erlangen School; *Privatdozent* (lecturer) at Leipzig, 1842; professor at Rostock, at Erlangen, at Leipzig, his special field being Exegesis. In earlier life he was intimately associated with the founders of the Missouri Synod and an enthusiastic Lutheran; later on, influenced by modern scientific theology, opposed to the idea "of fencing theology off with the letter of the Formula of Concord." Foremost among his numerous writings are his commentaries on Old Testament books in connection with Keil, especially on Isaiah. He translated the New Testament into Hebrew (1877; 11th edition, 1890). Habakkuk and others are Delitzsch's own work.

Delitzsch, Friedrich, German Assyriologist; b. 1850 at Erlangen, son of Franz Delitzsch; d. 1922 at Langenschwalbach; professor at Berlin since 1899. His lectures *Babel und Bibel,* 1902—3, caused noted controversy. Maintained that Old Testament religious ideas originated in Babylonia. His opponents proved that, though Israelitish and Babylonian civilizations had points of contact, Old Testament monotheism, sacrifices, and prophetic religion had independent origin. Wrote *Assyrische Grammatik, Assyrisches Handwoerterbuch.*

Delk, E. H.; b. 1859 in Norfolk, Va.; prominent member of General Synod; advocate of rationalism and evolutionism in religion. In *The Need of a Restatement of Theology* (1917) he demanded that the teachings of the Lutheran Church be brought into harmony with modern evolutionistic science and philosophy.

Demme, C. R., 1795—1863; leader in Pennsylvania Ministerium (*q. v.*); educated at Halle and Goettingen; came to America 1818; pastor of Zion and St. Michael's in Philadelphia; coeditor of the Pennsylvania *Hymnal* of 1849 and *Agenda* of 1855.

Demoniacal Possession. The state of being under the direct influence of evil spirits, demons, devils, to the exclusion, if not extinction, of personal volition. This influence, which is exerted both over the souls and spirits of living men, is in the examples recorded in Scripture distinguished from epilepsy or mental diseases, though in some of its symptoms similar to these. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will, together with manifestations of supernatural intelligence and malignant, Satanic urgings to blasphemy. His actions, words, and even thoughts are mastered by the evil spirit, Mark 1, 24; 5, 7; Acts 19, 15, till his personality seems to be destroyed, or at least so overmastered as to produce the consciousness of a twofold will within him. — It was but natural that the power of evil should show itself in more open and direct hostility than before or after, in the age of our Lord and His apostles. Satan knew that his time was short, and the brutality and godlessness of the age had prepared the way for such material control of individuals by the Power that was ruling humanity. Nor was it less natural that it should have died away gradually before the advent of Christ's kingdom. The early Fathers still allude to the existence of demoniacal possession as a common thing. By degrees the mention is less and less frequent. The paucity of Old Testament references to demoniacal possession is explained by Franz Delitzsch (*Biblische Psychologie*) by a reference to the control which Satan exercised over the souls of men through idolatry. Only after Israel had been cured of its idolatry through the Babylonian Captivity, did the powers of darkness exercise themselves through bodily possession, and these forms of diabolical activity became more intense at the time of Jesus Christ, when the kingdom of darkness employed all its powers in order to oppose the divine Conqueror of Satan. In our own day, demon possession is a phenomenon not infrequently connected with spiritism (mediumism). It is then self-induced, through the avenue of the trance-state. It sometimes, though rarely, comes under the observation of Christian ministers, well-authenticated cases being on record even among members of Christian congregations. In heathen countries it is a common phenomenon to the present day. Many cases have been observed particularly in China. The standard work on demon possession among the heathen is the book by Dr. John L. Nevius, *Demon Possession and Allied Themes* (Revell Company). The facts established are summarized as follows by the author: "1. Certain abnormal physical and mental phenomena, such as have been witnessed in all ages and among all nations and attributed to possession by demons, are of frequent occurrence in China and other nations and have been generally referred to the same cause. 2. The supposed demoniac at the time of 'possession' passes into an abnormal state, the character of which varies indefinitely, being marked by depression and melancholy, or vacancy and stupidity, amounting sometimes almost to idiocy; or it may be that he becomes ecstatic, or ferocious and malignant. 3. During transition from the normal to the abnormal state the subject is often thrown into paroxysms, more or less violent, during which he sometimes falls on the ground senseless or foams at the mouth, presenting symptoms similar to those of epilepsy or hysteria. 4. The intervals between these attacks vary indefinitely from hours to months, and during these intervals the physical and mental condition of the subject may be in every respect healthy and normal. The duration of the abnormal states varies from a few minutes to several days. The attacks are sometimes mild

and sometimes violent. If frequent and violent, the physical health suffers. 5. During the transition period the subject often retains more or less of his normal consciousness. The violence of the paroxysms is increased if the subject struggles against, and endeavors to repress, the abnormal symptoms. When he yields himself to them, the violence of the paroxysms abates or ceases altogether. 6. When normal consciousness is restored after one of these attacks, the subject is entirely ignorant of everything which has passed during that state. 7. The most striking characteristic of these cases is that the subject evidences another personality, and the normal personality for the time being is partially or wholly dormant. 8. The new personality presents traits of character utterly different from those which really belong to the subject in his normal state, and this change of character is with rare exceptions in the direction of moral obliquity and impurity. 9. Many persons while 'demon-possessed' give evidence of knowledge which cannot be accounted for in ordinary ways. They often appear to know of the Lord Jesus Christ as a divine Person and show an aversion to and fear of Him. They sometimes converse in foreign languages of which in their normal states they are entirely ignorant. 10. Many cases of 'demon possession' have been cured by prayer to Christ or His name, some very readily, some with difficulty. So far as we have been able to discover, this method of cure has not failed in any case, however stubborn and long-continued, in which it has been tried. And in no instance, so far as appears, has the malady returned if the subject has become a Christian and continued to lead a Christian life."

Denial Week. One week in the year, usually the first of the civil year or Holy Week, set apart by certain religious denominations for certain sacrifices, when they deny themselves luxuries to which they have become accustomed and which they ordinarily use. The practise is in line with that of the Roman Church in forbidding the eating of meat on Friday and during Lent.

Denicke, David, 1603—80; native of Zittau, Saxony; tutor at Koenigsberg, later at court of Duke George of Brunswick-Lueneburg; member of the consistory at Hannover; edited Hannoverian hymn-books, 1646—59, together with Justus Gesenius; hymns simple, warm, flowing, in good taste; wrote: "O Herr, dein seligmachend Wort"; "Wir Menschen sind zu dem, o Gott"; "Kommt, lasst euch den Herren lehren."

Denmark. King Harald professed Christianity in 826, but became an apostate in 841. Kaiser Otto I forced Harald Bluetooth to profess Christianity, and the dioceses of Schleswig, Ripen and Aarhus were founded; Archbishop Unni of Hamburg became the leader. Under Knut the Great, about 1020, Christianity ruled all Denmark. About 1150 the archdiocese of Lund was erected, and the Church became independent of Germany. In 1479 the University of Copenhagen was founded. The introduction of the Reformation was aided by the immorality of the clergy and Arcimboldi's peddling of the indulgences in 1517. In 1520 King Christian II asked Luther for a man "to purify religion and turn the clergy from politics to the service of the Church"; but owing to the opposition of the University of Copenhagen the efforts of Martin Reinhard, Carlstadt, and Gabler were futile. In 1523 Frederick, Duke of Holstein, became king and in 1526 declared for Lutheranism, and in 1530 the diet at Copenhagen adopted a Lutheran confession. Christian III, king since 1534, called Bugenhagen in 1537 to introduce the new Church order according to "God's pure Word, which is the Law and the Gospel," without reference to any confession of faith. In the order of Frederick II in 1574 and in the "Danish Law" of Christian V, the three General Creeds, the Augsburg Confession, and Luther's Small Catechism were added as binding. The Formula of Concord of 1580 was not adopted. — The lower clergy elect the forty-one provosts; the king appoints the seven bishops; he of Zealand (Seeland) at Copenhagen may be styled Metropolitan, ordaining the others and consecrating the king the head of the Church. — Pietism was imported from Germany, Rationalism from France rather than from Germany. Then came the "Awakening"; at its head was N. F. S. Grundtvig. His and his friend's, Soeren Kirkegaard's, errors were combated by H. L. Martensen, bishop of Zealand, and Rudelbach (*qq. v.;* also C. Harms, the Bornholmers, and C. O. Rosenius). Indifferentism marks the position of the theological faculty of Copenhagen and of the Church government. The established religion is the Lutheran; since 1849 there is complete religious toleration. — In 1921 Denmark, including Danish Northern Schleswig, had a population of 3,268,807. Lutherans, 3,200,372; in 1911, Catholics, 9,821; Baptists, Methodists, Jews and those of

other or no confession, 14,463. See *Saxon Free Church.*

Dens, Peter. Prominent Roman Catholic theologian of Belgium, 1690 to 1775; at time of his death archpriest of St. Rombold's Cathedral, Mechlin; wrote *Theologia Moralis et Dogmatica*, widely used as text-book in Roman Catholic seminaries.

Dependent Children. See *Children, Dependent, Care and Training of.*

Derschau, Bernhard von, 1591 to 1639; professor of theology and pastor at Koenigsberg; fluent writer; wrote: "Herr Jesu, dir sei Preis und Dank."

Dervish (Persian, "beggar," corresponding to Arabian "fakir," *q. v.*), name of member of Mohammedan religious orders, whose religious practises consist mainly in dances and ascetic self-castigation. There are many orders, some of which are housed in monasteries, while the members of others go about ordinary occupations and carry on the practises of their order only on special occasions. The dancing and the howling dervishes are most widely known.

Descartes, Rene' (*Renatus Cartesius*), French philosopher; b. 1596 at Lahaye; since 1629 in Holland; since 1649 in Sweden; d. 1650 at Stockholm. Professedly Roman Catholic. Called "Father of Modern Philosophy," breaking the sway of Scholasticism. Held that all knowledge is open to doubt, except reality of self, which he expressed in the famous *"Cogito, ergo sum"* (*q. v.*). Paved way for rationalistic theology. Main works: *Meditationes, Principia Philosophiae.*

Descent into Hell, Christ's. A phrase, taken from the Apostles' Creed, by which the Scriptural teaching Col. 2, 16, Eph. 4, 9, and particularly 1 Pet. 3, 18—20 is summarized. The passage in First Peter is the *sedes* of this doctrine. It can teach us nothing less than that Jesus went into hell, the place of the damned. It was Christ, the whole Person, with body and soul, the same who (v. 22) "is gone into heaven and is on the right hand of God," that appeared in the prison-house. He had already been "quickened by the Spirit," had been made alive by virtue of His divine nature. Body and soul were reunited. He appeared in the prison-house after His quickening and before His resurrection, before His rising from the tomb. In this prison there were men like those who were disobedient in Noah's days, who would not listen to this preacher of righteousness. It was the place where lost and condemned spirits are. To them Christ preached. He could not have preached the Gospel of repentance to those lost spirits; for everywhere the Scriptures teach us that death ends the probation period of man. It was, then, the Law, the preaching of Judgment and eternal doom, that Christ proclaimed in hell. The preaching of Christ in hell was a triumphant proclamation of His victory over hell, over Satan, and over death. Cp. Col. 2, 15. There is good ground for the Lutheran emphasis on the fact that Christ's descent into hell occurred after He had returned to life, body and soul again being united. If Christ had made the descent while His body was in the power of death, it could not have been a triumphant descent. But being made after His soul had returned to His body, His descent into hell proclaimed that the grave would not be able to hold Him, that He was the One who had the keys of death and hell and was alive forevermore.

Desertion. See *Divorce.*

Deszler, Wolfgang Christoph, 1660 to 1722; studied theology; amanuensis at Nuernberg; conrector of School of the Holy Ghost; hymns full of depth and fervor; wrote: "Wie wohl ist mir, o Freund der Seelen"; "Ich lass' dich nicht, du musst mein Jesus bleiben."

Determinism. The theory regarding the human will according to which man in his actions is absolutely determined by psychological or other conditions; opposed to indeterminism, which declared man's will to be free. There are various forms of determinism — the theological, as in Calvinism, the mechanical of materialism, which regards man merely as a machine, the fatalistic (see *Fatalism*), and others.

Deuterocanonical Books. A term used by some theologians to designate the New Testament books which were not universally accepted from the outset. The term is not to be commended, on account of its ambiguity. (See *Antilegomena, Apocryphal.*

Devay, Matthias Biro'. Came to Wittenberg in 1529 and was given free board and lodging by Luther; furthered the Reformation in Hungary; imprisoned twice; wrote the first Hungarian book, a grammar; finally turned Calvinist; d. about 1547.

Devil. A term literally meaning the accuser, 1 Pet. 5, 8; in Scripture usually a descriptive name of Satan, also used in the plural for the fallen angels (demons, evil spirits, unclean spirits), the chief of

whom, Matt. 12, 24, is called Satan by way of eminence. Satan himself, for whose subjugation Christ came, is the originator of all wickedness, Eph. 2, 2, an opponent of the kingdom of God. He is the tempter of the faithful, 1 Pet. 5, 8 ff., who led Eve into sin and so became the originator and king of death, Heb. 2, 14. Originally created good, the evil spirits, through their own fault, fell, 2 Pet. 2, 4, and are destined to a future fearful sentence. — That the devil is a personal being is clear from the teaching of the epistles and no less from the gospels, being the express teaching of Jesus Christ. Satan enters the heart of Judas. His malign power is evident in many examples of possession. Matt. 12, 28, and often. Such texts cannot be explained away on the principle of accommodation. Never did Jesus cast suspicion upon this part of the Jewish doctrine. He accepted it without question. Matt. 13; Mark 4, 15; Luke 22, 31. Again, Jesus sets the seal of His authority upon the doctrine in question by expressly stating that the everlasting punishment to which the unfaithful are condemned was originally "prepared for the devil and his angels." Matt. 25, 41. Finally, He speaks of Satan as the Prince of the World and announces as the aim and the certain result of His own work the Judgment and the casting out of Satan and his kingdom. John 12, 31.

Devil's Advocate. See *Advocatus Diaboli.*

Dexter, Henry Martyn, 1821—90; educated at Yale and Andover; Congregational pastor at Manchester and Boston; known as the translator of the beautiful hymn: "Shepherd of Tender Youth."

Deyling, Salomo; Lutheran; b. 1677 at Weida, Saxony; d. 1755 at Leipzig as professor and senior of the university; known for his *Institutiones Prudentiae Pastoralis,* still very valuable.

Diaconate. Deacons and deaconesses are spoken of in the New Testament: 1 Tim. 3, 8—13; Phil. 1, 1; Rom. 16, 1. 2. The duties of the deacons resembled those of the bishops or pastors, but they had charge of the business end of the congregation, although they did not neglect the service of the Word when opportunity offered. The deaconesses were consecrated women, who devoted their time to the care of the poor, the sick, and the needy and gave such other assistance as they could to the church and its pastor. Both the deacons and the deaconesses were mature men and women of special qualifications, as the Scripture-passages referred to indicate. In the Middle Ages, women flocked to the convents, and deaconesses almost disappeared. The restoration of the office is largely due to the Rev. Theodore Fliedner, a Lutheran pastor at Kaiserswerth on the Rhine, in Westphalia. His deaconesses were of three kinds: nurses, teachers, parochial workers (assisting the pastor in visiting the poor, caring for orphans, and attending the sick). They had to be unmarried or widows, between the ages of sixteen and forty, and dedicate themselves to the work for at least a period of five years. They wore a habit of a plain and becoming style. Deaconesses are being employed also in Lutheran churches of our day (Lutheran Motherhouse and Deaconess School, 2916 Fairfield Ave., Fort Wayne, Ind.; Lutheran Deaconess Hospital, Beaver Dam, Wis.; Lutheran Deaconess Hospital, Hot Springs, S. Dak.; Bethesda Training-school, Watertown, Wis.; Mary J. Drexel Home, Philadelphia; Lutheran Deaconess Motherhouse, Milwaukee; Norwegian Lutheran, Minneapolis; etc.) The duties of deaconesses, in general, are to assist the pastor in performing such labors of love and mercy as will promote the temporal comfort and the spiritual interests of mankind. In large congregations, deaconesses are almost a necessity. The office of deacons is now filled by the officers which are sometimes called by that name, but are usually known as the members of the church board or the church council, elders, (*Vorsteher, Aelteste*). One of these, an almoner (*Armenpfleger*), is sometimes specially designated to care for the poor. See *Deaconess Motherhouses, Fliedner.*

Diaconics. That branch of theological knowledge which treats of the history and of the theory of home missions and inner missions, the former dealing with scattered Christians, the latter with the poor, neglected, and wretched, and with criminals.

Diaconus, Paulus. See *Paulus Diaconus.*

Diaspora. Denotes, first, the Jews living outside of the borders of the Holy Land; later it was used to designate the scattered Christians. Latterly it is applied to Lutherans living among other religionists, chiefly in Roman Catholic countries. The Moravians employed the term to designate the results of their missionary activity among the members of the state churches in Europe.

Diaz, Juan. Prominent Spanish reformer of the sixteenth century; studied

theology at Paris for thirteen years; was brought to the knowledge of the evangelical truth by Jaime Enzinas; was with Calvin at Geneva and with Bucer at Regensburg; assassinated in 1546 at the instigation of his brother Alfonso.

Didache. See *Teaching of the Twelve Apostles.*

Dieckhoff, August Wilhelm; born 1823, d. 1894; leading confessional Lutheran theologian; since 1860 professor at Rostock; wrote against von Hofmann, also against Ritschl; in the controversy on election and conversion he sided with the opponents of the Synodical Conference.

Diedrich, Julius; b. 1819, d. 1899; in 1847 he seceded from the Prussian Union to join the Breslau Synod; there he opposed hierarchical tendencies; 1860 he and six other pastors withdrew from the Breslau Synod and in 1862 formed the Immanuel Synod.

Dieffenbach, Georg Christian, 1822 to 1901; teacher in Schlitz and then in Darmstadt; in 1855 assistant pastor in Schlitz and in 1873 chief pastor; very fruitful in literary labors, especially in liturgical and devotional books, among which are his *Evangelisches Brevier* (for pastors) and *Evangelische Handagende* (for family worship).

Dies Irae. One of the grandest sequences, or hymns, of the Middle Ages, its author being Thomas of Celano, a pupil of Francis of Assisi, the guiding thought of the poem being taken from Zeph. 1, 15 (Vulgate version), but containing the fundamental thought concerning redemption through the atonement of Christ, especially in stanza 10; more than 150 translations.

Diesterweg, Friedrich Adolf Wilhelm, b. at Siegen, Westphalia, 1790; d. 1866; one of the foremost German educators of the nineteenth century; was teacher of the model school at Frankfurt, director of the teachers' seminary at Moers, then of that in Berlin, where through his practise school he revolutionized the methods in the Berlin elementary schools. A practical teacher of rare ability, he reduced Pestalozzi's theories to workable methods for the classroom. He was a teacher of teachers. The best systematic exposition of his ideas is found in his *Wegweiser fuer deutsche Lehrer.*

Diet. Originally the yearly spring meeting of the free Frank warriors. In time the leaders in Church and State arrogated powers to themselves and finally became the whole assembly, or Diet. Later on only three ecclesiastical and four lay princes elected the Kaiser, and they enlarged their powers by the Capitulations of Election, conditions before election, first sworn to by Karl V. At this time the Diet, or *Reichstag,* consisted of the electors, the princes and nobles, and the representatives of cities.

Dieterich, Konrad; born January 9, 1575, at Gemuende, Hessen-Cassel; died March 22, 1639; *subdiaconus* at Marburg; deposed and exiled by the Reformed government for his staunch Lutheranism; professor and director at Giessen; superintendent at Ulm, Wuerttemberg, and director of the *Gymnasium;* wrote a large exposition of Luther's Small Catechism (translated into German by Dr. F. W. A. Notz) and a small one for the schools; the latter, translated and edited by authority of the Missouri Synod, has been in use in that synod for many years.

Dietrich, Veit; b. 1506; Luther's confidential secretary in 1527; with him at Marburg and the Coburg; preacher in Nuernberg; got out an agenda, Luther's House Postil, and devotional writings, the *Summaries of the Old and the New Testament.* When Nuernberg bowed to the Augsburg Interim, he wished to leave town; d. 1549.

Dilherr, Johann Michael, 1604—69; professor at Jena, director of the *Gymnasium,* and later pastor at Nuernberg; one of the most learned men and the greatest preacher of his time; in theology collaborator in the *Weimar Bibelwerk;* deeply interested in poetry; wrote some sixty hymns, among them: "Ermuntre dich, Herz, Mut und Sinn."

Ding an sich, thing-in-itself, a term, used by Kant (*q. v.*) to denote the real objects which underlie the phenomena and exist outside of our consciousness, in distinction from the phenomena, or appearance, by which they become perceptible to the senses.

Dinter, Gustav Friedrich; b. 1760 at Borna, d. 1831; a distinguished German clergyman and educator; pastor near Borna; principal of the normal school at Dresden; inspector of schools in the province of Prussia; exerted great influence on the development of German elementary schools, where he first introduced the ideas of the philanthropinists (*q. v.*) and of Pestalozzi; wrote: *Bible for Schoolmasters; Chief Rules of Pedagogy.*

Diocese. The territory administered by a bishop. The diocese of an arch-

bishop is called an archdiocese. The bishop is the ruler of the diocese, but in his administration is bound by the rules of the Church. He divides his diocese into parishes and assigns the clergy. Where there are no canons (see *Chapter*), distinguished members of the diocesan clergy act as consultors, the bishop being held to consult them in important matters. The church where the bishop has his throne (*cathedra*) is the cathedral. After the bishop the principal authority in the diocese is the vicar-general (*q. v.*). The fiscal procurator attends to the interests of the diocese in court. A chancellor may be appointed to keep the records; deans, to supervise the clergy of a portion of the diocese. The creation and modification of dioceses is reserved to the Pope. There are (1921) 87 dioceses in the United States.

Diodati, Giovanni, 1576—1649; Genevan of noble Italian family; professor of theology at Geneva; pastor at Nimes; attended Synod of Dort; translated Bible into Italian, 1607; revised French version.

Diodorus, bishop of Tarsus, Cilicia, 378, d. before 394; vigorous defender of orthodoxy against Arianism and a leader at the Council of Constantinople, 381; a founder of the School of Antioch (*q. v.*); after his death his Christological treatises were condemned as smacking of Nestorianism.

Diognetus, Epistle to (possibly identical with the tutor of Marcus Aurelius), written in answer to inquiries of the addressee concerning the nature of Christianity, is a brilliant vindication of the Christian religion and one of the choicest literary memorials of early Christianity. Its authorship is unknown.

Dionysius Exiguus, a monk of the sixth century (d. before 544), who spent much time in computing the probable dates of great events in the history of the world, especially that of the birth of Christ, which he placed on December 25, 754 *a. u. c.* (after the founding of Rome), this being between five and seven years from the correct date. But his computation is the basis of our present chronological reckoning.

Dionysius of Alexandria, born of heathen parents (ca. 190), converted to Christianity by Origen, became the latter's assistant in the catechetical school (233), bishop of Alexandria (248), d. 265. He took a leading part in the controversies of the age. Mild and conciliatory, he was always consistent. One of the most orthodox of the Ante-Nicene Fathers.

Diplomatics. That part of archeology which deals with ancient writings, literary and public documents, letters, charters, decrees, etc., especially with regard to their decipherment and dating.

Disciples of Christ (*Campbellites, Christian Church*). This denomination traces its origin to the revival movement of the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas. At first they emphasized particularly the independence of the local church with reference to any ecclesiastical system. Somewhat later an element was added which sought to restore the union of the churches through a "return in doctrine, ordinance, and life to the religion divinely outlined" in the New Testament.

In 1807 Rev. Thomas Campbell, a member of the Secession branch of the Presbyterian Church in Ireland, came to the United States and began to labor among the churchless families of Western Pennsylvania and those which belonged to other presbyteries, but for a long time had not enjoyed the Communion service. For this he was censured, whereupon he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him, and an organization called "Christian Association of Washington, Pa.," was formed. From this association was issued a "Declaration and Address," which became historic. In this statement all articles of faith or terms of communion were rejected, and only that which "is expressly taught and enjoined in the Word of God" was accepted as "the perfect constitution for the worship, discipline, and government of the New Testament Church," since "no human authority has power to impose new commands and ordinations upon the Church." Division among Christians is characterized as "a horrid evil" and "productive of confusion and every evil work." Ministers are "to inculcate none other things than those articles of faith and holiness expressly revealed and enjoined in the Word of God" and in administration are to observe "the example of the Primitive Church without any additions whatsoever of human opinions or inventions of men." The publication of this declaration did not meet with much response. However, in 1810, the Campbells and their associates organized "the First Church of the Christian Association of Washington," meeting at Cross Roads and Brush Run, Washington County, Pa. After a few years of confusion and con-

flict a partial union was effected at Lexington, Ky., in the early part of 1832 between Alexander Campbell and Barton W. Stone for the purpose of cooperating in evangelistic work. When the question arose as to the name to be adopted, Stone favored "Christians" as the name given in the beginning by divine authority. Campbell and his friends, however, preferred the name "Disciples" as less offensive to good people and quite as Scriptural. The result was that no definite action was taken, and both names were used, the local congregation being generally known as "the Christian Church," "the Church of Christ," occasionally, however, as "the Church of Disciples" or "the Disciples' Church." In recent years the year-book published by the Missionary Society has used the name "Churches of Christ (Disciples)." Recently the International Convention has adopted the name "Disciples of Christ," and this has helped to establish that as the title of the denomination.

The growth of the new organization was rapid, especially in the Middle West. Numerous congregations were gathered throughout Ohio, Tennessee, and Missouri. The period since the Civil War especially has been one of rapid expansion. Soon, however, objections were voiced especially to any semblance of ecclesiastical organization and to the use of instrumental music in the churches, and as a result two parties developed, generally termed "Progressives" and "Conservatives." The line of demarcation between the two bodies, however, is not always clear. — The doctrines of the "Disciples of Christ" are contained in the following statements: "Our Position: A Brief Statement of the Plea for a Return to the Gospel. . . . Urged by the people known as Disciples of Christ," and "First Principles, or the Elements of the Gospel," both by Isaac Errett. "The Christian System," by Alexander Campbell. "Why I Am a Disciple," by A. J. Hobbs. The denomination rejects all creeds and professes to acknowledge only the Bible as the rule of faith. While it professes, and adheres to, the general doctrines of evangelical churches, the doctrinal position of the Disciples is largely Pelagianistic, rationalistic, and Unitarian. While they do not wish to deny the divinity of Christ, they deny that the Holy Spirit is a person of the Godhead and very and eternal God, and they reject all such ecclesiastical expressions as "Trinity," "Person," etc. — *Polity.* In polity the churches of the Disciples are congregational. Each local church elects its own officers, calls its own ministers, and conducts its own affairs, with no supervision by any outside ecclesiastical authority. The officers of the church are the pastor, elders, and deacons. The elders have special care of the spiritual interests of the congregation and the deacons of its financial affairs and benevolences. Applicants for the ministry are ordained by authority of the local church. Ministerial associations are formed, but they are simply advisory, the authority resting with the local church, of which the minister is a member. There is no national ecclesiastical organization of the churches. For mutual conference in regard to their general affairs the churches unite in district and state conventions; but these conventions have no ecclesiastical authority. — *Work.* The general activities of the Disciples of Christ are carried on through a number of societies, which in their organization are independent of ecclesiastical control. A general convention, called "The International Convention of the Disciples of Christ," meets annually in October. The home missionary work is under the care of the American Christian Missionary Society, the Christian Woman's Board of Missions, the Board of Church Extension, and 45 state societies, besides various district and city societies. The foreign missionary work is carried on chiefly through two societies, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. The educational work of the denomination in the United States is represented by 44 colleges and schools of higher grade. In young people's work, under the National Board of Christian Endeavor, the Disciples, in 1916, had 7,500 senior societies with a membership of 225,000. Statistics, 1921: 5,702 ministers, 8,831 churches, and 1,201,778 communicants.

Discipline, Church. See *Keys, Office of the.*

Discipline in General. In its ecclesiastical sense this term denotes actions partly of a penal and partly of a reformatory nature directed against one who has offended against morality or the church law. Discipline existed in the Church in early and medieval times. At the beginning of Lent those convicted of notorious sins were put to open penance for their spiritual benefit as a warning to others. When the papacy was at its height, excommunication was a weapon so formidable that even powerful kings quailed at the thought that it might be directed against them. In the Church

of England, excommunication has given place to the commination service on Ash Wednesday. In Presbyterian churches discipline is exercised by the session, an appeal being allowed to the Presbytery and thence to Synod and the General Assembly. In the constitutions of the Reformed churches of America (German and Dutch) the principles and rules of discipline laid down are very similar to those of the Presbyterian Church. In the Lutheran Church discipline is administered by the local congregation on the basis of the Word of God. In the Methodist Episcopal Church an accused member is brought to trial before a committee of not less than five, who must not be members of the Quarterly Conference. Appeals are allowed to the Quarterly and Annual Conferences.

Dispensations. Special relaxations of law in particular cases; usually, licenses granted by Pope or bishop to individuals, suspending for their benefit some law of the Church or relieving them from the normal consequences of transgressing such a law. The supreme dispensing power in the Roman Church is vested in the Pope, and its use is absolutely at his discretion. It is held that he can dispense from all ecclesiastical laws, but not from the divine Law, though, indeed, from obligations to God incurred by a man of his own free will, *i. e.*, by oath or vow. Any limitation, however, must be self-imposed, since the Pope, by virtue of his teaching authority, defines the limits of his own dispensing power. Only the Pope can dispense from universal laws or laws issued by Popes and councils. Bishops can dispense from their own statutes and those of predecessors and are granted additional powers by the Pope. Priests can dispense parishioners from fasting, abstinence, and the like. A large proportion of dispensations are matrimonial dispensations, by which impediments are removed that ordinarily would prohibit or annul a marriage. Such dispensations are granted either to permit an intended marriage or to legitimize one already contracted. If an impediment is admittedly of divine origin, no dispensation can be granted. A bishop can dispense for lighter (prohibitory) impediments; only the Pope, or those empowered by him, for the more serious (diriment) ones. (See *Impediments of Marriage.*) Dispensations which were productive of much revenue in the Middle Ages are now supposed to be gratuitous. The chanceries of bishops are permitted to levy only a single tax. When, however, a request for dispensation must be carried to the Roman Curia, the expenses are considerable. They fall under four heads: expenses of that particular proceeding; a tax for the general administration of dispensations; the componendum, a fine paid to the officials and "applied by them to pious uses" (*Catholic Encyclopedia*); alms distributed by the petitioners. Thus papal indulgences, though gratuitous, still produce some little revenue for application "to pious uses."

Decrees and Decretals. A decree, in general, is an authoritative order, or decision. In the Roman Church, therefore, the word is used to denote the enactments of those in authority, *e. g.*, of councils and of the Roman Congregations. All papal bulls (*q. v.*), briefs, or apostolic letters issued on the Pope's own initiative (*motu proprio*) are also known as decrees, since they are always legislative acts. Papal enactments, however, which are given in answer to an appeal, or when advice has been sought on a matter of discipline, are called decretals. These do not necessarily become general laws of the Roman Church, some of them having application only to individual cases. When reference is made simply to the decretals, certain collections of laws and decisions are meant that consist largely of papal decretals and constitute the second part of the *Corpus Iuris Canonici* (see *Canon Law*).

Disselhoff, Julius. Since 1855 pastor at Kaiserswerth and since 1864 the successor of Th. Fliedner (*q. v.*). For the fiftieth anniversary of the Deaconess Home at Kaiserswerth he wrote, in 1886, a memorial tract, *Jubilate.*

Dissenter. A term usually applied to those who agree with the Established Church on the most essential doctrines, but differ in some minor points, or on questions of church government, relation to the State, rites, etc., as, in England, the Presbyterians, Independents, Baptists, etc.

Divination. An occult art, practised extensively by heathen, both ancient and modern, claiming for itself the ability to discover the will of the gods, to forecast the future from certain indications and auguries, and to decide from phenomena of an alleged supernatural kind the correct course of action to be followed in a given instance. The power of divination was often ascribed to persons in an abnormal state of mind, either in a condition of ecstasy or of demoniac possession; but it was usually associated with the office of the priests, who made

use of various objects, such as the waves of the sea, twigs of trees, the intestines of animals, the flames of a fire, the motions of stars and planets, the movements of fishes, the casting of lots, and many other things with a strong element of chance associated with them, in order to make known to their followers what they declared to be the will of the gods and the exact unfolding of the future.

Divine Office. See *Breviary.*

Divorce. The dissolution of a valid marriage by a decree of the state. The Church, however, accepts such action with respect to its members only to the extent in which the Bible clearly acknowledges reasons for such a dissolution. According to the decision of the law courts a total divorce dissolves the marriage-tie and releases the parties wholly from their matrimonial obligations, while in a general sense it is "the legal separation of man and wife, effected, for cause, by the judgment of a court and either totally dissolving the marriage relation or suspending its effects so far as concerns the cohabitation of the parties." (Black.) The fact and the effect are the same whether one considers the matter from the standpoint of the State or of the Church, but the reasons for a divorce granted by the State are in most cases not identical with those accepted by the Church. According to the precepts of the Mosaic legislation the Lord, on account of the hardness of the Jews' hearts, permitted them to give a bill of divorcement and to dismiss a wife. Deut. 24, 1. 3; Jer. 3, 8. The original idea connected with such a writing of divorcement seems to have been to shield the woman at least to some extent and to prevent the promiscuous intercourse which was common in heathen lands. The formality of the statement required of the husband, since it placed the necessity of stating reasons for his action upon him, served to curb, to some extent, the arbitrariness with which women had ever been treated. But the privilege was nevertheless seriously abused, and therefore Jesus, in answering the question and the implied challenge of the Jews, frankly tells them that this permission was given only on account of the hardness of their hearts. Mark 10, 5. And then He proceeds to discuss the principle involved in holy marriage and to name the one reason for which a divorce is actually permissible. If either spouse leaves the other to marry another person, the act is, in the eyes of God, adultery. The statement of Jesus is unmistakable: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Matt. 19, 9. This is true of either party to the marriage relation. If the one or the other spouse disregards the loyalty and faithfulness due the other in the union whose essential feature is the "being one flesh" and cohabits with another person, either married or unmarried, this spouse has broken the marriage-tie. The husband shall cleave to his wife, and the wife shall cleave to her husband, and a transgression of this fundamental principle by adultery is equal to a deliberate severing of the band of holy wedlock. In such a case the innocent party has God's permission to make a public declaration of the transgression committed by the other and to receive from the state courts a decree declaring that the divorce from the former spouse actually exists. In this case the marriage-tie is severed as if the guilty party had died, Rom. 7, 1—3, and the innocent party is free to marry another person, subject only to the laws of God and the state controling the act of marriage. It is not said that the innocent party is compelled to seek a divorce; for, as Luther says, if there is true repentance on the part of the guilty one, it may be highly commendable, from the Christian standpoint, to resume marital relations. (See *Adultery.*) — But while unfaithfulness is the only reason acknowledged in Scripture which actually sets the innocent party free and permits such a spouse to take the initiative in having the marriage declared dissolved, there is another case mentioned in the Bible in which a spouse may be said to suffer the disruption of the marriage bond. The exact words of the Lord with regard to this case are: "Let not the wife depart from her husband; but and if she depart, let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife." 1 Cor. 7, 10. 11. That is the statement of principle. Its special application to a particular condition is given by the apostle thus: "If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. . . . But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." Vv. 12. 13. 15. These words describe what is generally known as "malicious desertion." Strictly speaking, it can take place only in the case of an un-

believer; for as long as a person is a Christian and is governed by the precepts of the Lord regarding marriage, such a desertion will not take place. If one spouse has left the other, either by removing his or her presence and declaring from the outset that he or she will under no circumstances return, or by refusing to return after an absence which was at first agreed to on both sides, or simply by staying away an unreasonable length of time and deliberately refraining from giving any sign of life, although there is a possibility of communicating with the other spouse, then the fact of a malicious desertion, by which the remaining spouse suffers the disruption of the marriage bond, may be established. The same thing is true, as Luther notes, if the one or the other spouse consistently and unreasonably refuses the marital duty, remaining stubborn in spite of all attempts to change this attitude, or if cohabitation is rendered impossible by such acts of either spouse as disrupt the marriage bond and there is no reasonable indication that circumstances can be changed. (This does not include sickness and impotence after marriage has been contracted, or either condition if the facts were known to both parties before the marriage covenant was entered upon by a rightful marriage.) The usual procedure in such a case as comes under the head of malicious desertion is the following. The believing spouse, the one suffering the disruption, brings notice of that fact to the congregation, in the usual manner. Matt. 18. If the guilty person is a member of the congregation and the latter has exhausted all possibilities of bringing the person to reason, it will declare him or her an unbeliever and permit the innocent spouse to secure a divorce from the courts. If the guilty person is not a member of the congregation, but of some denomination regarded as Christian, it is possible to give advice only on the basis of the facts as they appear, the final outcome agreeing with the permission given in 1 Cor. 7. If the guilty person is an unbeliever, then notice of the facts in the case should be given before proceeding with measures which will result in a decree of divorce. In no case, however, should the matter be dealt with lightly or with a disregard of the warning of the Lord: "What God hath joined together let not man put asunder." Mark 10, 9. After the union of bodies in holy wedlock has once been consummated, the dissolution of the marriage-tie cannot be undertaken without leaving deep, almost ineradicable scars.

Dix, William Chatterton, 1837—98; had only a grammar-school education; contributions to hymnody numerous and very valuable; among his hymns: "Come unto Me, Ye Weary"; "As with Gladness Men of Old."

Doane, George Washington, 1799 to 1859, educated at Union College, Schenectady; held a number of charges in the Episcopal Church, last bishop of New Jersey; wrote: "Softly Now the Light of Day"; "Thou Art the Way."

Docetism. A heretical doctrine found in connection with various sects, although a sect by the name Docetae is mentioned by Clement of Alexandria. The fundamental principle of the heresy is that Christ was only seemingly a human being, and not in reality.

Doctrinal Theology. See *Dogmatics.*

Doddridge, Philip, 1702—51, studied in the non-conformist seminary at Kibworth; minister at Kibworth, later at Northampton, where he was preceptor; noted for wide range of learning; published the *Family Expositor;* among his hymns: "Hark! the Glad Sound, the Savior Comes."

Doellinger, Johann Josef Ignaz von. Church historian and leader of the Old Catholic movement (*q. v.*); b. Bamberg, 1799, d. at Munich, where he was professor beginning with 1826, in 1890; beginning of break with Rome on account of the doctrine of the immaculate conception of the Virgin Mary, the actual break occurring when the infallibility of the Pope was proclaimed (Vatican Council, 1870), when he was formally excommunicated by the Pope; among his writings: *Der Papst und das Konzil von Janus* (pen-name), in collaboration with Friedrich.

Dogmatics. That part of theological knowledge which presents the doctrines of the Bible in their logical connection and mutual relation; sound exegetical work is the basis of doctrinal theology. Confessional dogmatics sets forth the special viewpoint of a church-body and is intensely practical; speculative dogmatics is merely theoretical and purely scientific, with the emphasis placed on Christian consciousness or with a strong philosophical tendency; this form of dogmatics is dangerous and therefore not to be followed.

Dominic, St. The founder of the Order of Preachers, or Dominicans; b. in Spain ca. 1170; d. 1221. Dominic received an excellent education and became noted for his gravity and austerity. At Toulouse, in 1203, he came in contact

with the Albigenses, whose growth he tried to check by preaching and by establishing convents. Since the indolence and worldliness of the secular clergy favored the development of "heretical" movements, he conceived the idea of an order of unselfish preachers to teach the people and especially to convert heretics. For these purposes he founded his order in 1215 (see *Dominicans*), becoming its first general. When he died in Bologna, on a bed of ashes, the order already numbered 60 houses.

Dominicans (*Ordo Praedicatorum; Order of Preachers*). At the beginning of the thirteenth century the Spaniard Domingo, or Dominic (see *Dominic, St.*), while engaged in efforts to convert the Albigenses of Southern France, conceived the idea of an order of monks living in apostolic poverty, who should combat heresy by preaching. His order was based on the so-called Augustinian Rule and early adopted the mendicant character (see *Mendicant Monks*). Dominic's dying curse on those who should bring temporal possessions into the order was soon disregarded. The order grew rapidly, showed a preference for populous cities, and developed a many-sided activity. Its members preached to the faithful and became missionaries to the heathen, but especially defended the accepted teaching against dissenters (heretics, pagans) by word and book. When gentler arguments failed, they employed those of the Inquisition, which was in their charge. They preached crusades against Saracens and heretical Christians, earned the eulogies of Popes by supporting the papacy in every way, and even collected papal funds (Tetzel!). Matthew of Paris says in 1250: "Armed with powers of every kind, they turn all to the profit of the Pope." They likewise fostered learning and produced many eminent scholars. Albertus Magnus and his pupil, Thomas Aquinas, the favorite Roman theologian, were Dominicans. The order, in the course of time, developed an aristocratic tendency and had frequent quarrels with other orders, especially the Jesuits. At present it numbers about 3,000 members, 339 of whom are in the United States.

Donatello, 1386—1466, Italian artist in bronze, after the style of Brunelleschi; his Evangelist John on the façade of the Dome of Florence and his St. George (or San Michele) are his best statues.

Donatist Schism, The. Substantially of the same character as the Novatian; grew out of the conflict of views as to the discipline called for in the case of the lapsed, now particularly the *traditores* (who had surrendered the sacred books to the persecutors). When on the death of Mensurius, bishop of Carthage (311), who had frowned upon voluntary martyrdom, the moderate party hastily elected his archdeacon bishop, the rigoristic-fanatical party excommunicated him on the plea that one of the consecrating bishops was a *traditor* and set up a rival bishop, who, in 313, was succeeded by Donatus the Great. Under his energetic leadership the movement spread through all of North Africa. The Donatists held that the Sacraments administered by one deserving excommunication were invalid, that the Catholic Church, failing to excommunicate such, had ceased to be the true church, that even its baptism was invalid, and that they alone, because of their strict discipline and the absolute purity of their members and clergy, were the true bride of Christ. (Cp. Art. 8, *Augsb. Conf.* and *Apology.*) When ecclesiastical commissioners and a synod decided against the Donatists, they were subjected to persecution, their churches closed, and their bishops exiled. Since persecution was regarded as a mark of the true Church, their fanaticism only increased, and death met at the hands of the military sent to suppress the revolt to which the *Circumcelliones*, fanatical ascetics allied with the Donatists, had incited the peasants, was regarded as martyrdom. Under Julian the Apostate, who permitted them to take violent revenge upon the Catholics, they flourished, having at that time 400 bishops. Later severe laws were again passed against them. Inner decay now began to set in, the ostentatious exclusiveness of the extremists caused a schism within the schism, and the twenty years' labor of Augustine won back many of them. At a conference in 411 between 286 Catholic and 279 Donatist bishops the imperial commissioner decided against the Donatists, and they were forbidden to assemble, under pain of death. Augustine justified these coercive measures, appealing, wrongly, to Luke 14, 23. The Vandals (429) persecuted Catholics and Donatists alike, and the schism ended in the seventh century with the destruction of the African Church by the Saracens.

Donne, John, 1573—1631. Anglican; Londoner; was brought up a Catholic; turned Protestant; ordained 1615; dean of St. Paul's 1621; famous poet and preacher.

Donum Superadditum. A designation of the scholastic doctrine of "superadded grace" given to Adam, in addition to his natural powers, and lost by him through the Fall. Man lived in moral communion with God by virtue of an original righteousness, which exalted him above merely human nature and hence is termed a supernatural gift of grace, superadded to the endowments of nature. The Roman Church teaches that this supernatural presence or likeness of God is restored by baptism, so that a baptized person stands in the relation of Adam before the Fall.

Dorn, L. W.; b. October 15, 1863, in Boeuf Creek, Mo.; graduated from Concordia Seminary, St. Louis, 1885; assistant pastor to his father in Pleasant Ridge, Ill.; pastor at Rockford and later at Belleville, Ill.; 1900 Professor of Mathematics and Natural Sciences, later of German and History, in Fort Wayne; editor of the *Kinder- und Jugendblatt* for twenty-two years; contributor to *Homiletisches Magazin* and *Lutheraner;* d. April 4, 1918.

Dorner, Isaak August, b. 1809, d. 1884; mediating theologian, influenced by Schleiermacher; professor at various places, at last in Berlin, 1862 to 1884; wrote *Die Lehre von der Person Christi.*

Dort, Synod of. See *Synod of Dort.*

Doukhobors (Russian "spirit-wrestlers"), Russian sect which in recent years adopted the name of "Christians of the Universal Brotherhood." Originated in various parts of Russia and first heard from about the middle of the eighteenth century because of their opposition to the Russian government and the Orthodox Church. The government used repressive measures, but early in the nineteenth century permitted them to congregate in their settlement near the Sea of Azof. Because of crimes committed in their colony they were banished to Transcaucasia, 1841. Continued persecution, due to their refusal to bear arms, internal strife, exile of their leader, Peter Verigin, 1887, prompted the majority, with the assistance of Count Tolstoy (*q. v.*) and English Quakers, to emigrate to Canada, 1889, followed by Verigin, 1902. Established settlements in Saskatchewan and British Columbia, with sprinkling in other provinces. They numbered 12,658 in 1921. They are known to be industrious, abstemious, hospitable, but in dealings with the Canadian government secretive and mendacious. They came into conflict with the authorities through refusal to swear allegiance and obey police regulations and the school laws. As to their religion, they are anti-Trinitarians. Christ was a mere man. They reject all church organization, priesthood, sacraments, confession, worship of icons, (*q. v.*) marriage ceremony; have no use for the Bible except the Ten Commandments and certain "useful" passages; believe that the Holy Spirit dwells in man's soul and guides him directly. Other tenets are vegetarianism, refusal to kill animals for food or clothing, non-resistance. Their colonies are communistic; all money earned is paid into the central treasury. Recently large numbers separated from the main body, refused allegiance to Verigin, and formed a subsect.

Dowieites. Followers of John Alexander Dowie. Dowie was born 1847 at Edinburgh, Scotland; ordained pastor in the Congregational Church, Australia, 1871; established independent church in Melbourne 1882, where he began to practise faith-healing; came to America 1888, first to Pacific coast, then to Evanston, Ill., 1890; built Zion Tabernacle in Chicago 1893 and organized his numerous followers into the "Christian Catholic Church in Zion," 1896, supposedly on the plan of the early Apostolic Church. In 1899 he bought 6,500 acres on Lake Michigan, forty-two miles north of Chicago, and established there a partly religious, partly industrial community, called Zion City, of whose financial and ecclesiastical affairs he had complete control. He established schools and a college and many industries, especially the lace industry, transported bodily from Nottingham, England. He had extraordinary success both as business manager and religious leader, assuming, 1901, the title "Elijah the Restorer" and in 1904 "First Apostle." While he demanded of his followers repentance of sins and faith in Christ, the most prominent religious tenet was that of faith-healing, he himself claiming to possess remarkable powers. All diseases are produced by the devil, and as Christ came to destroy the works of the devil, so this power is still bestowed to-day. See *Organization of the Christian Catholic Church* and the periodical *Leaves of Healing.* Other tenets were baptism by immersion, millenarianism, abstinence from pork, tobacco, and intoxicating liquors. In Zion City Dowie was "General Overseer," and under him were overseers, elders, evangelists, deacons and the "seventies." He established branches in other States and sent missionaries to Old World countries; but a missionary campaign in New York

City and several visits to England proved failures. In 1906 this movement had 17 organizations in the United States, 35 ministers, and 5,865 members, of whom 4,880 were in Illinois, the rest in nine other States. After his New York failure considerable unrest developed in Zion City. Dowie was accused of immorality and of mismanaging the Zion City property, valued at $10,000,000. He was deposed 1906 and died 1907, and Wilbur Glenn Voliva, born 1870 in Indiana, formerly minister of the Christian Church, became his successor. Under Voliva's management, Zion City continued to develop industrially for a time, while the religious element was less stressed, but soon factions arose, which hurt the organization to such an extent that in 1910 some of the factories had to be sold.

Downton, Henry, 1818—85, educated at Cambridge; held a number of positions as clergyman, the last being rector of Hopton; noted as translator; among his hymns: "For Thy Mercy and Thy Grace."

Doxology. A stately and exultant hymn of praise, addressed to the Triune God or to a single person of the Godhead, as in many parts of Paul's letters; in particular, the Greater Doxology (*Gloria in Excelsis*), the Lesser Doxology (*Gloria Patri*), and the long-meter doxology.

Draeseke, Johann Heinrich Bernhard, b. 1774, d. 1849 at Potsdam; brilliant pulpit orator, moderate rationalist, and a defender of the Prussian Union; 1832 general superintendent at Magdeburg.

Dragonades (see Huguenots). This word is derived from the French term *dragon.* Dragoons were employed in carrying out the fierce persecutions of the Protestants in France during the reign of Louis XIV.

Drese, Adam, 1620—1701, musician at the court of Duke Wilhelm of Saxe-Weimar; mayor of Jena; *Kapellmeister* at Arnstadt; strong pietistic tendency; wrote: "Seelenbraeutigam, Jesu, Gottes Lamm."

Driver, Samuel Rolles, 1846—1914; Anglican; Bible critic; b. at Southampton, d. at Oxford; successor of Pusey as professor of Hebrew and canon of Christ Church, Oxford, 1883; member of Old Testament Revision Company. Commentaries; *Leviticus* in the *Polychrome Bible;* joint author of *Hebrew and English Lexicon Old Testament;* joint editor of *Hastings's Dictionary of the Bible;* an *Old Testament Introduction;* etc.

Druids. Priests of the Celtic population of ancient Gaul, Britain, and Ireland. Their learning, which was transmitted orally, consisted of a mixture of religion, natural science, medicine, etc. The oak and mistletoe were objects of veneration. They also were prominent politically and socially, but were unable to withstand the advance of Roman civilization in Gaul and Southern Britain, while in Northern Britain and Ireland they later succumbed to the influence of Christianity.

Druids, United Ancient Order of. A fraternal and benevolent society, founded in London, in 1781, as a parallel to the United or Loyal Order of Odd-Fellows, rather than to the Freemasons, since its purpose was to relieve sickness and distress among its members by means of stated contributions. It "promptly took on the character of a *secret order.*" Its *ritual* is founded on the precepts and traditions of the ancient Druidic priesthood, and the lodges use altars after the manner of the Druidic "cromlech" or "dolmen." The forms of initiation and the degrees are declared to be "recitals and reminders of the integrity, simplicity, and morality of the ancient [pagan] Druids." The order was transferred to the United States in 1830. In 1839 George Washington Lodge No. 1 was established in New York. The lodges are now called "Groves" and are governed by a "Grand Grove." The form of government closely resembles that of the various orders of Odd-Fellows and Foresters. The presiding officer of a Grand Grove bears the title "Noble Grand Arch." To promote the prosperity of the order, "Druidic Chapters" have been organized, to which all members in good standing are eligible who have attained the third degree. Women relatives are received into "Circles," which also have male members. The American membership is 35,000; the total membership, 300,000.

Druses. A people and a religious sect in the Lebanon, Anti-Lebanon, and Hauran, racially of mixed Aramaic and Arabic stock, speaking Arabic, and numbering more than 150,000. Their religious system, which had its beginning in the eleventh century, is a mixture of Shiite Mohammedan, Christian, and other elements. They believe in the unity of God, calling themselves Unitarians. In 1860 their fanaticism led to a massacre of the Christian Maronites.

Druthmar, Christian (Grammaticus). Benedictine monk of Corvey, at the beginning of the ninth century, dis-

tinguished for his linguistic learning; in 840 Bible expositor at Stablo, near Liége; his *Expositio in Evangelium S. Matthaei* issued in printed form in sixteenth century; emphasized literal sense.

Dschagga, an African native tribe near the Kilimanjaro. Mission-work was begun by the C. M. S., which in 1893 was taken over by Lutheran Leipzig Mission; since 1922 under the Lutheran Augustana Synod.

Dualism, in theology, the assumption of two mutually hostile superior beings, one representing everything morally good and beneficial to man, the other the source of all sin and evil, as in Zoroastrianism (*q. v.*) and its modern form, the religion of the Parsees (*q. v.*), and in Gnosticism (*q. v.*). In philosophy the view that in the world there are two principles, or substances, which are wholly independent and totally different from one another, the spiritual and the corporeal, mind and matter, opposed to monism (*q. v.*), which assumes only one primal cause. Theistic (Biblical) dualism, which asserts the essential difference between the Creator and creation, is opposed to pantheism (*q. v.*).

Dubois, Theodore, 1837—, taught music at Rheims, later studied at Paris and Rome, held posts as professor of harmony and composition; many secular works, among his oratorios: *The Seven Last Words of Christ.*

Dubourg, Anna, b. 1520 (?), LL. D. University of Orleans, Protestant 1559; in Parliament pleaded for persecuted Protestants; imprisoned; wrote confession of faith; hanged and burned at Paris, December 23, 1559.

Duck River Baptists (and kindred associations). The Duck River Baptists separated themselves from the Elk River Association, which had been founded in 1808 in the mountain regions of Tennessee, Kentucky, Georgia, and Alabama. With the growth of the revival movement and the introduction of Methodism a stricter theology and a more rigid rule in the Church were demanded, which manifested itself in the growth of the Two-Seed-in-the-Spirit Predestinarian Baptists. Holding to a milder form of doctrine, the Duck River Association was organized, thus furnishing the nucleus for a number of churches holding essentially the same general doctrines as the Separate Baptists, but not identifying themselves with them because of local conditions. In doctrine the Duck River Baptists are Calvinistic, though liberal, believing that "Christ tasted death for every man," thus making it possible for God to have mercy upon all who come unto Him on Gospel terms. They believe that sinners are justified by faith; that the saints will "persevere," and that baptism of believers by immersion, the Lord's Supper, and foot-washing, are Gospel institutions, which should be observed until the second coming of Christ. In polity they are congregational. The only form of discipline is withdrawal of fellowship on evidence of difference of views or of conduct unbecoming a member of the church. In 1916 they had 105 organizations, 6,872 members, and 51 church edifices.

Duerer, Albrecht, 1471—1528, most prominent German painter of the sixteenth century and one of the greatest masters of all times in combining poetry with the art of painting, whose ideas were freely disseminated among the people of his time, also by means of woodcuts and copper-plate work; studied under Michael Wohlgemut, made extended study trips through Germany and to Italy; issued a number of series, that of the Life of Mary, in which the Flight into Egypt and the Rest in Egypt possess great charm, and the series on the Passion of the Lord, one of twelve and one of sixteen scenes. Of his larger pictures the Adoration of the Three Kings and the Four Apostles are most notable, the latter picture also expressing the artist's position with regard to the Reformation, of which he was an adherent.

Duemling, H. Educator and writer; b. in Germany, 1845; professor at Teachers' Seminary, Addison, Ill., 1872 to 74; at Concordia College, Fort Wayne, Ind., 1874—99; editor of the *Abendschule* for many years; of the *Germania* in Milwaukee, 1899—1913; member of Board of Control of Concordia College of that city; wrote several books on natural history and a series of arithmetics; d. March 11, 1913.

Duemling, Herman A. Surgeon; b. September 18, 1871, at Addison, Ill.; studied at Concordia College, Fort Wayne, Ind., Missouri Medical School, St. Louis, Mo., Frederick Wilhelm University, Berlin, Germany; President of American Luther League.

Duff, Alexander, b. April 26, 1806, at Perthshire, Scotland; d. February 12, 1878, at Edinburgh; the first missionary of the Church of Scotland to the heathen in India, landing there in 1830. With the assistance of Ram Mohon Roy,

the founder of the Brahma Samaj, he founded a school in Calcutta for the higher castes, which at once was successful and exercised a far-reaching influence. Upon the division in the Church of Scotland he went with the Free Church, reorganizing his whole work. Because of ill health he returned to Scotland in 1864, continuing to work for foreign missions until his death.

Duffield, Samuel Willoughby, 1843 to 87, educated at Yale College; pastor of Presbyterian denomination at Bloomfield, N. J.; interested in hymnology; published a *Book of Verse; Laudes Domini; English Hymns, Their Authors and History.*

Dukhobors. See *Doukhobors.*

Dulia. See *Latria.*

Dunkers, Progressive. See *Brethren Church.*

Dupin (Du Pin), **Louis Ellies.** French Roman Catholic historian; 1657 to 1719; received thorough education, becoming a Doctor of the Sorbonne in 1684; voluminous writer; accused of rationalistic tendencies; wrote a treatise on ancient church discipline and edited a library of church authors.

Du Plessis-Mornay, b. 1549; earnest Protestant Christian, Henry of Navarre's pen and conscience, till Henry turned Catholic; founded the Protestant University of Saumur; "Pope of the Huguenots"; made possible the Edict of Nantes; d. 1623.

Dutch Guiana. See *South America.*

Dwight, John Sullivan, 1813—93, educated at Harvard and at Cambridge; after six years of ministerial work entered literary field; recast the hymn "God Bless Our Native Land."

Dwight, Timothy, 1752—1817; educated at Yale College; after holding several pastorates, president of Yale College; a very important figure in early American hymnology; wrote: "I Love Thy Zion, Lord," and others.

Dwight, Timothy, 1828—1916; Congregationalist; grandson of above; b. at Norwich, Conn.; professor of New Testament Greek at Yale; ordained 1861; president of Yale 1886—99; American Bible reviser; American editor of some of *Meyer's Commentaries;* d. at New Haven.

Dykes, John Bacchus, 1823—76, educated at Cambridge; minor canon; later vicar and precentor at Durham; also conductor of the Music Society; wrote hymns and composed music for 23d Psalm.

E

Eagles, Fraternal Order of. *History.* This fraternal order was founded in Seattle, Wash., in 1898, by a coterie of "Bohemians" mainly bent on pleasure. For some time the "Aeries" had an unsavory reputation for violating the liquor laws as well as for other moral delinquencies, but under the administration of President Frank E. Hering the charters were withdrawn from some of the offending branches. On January 1, 1910, a new ritual was adopted, since the old one had been divulged by renegade Eagles. — *Purpose.* The order purposes to proclaim "the principles of Liberty, Truth, Justice, and Equality" and to advocate "the Golden Rule laid down by Christ." It cultivates sociability, spends large sums for sick- and death-benefits, furnishes its members and their families free medical service, insures them a decent burial, provides relief for their widows and their orphaned children, and, in general, "takes care of its members when they become sick or disabled." For members and their families the order provides "a year-round program of wholesome social life and pleasurable activity." Moreover, it undertakes "to improve the communities in which the members live," and some of the richer "Aeries" have made their homes practically civic centers. Besides this, it supports local charities and welfare work. — *Organization.* The order is divided into branches, called "Aeries." The national conventions are known as "Grand Aerie Sessions" and are presided over by the "Grand Worthy President," assisted by other officers. Funeral services are conducted by lay "chaplains."— *Character.* The F. O. E. is more than an insurance order. In the *Official Circular No. 74,* published by Mr. Hering when "Grand Worthy President"' and dated "South Bend, Ind., November 20, 1909," it is said: "Our *ritual is the fraternal religion* of the Fraternal Order of Eagles. It names the great ethical principles to the furtherance of which this order is dedicated. The *beneficial and social features* of our order are only concrete aids in carrying out *the ideas and ideals set forth in our obligation and in our lectures.* The benefits and the social hours are means to an

end; that end is to add to the *sum of human happiness.*" "The order has a secret ritual (cp. *Eagle Magazine*, Vol. XI, No. 6, p. 34), "no part of which is open to the prying eyes of the public." The "Aeries" hold "memorial services for deceased members," at which prayers are recited by lay "chaplains." Not a few of its leaders, like Frank E. Hering, are high-degree Freemasons. — *Membership.* The Insurance Department was established in 1918 with 2,516 benefit members. There are now altogether 1,194 lodges. The total membership is given at over 500,000. The home office is in Kansas City, Mo.

Easter Controversy. It arose from a lack of uniform practise regarding the time of celebrating the Christian Passover. The churches of Asia Minor always celebrated it on the 14th of Nisan, so that the death of Christ might be commemorated on any day of the week. The entire West, on the contrary, uniformly celebrated the death of Christ on a Friday and the resurrection on the Sunday following. This difference, only generally stated here, was already discussed by Polycarp of Smyrna and Anicetus of Rome (ca. 155). Under Victor of Rome, about a generation later, it almost led to a schism. The Council of Nicea declared itself against the Quartodecimanians, who were henceforth treated as heretics. For further details larger works must be consulted.

Eastern Star, Order of. The Order of the Eastern Star was established in 1788 and reestablished in 1867 as an "adoptive rite" of Freemasonry, "created by Freemasons, and only members of the Masonic fraternity and women relatives of the latter being allowed to join it." (*Cycl. of Frat.*, p. 98.) According to the *Builder*, "a journal for the Masonic student" (Anamosa, Iowa, Vol. VII, No. 11, Nov., 1922), the Order of the Eastern Star is "not a Masonic organization in any sense of that word, except the loosest, which would cover the whole family of societies associated with, or similar to, Freemasonry, such as the Shrine, the Grotto, the Sciots, the Rosicrucians, the Acacia Fraternity, etc." The question regarding the Masonic status of the Eastern Star was precipitated by an order of Grand Master John S. Sell of Pennsylvania, commanding Master Masons of that jurisdiction either to sever their connection with the Eastern Star or be dropped from Masonry. (See the *Builder*, Masonic monthly, Cedar Rapids, Iowa, July, 1923, Vol. IX, No. 7, p. 222 sq.) Likewise the Grand Lodge of England, "the Mother Masonic Grand Lodge of the World," has declined to endorse the Eastern Star. The Grand Chapter of the Eastern Star protested against this action on the ground that no grand lodge has the right to prescribe what societies shall be open to Masons. The reason of the edict against the Order of the Eastern Star seems to have been that some Masonic secrets leaked out through members of the Eastern Star. — *Purpose.* In general, the purpose of the Order of the Eastern Star is similar to that of Freemasonry. It claims that its teachings are founded on the Holy Bible. Its degrees, as a rule, are named for Bible characters (Ruth, Esther, Martha, etc.). The heroine of the fifth and last degree, according to its author, Robert Morris (Macoy's *Masonic Manual*, p. 62), is alluded to in the Second Epistle of St. John under the title of Electa (?). The ritual, known as the Michigan Ritual and used in that State from the early fifties of the past century, was written by John H. Tatum. This ritual, however, has been revised once or twice. — *Organization.* In 1867 Michigan organized the first grand chapter with delegates from fifteen chapters, or lodges. But already in 1855 Morris had inaugurated a "Supreme Constellation" of the Eastern Star, composed of lodges in the States of New Jersey, New York, Indiana, Kentucky, Georgia, and Missouri. A "Constellation" was composed of five or more of each sex, but no more than 25 could be members of the "Constellation." Other "Constellations" were added, but in 1870 they had died out. In 1868 Robert Macoy, National Grand Secretary, arranged a Manual of the Eastern Star and published a charter, which he sold to chapters. About 700 chapters were organized. In 1876 the "General Grand Chapter" was formed at Indianapolis, Ind., with delegates from Indiana, New Jersey, Missouri, and California. From this resulted the present order, now spread in all parts of the world. Each State of the Union has a "Grand Chapter" with jurisdiction over its chapters, except Delaware. Michigan has the oldest "Grand Chapter." — *Character.* The Order of the Eastern Star is more than a charitable and benevolent body. Its teachings are expressed by the symbolism of the Order, which centers about the five-pointed star and the pentagon, or signet of Solomon. The first point, according to the modern ritual, represents the binding force of the vow, illustrated by Jephthah's daughter; the second, devotion to religious principles, as exemplified in the

character of Ruth; the third, fidelity to kindred and friends, as personified by Esther; the fourth, faith in the power and merits of a Redeemer, as manifested by Martha; and the fifth, charity, illustrated by Electa (?). The society has the customary sign-language found in kindred lodges, and its practical religion is obedience to the principles of virtue and truth. — *Membership.* At present Illinois has the largest membership and the largest number of chapters. New York and New Jersey are the only States not under the jurisdiction of the "General Grand Chapter." Membership in the United States is estimated at between 125,000 and 150,000. In Canada there are grand chapters in Alberta, British Columbia, Ontario, Saskatchewan, Manitoba, and Quebec. In Scotland there are about 35,000 members. In England the order is not permitted to establish itself. International headquarters were established in Washington, D. C., in April, 1921, with offices in the Masonic Temple.

Ebeling, Johann Georg, 1620—76; little known of his early life; in 1662 musical director and teacher at St. Nicolai, in Berlin, where Paul Gerhardt then held the office of diaconus, for many of whose hymns he composed the chorals; after 1668 professor of music at the Gymnasium Carolinum in Stettin; published *Pauli Gerhardti Geistliche Andachten,* a collection of 120 sacred songs.

Eber, Paul, 1511—69; studied at the St. Lorenz School in Nuernberg and at Wittenberg under Luther and Melanchthon; Latin professor there in 1544, of Hebrew in 1557; castle preacher; later, city preacher and general superintendent of the electorate; next to Luther, best poet of Wittenberg school; wrote: "Helft mir Gott's Guete preisen"; "Herr Gott, dich loben alle wir"; "Wenn wir in hoechsten Noeten sein"; "Herr Jesu Christ, wahr'r Mensch und Gott."

Eberhardt, Christoph Ludwig; b. 1831 in Lauffen, Wuerttemberg; educated at the Basel Missionary Institute; came to Pastor Schmid, Ann Arbor, 1860; first missionary of Michigan Synod; pastor of St. Paul's, Saginaw, 1861; stood for sound Lutheranism; "Father of Michigan Seminary," contributing liberally and bequeathing a substantial sum; helped found Michigan Synod and remained its leader until his death, 1893.

Ebionites (Hebrew, *ebyon,* poor), a term of various connotation, applied at first probably to all Christians alike by their Jewish adversaries (cf. the *pauperes* of Minucius Felix). More limited, it denotes all Judaizing Christians. So Origen († 254), who, however, distinguishes two parties, a more conservative and a more radical one, the former perhaps identical with the Nazarenes. It is the extreme Ebionites that concern us here. Maintaining the perpetual obligation of the Mosaic Law, declaring Paul a heretic and rejecting his epistles, denying the divinity of Christ and recognizing in Him only a supreme Lawgiver, they degraded Christianity to the level of Jewish legalism. They disappear from history about the end of the fourth century.

Eccard, Johannes, 1553—1611; pupil of Joachim von Burgk and of Orlandus Lassus; in 1578 director of the Fugger private orchestra at Augsburg; later Kapellmeister at Koenigsberg and finally at Berlin; eminent composer of sacred music; among his own published works are: *Neue deutsche Lieder* and *Fuenfstimmige geistliche Lieder;* a motet, *O Lamm Gottes,* has been reprinted in modern form.

Ecclesiology. That part of dogmatics or doctrinal theology which treats of the conception of the Church chiefly according to its internal religious aspect, "the Holy Christian Church, the communion of saints."

Ecclesiastical Polity. A branch of theological knowledge properly connected most closely with church history and pastoral theology, which gives information on, and instruction concerning, the government of the Church or of individual congregations. Among the chief types of ecclesiastical polity are the monarchical type of Roman Catholicism, the aristocratic type of the Oriental churches, the consistorial type of the Lutheran churches of Germany, the Episcopal type of the Church of England and of the Protestant Episcopal Church, the Presbyterian type of many Reformed bodies, particularly of the strict presbyterian type, the congregational type of many Lutheran, Congregational, and Baptist churches, in which the individual congregation is autonomous, and the eclectic type, which combines the features of the one or the other type pertaining to certain church-bodies. The church polity clearly in harmony with Biblical standards and doctrine is that of the congregational type. See also *Church and State; Religious Liberty.*

Eck, Johann (Maier or Mayr). Roman Catholic controversialist, violent opponent of Luther, 1486—1543; studied

at Heidelberg and Tuebingen; Semi-Pelagian in his views; attacked Luther in his *Obelisks;* disputation between Eck and Carlstadt (Luther) at Leipzig, 1519; issued a version of Emser's translation of the New Testament.

Eckhardt, E. ("Meister"), father of German speculative mysticism (intuition the highest stage of knowledge); Dominican vicar-general, with power to reform the convents in Bohemia, and teacher of theology in France and Germany (Suso and Tauler his pupils); charged at Cologne with teaching pantheism, which he disclaimed; d. 1327 (1328). While his ethical view is of rare purity, he teaches salvation through perfect love for God and self-denial.

Ecuador. See *South America.*

Eddy, Clarence, 1851—; studied under Buck, in Berlin under Haupt and Loeschhorn; distinguished organist; director of Hershey School of Music in Chicago; made many tours, published a number of compositions and books of theory.

Eddy, Mary Baker Glover. See *Christian Science.*

Edersheim, Alfred, 1825—89; English scholar; b. at Vienna; Jew; converted; Presbyterian minister 1846; Anglican curate 1875; lecturer at Oxford; d. at Menton. *Life and Times of Jesus the Messiah;* etc.

Edessa (*Conversion and School at*). Edessa, a city in northern Mesopotamia, adopted Christianity before the end of the second century and became the chief seat of Christian life and learning in the East. Its theological school (the *Schola Persica*), established by Ephraem the Syrian ca. 350, after the Persians had destroyed his school at Nisibis, furnished ministers to Mesopotamia and Persia and championed the cause of orthodoxy against Arianism and Nestorianism, until the school itself fell under the charge of the latter and was closed by the bishop (489). In Biblical interpretation the school represented, in the main, the grammatico-historical as opposed to the allegorizing method.

Edict of Nantes. In this edict, April 13, 1598, Henry IV of France granted toleration to his Protestant subjects. It was revoked on October 22, 1685, by Louis XIV, which caused the expatriation of about 50,000 Protestants.

Edmeston, James, 1791—1867, educated as architect and surveyor; greatly interested in church-work; his hymns number almost 2,000; wrote, among others: "Lead Us, Heavenly Father"; "Savior, Breathe an Evening Blessing."

Education, Higher. See *Higher Education.*

Education of Ministers. In the earliest times ministers of the Gospel received the necessary training for their work by means of personal contact and instruction, such as Christ gave to His disciples and Paul to his colaborers. Debates with Gnostics and pagan philosophers made it necessary for the leaders of the Church to be well trained. Catechetical schools came to be also seminaries for the clergy. The most prominent of these were Alexandria and Rome. Little is known of the organization, courses, and the history of these institutions. During the Middle Ages theological students came to depend for their education on the cloister and on episcopal schools; in the country some received their training in the home of the local priest. In the fifth century there were such schools in Italy, France, England, and Ireland, whence also came the missionaries who preached in Germany, (St. Gall and other monasteries). In general, theological training was very deficient. To preach only a short sermon was a difficult task even for a bishop, and many priests were hardly able to read the Scripture lesson for the Sunday. Charlemagne in his day labored faithfully for the advancement of ministerial education, encouraging the erection and maintenance of monastic and episcopal schools. It became customary for each cathedral to have its own school for the training of the clergy, and in 814 this was made compulsory. The schools at Rome and at Liége were most prominent in the 10th century. But most of these schools gave only elementary instruction; higher education was directed to the study of the Scriptures and the Fathers. Beginning with the 13th century, theological schools became parts of universities, Dominicans and Franciscans establishing their colleges at every important seat of learning. Paris and Oxford were famous for their theological instruction. At Paris ten years were required for the completion of the course. Subjects: Exegesis, Dogmatics, Morals, Church and Canon Law, Homiletics. Method: Lectures and disputations. Texts: Sentences of Peter Lombard, the Bible. To regulate the lives of students, special dwellings were provided. The Renaissance and the Reformation had great influence on theological education. Scholastic theology

was banished; study of Biblical interpretation in the original languages formed the basis of instruction. Commentaries on the chief books of the Bible were written (Luther's *Genesis, Prophets, Galatians,* etc.). Next in importance was dogmatic theology, a summary of the doctrines of Scriptures (Melanchthon's *Loci* and Calvin's *Institutiones*). Much attention was given to practical matters; the teaching and preaching function of ministers was emphasized. About 1700, Pietism, stressing the personal religious experience, set in as a reaction against the prevailing intellectual and philosophic training at the universities. About 1800, Rationalism ruled supreme even in the theological faculties and corrupted the future ministers of the Church. During the 19th century modern scientific and liberal thought dominated the theology of Germany, and the ideas and expressions of the German lecture-room made their way to other countries and affected the education of ministers everywhere. Almost from the first the universities which came under Protestant influence were the training-places for the future ministers (Wittenberg, Leipzig, Jena, Geneva, Basel, Upsala, Oxford, Cambridge). As time went on, the deficiency of the universities as practical training-schools became apparent, and theological seminaries were established, in which the candidates received instruction in the practise of their profession. After the Counter-Reformation the education of the Catholic priesthood passed largely into the hands of the Jesuits. The Catholic educational system includes both theological faculties in the universities and numerous theological seminaries. In America chairs of divinity were established at Harvard in 1638 and at Yale in 1641, but the most practical training students received was the experience and individual instruction gained in the homes of leading ministers of the colonies. In the early years of the 19th century nearly all denominations built their own seminaries. In 1839 Lutheran immigrants from Saxony settled in Perry Co., Mo., and at once opened a college for the training of ministers in a rude log cabin, which was destined to become the mother of a large number of colleges and seminaries, now under the fostering care of the Missouri Synod. At Fort Wayne, Ind., Milwaukee, Wis., St. Paul, Minn., Concordia, Mo., Bronxville, N. Y., Winfield, Kans., Conover, N. C., Oakland, Cal., Portland, Oreg., and Edmonton, Can., this synod maintains colleges, where young men contemplating entering the ministry receive their preparatory classical education. Time: six to seven years; studies: English, German, Latin, Greek, Hebrew, Mathematics, History, Sciences. Then they enter the theological seminary at St. Louis, Mo., now the largest Lutheran theological seminary in this country. Time, three to four years; studies: Literature and Interpretation of the Bible, Systematic Theology, Homiletics, Church History, Hermeneutics, Isagogics, Logic, Philosophy, Catechetics, Pedagogy, Missions, etc. For the purpose of practical experience many students serve temporarily as vicars in schools and churches. The Missouri Synod has another theological seminary at Springfield, Ill., where a shorter course (a three-year preparatory and a three-year theological course) is offered, and a college and seminary at Porto Alegre, Brazil.

Education, Popular and Christian. When the apostles began to proclaim the Gospel of Christ to the Gentile world, schools were quite numerous both in Greece and in Rome. Education, however, was chiefly intellectual, esthetic, rhetorical, and philosophical, while it had no means of enforcing a moral training. Hence, in spite of its formal cultural attainments the pagan world was morally bankrupt. "In no period had brute force more completely triumphed; in none was the thirst for material advantage more intense; in few was vice more ostentatiously glorified." In its reaction against this corrupt society life itself in the early Christian Church, of which none could become or remain a member who would not renounce the idolatrous worship and immoral life and keep himself unspotted from the world, became a factor of strong educational value to its members and to others. 1 Pet. 4, 4. Instruction in the teachings of the Church was at first private and individual. Parents would teach their children; members of the congregation, deacons, etc., would instruct those who wished to become acquainted with the Christian doctrine. Soon, however, catechumen schools (*q. v*) were organized for the instruction of those who desired to become members of the Church, but who lacked the requisite knowledge of doctrine and sufficient moral stability. Only after candidates had undergone some instruction and discipline, were they received into full communion through the Sacrament of Baptism. These catechumens included children of the believers, Jewish converts, and adult converts of the heathen population. At stated periods in the week, in

some places every day, the catechumens met for instruction and moral training. This custom of catechumenical instruction was universal, and through it, supplemented by the oversight of the home, which was far more rigid than that of the contemporary Roman and Grecian home, the children of the Christian population received their education. Instruction in secular branches they received at home from their parents or from private tutors, or they would attend the public heathen schools. But when the persecutions ceased, men of influence in the Church warned against sending children to these heathen schools and advised that the entire education of the young be placed into the hands of Christian teachers. Thus came the Christian school. Reading, writing, memoriter work and recitation, and singing were the chief subjects of the curriculum. Protogenes of Edessa is said to have had such a school for children at the end of the second century. During the fourth century monasticism came into prominence, and while it is true that these early monastic orders did not make education a controlling aim, it is also true that from the seventh to the thirteenth century there was practically no other education but that offered by the monks. No other conception of education existed, and no other educational institutions were tolerated except those controlled by the Church and the monasteries. Thus it happened that the monasteries were the sole educational institutions of this period. To be sure, their educational activities were meager, judged by modern standards. Except for the training of the monks themselves and of the youth offered for monastic life, the cloisters made little provision for a general schooling of any kind. Reading, writing, singing, calculating the church calendar, was taught. Previous to the 8th century schools throughout Europe were very rudimentary. Then, through a movement headed by Charlemagne and the educator Alcuin (ca. 800), monastic schools became more numerous and of a better grade. Soon they began to provide an education also for youth not intended for monastic life. Such pupils were called externs and were thus distinguished from the interns, who pursued their studies preparatory to taking the vows. But the people of those days cared more for warfare than for schooling; there was no general public demand for education, and the Church which failed to emphasize its importance must be held responsible for the fact that schools were not more numerous and that the character of the work was not of a higher grade. With the 13th century the intellectual interest and control passed from the monasteries to the schools. Schools of all grades became abundant. The most numerous were the chantry schools (*Stiftsschulen*). As the religious services required by these foundations could occupy but a small portion of time, it became customary to stipulate that such priests should teach the children of the community. Some regulations of these chantries provided for a small number of children, some for all comers; some had the stipulation that instruction should be gratis, some permitted a fee; some indicated that the merest rudiments were taught, others stipulated that instruction be given in the Trivium (see *Liberal Arts*). Another type of school, more free from ecclesiastical control, was the Guild School. These schools, established by some merchant and craft guild, were ordinarily only elementary, sometimes also grammar schools for the children of the guild members and of others. In many communities these schools gradually became burgher or town schools, controlled and supported by secular authority, and in the content of their school work better represented the economic interests and demands of the citizens. They were often taught by priests, though lay teachers became more and more numerous. There were also some private schools and a few schools for girls. Clerical supervision was still almost universal. Subjects: reading and writing the vernacular and Latin, arithmetic, some geography, and history. The method was scholastic drill by continuous repetition of rules and definitions, etc. Because of the lack of textbooks the teacher dictated what the children were to learn. The discipline was severe and harsh. In general, the schools fully deserved the censure we find in Luther's *Address to the Mayors and Councilmen of the German Cities.*

The Reformation marks a new epoch in education. Humanistic tendencies had already begun to affect the educational ideals of the times, but it was Luther who by his educational writings assumed leadership in the educational movement of this period, working hard and successfully, together with Melanchthon and Bugenhagen, for the advancement of popular education. Schooling was to be brought to all people, rich and poor, nobles and commoners, boys and girls. Indeed, emphasizing those elements in education which prepare the child for an intelligent performance of its duties

in life, their chief concern was to give a thorough religious instruction and a truly Christian education to the child that it might learn to know and love its Savior, live and die in the faith of Christ. Education was not merely intellectual, but moral and religious. Religious material and the linguistic training necessary for the use of such material constituted the bulk of the subject-matter. The practical outcome of the Reformation is seen in the number of church and school ordinances, visitations, and general articles which aimed to secure school facilities with adequate support, the selection of suitable teachers, and provisions made for proper supervision. "Thus to the Reformation we owe our idea of universal elementary education and also the early realization of this idea." (P. Monroe.) The family became an educational factor of prime importance because the head of the family was to teach the chief articles as we find them in the Small Catechism in all simplicity to his household. Elementary schools multiplied, every village had its vernacular school, which was attended by all the children of the community, boys and girls. There they were taught the catechism and learned reading, writing, ciphering, singing, and some history. The Latin schools were expanded into six classes. Thus the public school system (*Volksschulen*) of the German states developed, the first of a modern type. The Thirty Years' War had a disastrous effect upon the development of schools in Germany; but beginning with the 18th century, school affairs began to make rapid and continuous progress. Especially the Prussian school system, organized in 1684, forged to the front in all educational matters. "No other people," says P. Monroe, "have even approximated the achievements of the German states in these respects." Other countries followed the example and pace set by Germany in education. The educational advance in Protestant countries aroused also the Roman Catholics, and the Christian Brothers and the Jesuits became the chief teaching force of this Church. Since the Reformation, education has received, and still is receiving, ever-increasing attention. Prominent educators (Comenius, Pestalozzi, Herbart, Froebel, Diesterweg, Mann, and others) spent much time and labor in improving the curriculum and the methods, as well as facilities for obtaining an education. The various educational ideals, methods, theories, and tendencies were reflected in the work of the common school. Popular education has indeed become popular in all progressive countries, schools have multiplied to such an extent that education is within the reach of every boy and girl. Present social and economic conditions demand that every child have at least a good common school education. Attendance at school has become compulsory. The state has taken education into its hands, and in each country a school system has been developed according to the educational ideals dominant there. In general, it may be said that, since the Reformation, Germany has been, and is to this day, the schoolmaster of the world. German influence has been especially strong and persistent in the educational systems of America and England. "German educational ideas and methods," says Monroe, "have profoundly influenced all parts of the American system of education, but especially its top and its foundation, the university and the elementary school, including the kindergarten, both of which have been either created or fashioned on the model of corresponding German institutions." In countries where the state recognizes an established form of religion the state-controlled schools also teach that religion; wherever there is no state religion, as in America, the schools have been secularized (see *Public Schools*), and Christian instruction and education is offered in parochial schools and in Sunday-schools (*q. v.*).

Edwards, Jonathan, the Elder, 1703 to 1758; the "American Calvin"; b. at East Windsor, Conn.; pastorate at Northampton with two great awakenings, 1734 and 1740; missionary to the Indians at Stockbridge 1751; d. as president of Princeton College. Wrote: *Freedom of the Will;* etc.

Edwards, Jonathan, the Younger, 1745—1801; son of preceding; pastor; president of Union College, Schenectady, N. Y.; his theory (governmental) of the atonement was in the main that of Grotius (*q. v.*).

Egede, Hans, Lutheran Apostle of Greenland; b. January 31, 1686, Frondenaes, Norway; d. November 5, 1758, at Stubbekjoebing, Denmark. He resigned his pastorate at Vaagen to go to Greenland. His heart burned for the people who had once been Christians, but were again steeped in idolatry. After surmounting almost endless difficulties, he finally received permission from Frederick IV of Denmark to engage in this missionary enterprise and set sail May 3, 1721, the whole party numbering 46

people. Landing in Greenland was effected July 3, 1721. After much effort, Egede mastered the difficult Eskimo language, translated Luther's Small Catechism, and began to minister in self-sacrificing manner to great and small. The rough climate, indifference of the natives, lack of foodstuffs, enmity of the sorcerers, the offensive life of the Europeans, all tended to increase the difficulties of the work. But the heroic faith of Egede surmounted them all. The Bergen-Greenland Trading Company, organized to assist Egede, proved a failure and was dissolved by the king in 1731. Meanwhile assistance was given him by Pastor Albert Topp and his own son Paul. By their faithful efforts many Greenlanders were converted. In 1736 Egede returned to Copenhagen, where he conducted a seminary for missionaries. Paul Egede translated the New Testament into the Greenland Eskimo language.

Egypt. A vast country in Northeastern Africa; British Protectorate since 1914. Area (without Sudan), about 350,000 sq. mi. Population, approximately 12,800,000. The country is divided into Upper and lower Egypt. Language, Arabic. Religion, predominantly Mohammedan. Christianity appears to have come to Egypt in the first century. The Bible was translated into three Coptic dialects. Missions conducted by a number of European and American organizations. — Statistics: Foreign staff, 354; Christian community, 41,000; communicants, 16,457. See *Anglo-Egyptian Sudan.*

Eichhorn, Joh. Gottfried; b. 1752, d. 1827 at Goettingen; pioneer of Biblical isagogics; wrote very extensively on these subjects in a rationalistic spirit. His researches lack thoroughness and the required carefulness.

Eickmann, Martin; b. 1859; graduated at Northwestern College and Milwaukee Seminary; member of the Wisconsin Synod; pastor at Center and Menomonie, Wis., 1882—1903; much-beloved inspector of Northwestern College until his sudden death, 1915.

Eielsen, Elling; b. September 19, 1804, in Norway; lay preacher in Norway, Sweden, and Denmark 1832—39; emigrated 1839; ordained 1843 by "the first Norwegian Lutheran pastor in America"; organized, 1846, "The Evangelical Lutheran Church in America" (The Ellingian Synod); its president; d. January 10, 1883.

Eilert, E. F.; b. 1866 in New York, printer and publisher; member of several boards in the United Lutheran Church; treasurer of National Lutheran Council.

Elders. Derived from Old Testament usage, Ex. 3, 16, which employs the term elders with reference to the chief representatives of the Israelitish tribes, and from the contemporary usage in the synagog, Luke 7, 3, the word *presbyter* in the New Testament is a synonym for "pastors," Eph. 4, 11; "bishops (overseers)," Acts 22, 28 ff.; "leaders" and "rulers," Heb. 13, 7; 1 Thess. 5, 12; 1 Pet. 5, 1—4. Large congregations had a number of presbyters or elders. Acts 11, 30; 15, 4. 6. 23; 21, 18 (Jerusalem); 20, 17. 28 (Ephesus); Jas. 5, 14, etc. Of these, some served in the teaching office, while others were limited in their functions to the maintenance of Christian discipline and business administration, 1 Tim. 5, 17, in which latter function they were evidently associated with the deacons. They appear from the first to have been elected by the people and, on their being approved by the apostles or their representatives, to have been inducted into their office by prayer and the laying on of hands. About 150 A. D. differences in rank had been introduced into the offices of the Church, and presbyters thereafter were subordinate to the bishops.

In the modern Church, eldership is characteristic of the Presbyterian churches, which derive their name from this institution. Two classes of elders are distinguished, teaching and ruling elders. The former constitute the body of pastors. The latter are laymen, who are set apart as assistants to the ministers in the oversight and ruling of the congregation. Together with the minister they constitute the "session," the lowest among the ruling powers of the Church. *The Form of Government of the Presbyterian Church* contains the following: "Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors, or ministers." The office is perpetual. One elder from each congregation is a member of the Presbytery and Synod, and one for every twenty-four ministers in each presbytery is sent to the General Assembly, the highest legislative body in the Presbyterian communion.

In the Lutheran Church the terms *elder* and *deacon* are used synonymously with reference to the laymen chosen by the congregation annually or for a number of years as assistants to the pastor in the performance of his official duties. Together with the pastor they constitute

the Church Board, or Board of Elders, also called Vestry, but with reference to the congregation possess only advisory or executive, not legislative, powers. With the eldership the office of trustee is frequently united, the trusteeship being an office prescribed by law when congregations are incorporated. See also *Clergy*.

Election, also known as *predestination,* is a *drecree of God,* a purpose of God definitely expressed and as definitely carried into execution. "As many as were ordained to eternal life believed." Acts 13, 48. "According as He [God] hath chosen us." Eph. 1, 4. "God hath from the beginning chosen you." 2 Thess. 2, 13. — This decree is *not* an *absolute* decree; it was not made, and is not carried out, simply in accordance with the supreme and majestic will of God (as though salvation were not the result of God's grace in Christ, but simply of an act of arbitrary choice on God's part), but it is *a decree in Christ;* it is intimately connected with Christ and with the work of redemption wrought by Christ. "According as He hath chosen us in Him [Christ]." Eph. 1, 4. — It is a decree which *operates through means* given by God for that purpose, that is, it finds its expression not immediately, but mediately. "Whom He did predestinate, them He also called." Rom. 8, 30. The call of God is part of the operation of His decree of election, and this call is issued by and through the Gospel. "Whereunto He called you by our Gospel." 2 Thess. 2, 14. — The election of God is a decree of *grace,* of unmerited love and favor, a choosing, or selection, which was made entirely by virtue of this attribute in God, none other being here concerned as a motive. "There is a remnant *according to the election of grace.*" Rom. 11, 5. There is no election, or predestination, of wrath, rejection, or damnation. If the statement is made that such a decree is the "necessary alternative" in view of the fact that the great majority of men are lost, such a conclusion is untenable in the light of Scriptures, which know nothing of a predestination to damnation, but, on the contrary, specifically declare that "God will have all men to be saved and to come unto the knowledge of the truth." 1 Tim. 2, 4. The unbelief of those who are lost is not the result of any decree on the part of God, but the consequence and expression of their resistance against the serious and efficacious gracious will and intention of God pertaining to their salvation. In Antioch of Pisidia "as many as were ordained unto eternal life believed," Acts 13, 48; but of those who contradicted and blasphemed it is said: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." V. 46. Obduration is not carried out upon unbelievers absolutely, but it is a recompense to them, Rom. 11, 9, namely, on account of their resistance to the gracious visitation of God in the means of grace. Cp. Luke 7, 30; Acts 7, 51. — The election of grace is a decree which is *carried out in the faith and life of the Christians.* Their faith is not a reason, but the result of the divine decree and choice. "As many as were ordained to eternal life believed." Acts 13, 48. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and *belief of the truth, whereunto He called you* by our Gospel." 2 Thess. 2, 13. 14. A further consequence of the divine election, then, is the believer's life in agreement with the holy will of God. "According as He hath chosen us in Him before the foundation of the world, *that we should be holy and without blame before Him in love.*" Eph. 1, 4. It is clear from these statements that the election of grace, as carried out in time, is not dependent upon anything in man, either antecedent to a person's coming to faith or consequent to his believing. God chose no man "in view of his faith" or in view of His knowledge that a certain person would come to faith or remain in the faith, or that he would in any way distinguish himself before others in his acceptance of the grace of God offered to all men in the Gospel. Just as there is no cooperation on the part of man in the act of conversion, so there is no condition, attribute, or any other factor in man which induced God to elect him unto eternal salvation. Any theory which tries to operate with such suppositions is bound, in some measure and in some respect, to set aside the grace of God. — The election of grace has *certain persons in view.* It is not identical with the universal gracious will and intention of God, which desires the salvation of all men. Election, or choice, is narrower in its function. It is the decree according to which God, from the total number of fallen men, all of whom have been redeemed by Christ and all of whom the Lord seriously desires to have saved, chooses certain people and destines them to eternal life. The Bible teaches that all those who are included in God's one election, the election of grace, will certainly be saved. The election was not made and does not

operate according to the principle: "He that endureth unto the end, the same shall be saved." Matt. 10, 22; 24, 13. This principle is not the election of grace. According to the doctrine of Scriptures, God did not choose a principle, but *certain persons.* "According as He hath chosen *us* in Him." Eph. 1, 4. "Whereunto He called *you* by our Gospel." 2 Thess. 2, 13. "To them that are called according to His purpose." Rom. 8, 28. "*As many as were ordained to eternal life believed.*" Acts 13, 48. It is true that the word "elect" is sometimes figuratively (metonymy) used in Scriptures in addressing the believers, the congregation, cp. Luke 18, 7; Col. 3, 12; 1 Pet. 2, 9; Rev. 17, 14; but this is to be understood in the same sense in which Paul addresses all the members of a given congregation as "holy" and "faithful." Cp. Eph. 1, 1; Col. 3, 12; Phil. 1, 1. All believers may thus apply to themselves the wonderful words of Christ: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them to Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10, 27—29.

Two attempts have been made to solve the mystery which appears when one contemplates this doctrine. The difference in the event, under precisely similar conditions, has been accounted for by eliminating the "similar conditions" either through assuming a difference in God or by assuming a difference in those to whom the Gospel is addressed. The former is the Calvinistic solution, the latter the synergistic.

Calvin and, after him, the Reformed theologians generally have paralleled with the decree of predestination a decree of reprobation. By an absolute act of sovereign choice, God has from everlasting predestinated certain persons to eternal life, for the glory of His love, and others to eternal perdition, for the glory of His justice. Some Calvinists go so far as to assert the foreordination of the Fall itself (supralapsarians), others limit the twofold decree to fallen mankind (infralapsarians); all agree that grace is not universal, but particular, and that the general preaching of Gospel invitations is intended to be effective only in the case of the elect. Against Calvinism, Lutheran theology urges such decisive texts as 2 Cor. 5, 14. 15. 19; Heb. 2, 9; 2 Pet. 3, 9; John 3, 16; 1, 29; Matt. 11, 28; John 12, 47. See *Augustinianism.* — The other escape from the dilemma is the solution proposed by synergists (Pelagians, Semi-Pelagians, Arminians, the New Theology, — so far as it still accepts the supernatural, — the majority of modern Lutheran theologians in Germany). Synergism denies, in effect, the doctrine of total depravity. It argues that if one man is saved, the other lost, then the former must have been inherently better (morally) than the latter, and that in respect to this difference, God elected one to life and failed to save the other. This teaching, of course, directly contravenes the entire presentation of the doctrine of election both in the Old and in the New Testament.

That the doctrine of the eternal election of grace is full of the most glorious consolation to all believers is brought out in the Lutheran Confessions, in the Formula of Concord, Article XI, where we read: "Therefore, if we wish to think or speak correctly and profitably concerning eternal election, or the predestination and ordination of the children of God to eternal life, we should accustom ourselves not to speculate concerning the bare, secret, concealed, inscrutable foreknowledge of God, but how the counsel, purpose, and ordination of God in Christ Jesus, who is the true Book of Life, is revealed to us through the Word, namely, that the entire doctrine concerning the purpose, counsel, will, and ordination of God pertaining to our redemption, call, justification, and salvation should be taken together; as Paul treats and has explained this article Rom. 8, 29 f.; Eph. 1, 4 f., as also Christ in the parable, Matt. 22, 1 ff., namely, that God in His purpose and counsel ordained [decreed]: 1. that the human race is truly redeemed and reconciled with God through Christ, who, by His faultless [innocency] obedience, suffering, and death, has merited for us the righteousness which avails before God, and eternal life; 2. that such merit and benefits of Christ shall be presented, offered, and distributed to us through His Word and Sacraments; 3. that by His Holy Ghost, through the Word, when it is preached, heard, and pondered, He will be efficacious and active in us, convert hearts to true repentance, and preserve them in the true faith; 4. that He will justify all those who in true repentance receive Christ by a true faith and will receive them into grace, the adoption of sons, and the inheritance of eternal life; 5. that He will also sanctify in love those who are thus justified, as St. Paul says, Eph. 1, 4; 6. that He also will protect them in

their great weakness against the devil, the world, and the flesh, and rule and lead them in His ways, raise them again [place His hand beneath them], when they stumble, comfort them under the cross and in temptation, and preserve them [for life eternal]; 7. that He will also strengthen, increase, and support to the end the good work which He has begun in them, if they adhere to God's Word, pray diligently, abide in God's goodness [grace], and faithfully use the gifts received; 8. that finally He will eternally save and glorify in life eternal those whom He has elected, called, and justified. And [indeed] in this His counsel, purpose, and ordination God has prepared salvation not only in general, but has in grace considered and chosen to salvation each and every person of the elect who are to be saved through Christ, also ordained that in the way just mentioned He will, by His grace, gifts, and efficacy, bring them thereto [make them participants of eternal salvation], aid, promote, strengthen, and preserve them. All this, according to the Scriptures, is comprised in the doctrine concerning the eternal election of God to adoption and eternal salvation and is to be understood by it, and never excluded nor omitted, when we speak of God's purpose, predestination, election, and ordination to salvation. And when our thoughts concerning this article are thus formed according to the Scriptures, we can by God's grace simply [and correctly] adapt ourselves to it [and advantageously treat of it]." (*Conc. Trigl.*, 1067. 1069, §§ 13—24.)

Elevation of the Host. The Council of Trent says of the Eucharist, without the least Scriptural foundation: "There is no room left for doubt that all the faithful of Christ may render in veneration the worship of latria (*q. v.*), which is due to the true God, to this most holy sacrament." (Sess. XIII, chap. 5.) When the priest, in the Mass, has consecrated the bread, he first adores it himself with bended knees and then elevates it as high as he conveniently can, to be adored by the people. The ringing of a little bell gives them notice. In the same manner the chalice is elevated and adored.

Elias, Levita, German-Jewish grammarian; b. ca. 1468, near Nuremberg; d. 1549 at Venice. His epoch-making works on Hebrew grammar and lexicography were sources from which scholars of the Reformation period gained their knowledge of the Hebrew Bible and its language.

Eliot, John, "Apostle to the Indians" of North America; b. 1604 at Nasing or Widford, near London; d. May 20, 1690, at Roxbury, Mass. A Puritan, he emigrated to America 1631; became pastor of the Church of Christ, Roxbury, 1632. At the age of forty-two he studied the Indian Mohican tongue, engaged in mission-work, amid much opposition and vexation, 1646; translated and published, among other books, the Bible into Mohican, which was the first Bible printed in America. Thirteen churches were founded by him. Number of converts, in 1674, estimated at 3,600. He educated a large number of native workers, 24 of whom were preachers. Wars seriously impeded and injured his work. Financial assistance was given him by the English "Corporation for Promoting the Gospel among the Indians in New England."

Elisabeth, St., wife of the Landgrave of Thuringia; spent her life (1207—31) in saintly ministrations to the needy and hastened its end by the practise of unnatural asceticism.

Elizabeth, Queen of England 1558 to 1603. Daughter of Henry VIII and Anne Boleyn. Steered middle course in religion and completed establishment of Anglican Church, that is, the fact that it was made the State Church; approved Thirty-nine Articles (Latin edition) 1563; by destroying the Armada in 1588, foiled Philip of Spain's attempt to reestablish Catholicism in England; was able and accomplished ruler, but cruelly persecuted Non-conformists.

Elizabethans. A name often given nuns of the third order of St. Francis, who devote themselves to nursing the sick.

Elks, Benevolent and Protective Order of. *History.* This order was founded in 1866, at New York City, by Charles Algernon S. Vivian, an English actor, in protest to the laws closing saloons, theaters, etc., on Sunday. Originally known as "Jolly Corkers," the members afterwards adopted the name of "Elks," from a moose-head in Barnum's old museum, which they mistook for the head of an elk. The Grand Lodge was chartered under the laws of the State of New York, in 1871. — *Purpose.* The order is described by Preuss as a "convivial, charitable, and benevolent society; by the *Lutheraner* (Vol. LX, No. 19) as one that "preeminently serves the flesh"; by the *Christlicher Apologete* as one that "considers sensual indulgence the chief object in life." In his much-commented editorial on "The Elks" Father Phelan writes: "At eleven o'clock no true Elk drinks alone." The *Cyclo-*

pedia of Fraternities: "What the members of the order do at half-past eleven is known only to themselves." — *Character.* Since the order was founded by Freemasons, it has much in common with Freemasonry, *e. g.*, the use of aprons, "lodges of sorrow," and "tylers" (doorkeepers). It is claimed that much of the horse-play and Masonic mummery at the initiations has now been abolished. However, the quasi-religious memorial service for the dead, which takes place each year on the first Sunday in December and is known as "Elks' Memorial Day," — the Constitution of the Order calls it a "sacred session," — is still retained. A description of such a service, which the *Cleveland Catholic Universe* rightly calls mockery, is given by Preuss (*Dict. of Sacred and Other Societies*, p. 60), as published originally in the *Christian Cynosure*, Dec., 1910, Vol. XLII, No. 8, p. 245).

That the Elk "theology" is essentially the theology of the Masonic lodge (paganism) is clear from the following statement made by one of the leading representatives of the Order, Mr. Franklin Beaver, of Seattle, Wash. (*Seattle Daily Times*, Apr. 12, 1909): "Elkology is by far the more comprehensive [compared with traditional Christianity], since it contains not only the theory of a God, but the new application of His existence; not only a theory of life and man, but a demonstration of the fact; not only a theory of immortality, but the practicable evidence of it. . . . When the smoke of prejudice has cleared from the present theological atmosphere, there will be visible 'a religion that is free, not creed-bound; scientific, not dogmatic; spiritual, not traditional; universal, not sectarian'; a religion whose aim will be 'the realization of the highest moral ideal of humanity, both personal and social'; its object, 'the cultivation and dissemination of the spiritual qualities of reverence,' peace, and love.' Such a religion I presume at this time to call the religion of the Benevolent and Protective Order of Elks, or Elkology. . . . The God of the Elks is Love. His attributes are happiness and helpfulness. Our God is a law of love, and according to its various degrees of enlightenment and its knowledge does all mankind live and move and have its being in that law. The voice of God is no longer confined to printed page made sacred by antiquity, but to-day we are hearing His voice in every vibrating sound, from the wind of the desert to the shrill of steam and electricity. We have at last discovered the inspired word of God to be in every sentence, written or spoken, in which there is inspiration for any part of mankind to think nobler thoughts or to live better lives, irrespective of its authorship." — *Organization.* That the order is secret goes without saying. The governing body is the Supreme Lodge, to which subordinate lodges send representatives. As a rule, only one lodge of Elks is permitted in a city (since 1886). At first the order was composed exclusively of actors, but it now draws its members from all walks of business and professional life. The titles of some of the officers of the lodge (Esteemed Loyal Knight, Esteemed Leading Knight, Esteemed Lecturing Knight) are just "kabbalistic enough to excite interest." — *Membership.* In 1898 there were about 300 subordinate lodges in as many cities throughout the country with 35,000 members. The report of Grand Secretary Fred Robinson for 1922—23, presented at the Atlanta, Ga., session of the Grand Lodge, showed that the order now has a membership of 826,825, an increase of 14,168 since the 1922 meeting. Fifteen new lodges were chartered during the year, making the last lodge No. 1,470. Headquarters are the Elks' Home at 108—116 W. 43d St., New York City.

Ellerians, also called Ronsdorf Sect and Zionites, a sect founded in Elberfeld, Germany, and later removed to Ronsdorf by Elias Eller (1690—1750), whose wife, as the "Mother of Zion," was, a second time, to give birth to the Savior. After Eller's death the sect declined rapidly.

Ellerton, John, 1826—98; educated at Cambridge; held a number of positions as curate, vicar, and rector; widely known as hymnologist, editor, and translator; wrote: "Savior, Again to Thy Dear Name," and others.

Elliot, Julia Anne, married to the Rev. H. V. Elliot in 1833, d. 1841; author of eleven hymns, which are in most refined poetical taste, best-known: "Father, Who the Light This Day."

Elliott, Charlotte, 1789—1871; spent the greater part of her life at Brighton; noted for her spiritual-mindedness so prominent in her poems, among which the favorite "Just as I Am," which ranks with the finest hymns in the English language, effective especially because it was born of personal experience.

Elven, Cornelius, 1797—1873, for fifty years pastor of a Baptist church in Suffolk; known as the author of a favorite hymn: "With Broken Heart and Contrite Sigh."

Elvira, Council of. For Celibacy. This council (306) commanded the clergy to abstain from connubial intercourse. Though the measure was ineffectual, it shows the unsound ascetic trend with regard to clerical marriage.

Email (Enamel) Painting. The art of painting, in miniature, with email or melted glass, as it was developed in the Middle Ages, beginning with the tenth century; also the painting with colored glass on gold, a variety of filigree-work.

Ember-Days. Days of fasting and prayer, in the Roman Church, which approximately mark the beginning of the four seasons. They are the Wednesday, Friday, and Saturday following Ash Wednesday, Pentecost, September 14, and December 13.

Emerson, Ralph Waldo, American philosopher and poet; b. 1803 at Boston; d. 1882 at Concord. Several years pastor of a Unitarian church in Boston; but as he held too radical views, he left the ministry. Won fame as lecturer. Central figure of school of philosophy called New England Transcendentalism (*q. v.*), which held pantheistic and mystic views and denied the supernatural origin of Christianity.

Emory, John, 1789—1835, Methodist Episcopal; b. in Queen Anne Co., Md.; studied law; held various pastorates; headed Methodist Book Concern; originated *Methodist Quarterly Review;* bishop 1832; d. near Raisterstown, Md.

Empiricism. The philosophical theory according to which experience is the only source of knowledge. As it denies the possibility of a supernatural source of knowledge, it leads to criticism of Christian ethics and religion. Modern science, being decidedly empirical, is consequently often antagonistic to divine revelation.

Emser, Hieronymus. Bitter controversialist against Luther, 1478—1527; studied at Tuebingen and Basel; writings issued by the two principals full of personalities; Emser's translation of the Bible, 1527, a plagiarism of Luther's work.

Emser Punktation, the name applied to a series of twenty-three articles drawn up in 1786 at Ems by the archbishops of Mayence, Treves, Cologne, and Salzburg as a protest against the erection of a papal nuntiature at Munich, an office which the ecclesiastical princes felt to be an infringement upon their rights. The ultimate aim was to establish an independent national church in Germany; but owing to clerical and political opposition the plan failed.

Enckhausen, Heinrich Friedrich, 1799—1885; studied under Aloys Schmitt; organist and director of the *Singakademie;* also court pianist in Hanover; much orchestral and sacred music and standard book of chorals.

Encratites (Abstainers), followers of Tatian, so called from their ascetic life. They abstained from flesh, marriage, wine (using water for wine even in the Eucharist).

Encyclicals. A term now applied exclusively to circular letters addressed by the Pope to all Roman bishops on subjects of general interest. The most remarkable encyclical is probably *Quanta Cura* (Pius IX, 1864), accompanied by a syllabus condemning 80 propositions. Leo XIII issued many encyclicals treating of social and political questions.

Encyclopedists, name of editors and collaborators of the epoch-making French *Encyclopedie,* 1751—80, an alphabetically arranged work of reference in 35 volumes, covering the whole field of knowledge and, in a wider sense, all those who shared its philosophical, religious, and political principles. This encyclopedia was edited by Diderot and d'Alembert. Voltaire, Helvetius, Holbach, Rousseau, and Turgot were the most prominent collaborators. It is a product of English deism and French naturalism and exerted a far-reaching destructive influence. It did not openly advocate atheism and materialism, but the fundamental principle is that of skepticism, and it is the most important literary product of the "Enlightenment" (*q. v.*).

Encyclopedia, Theological. That part of the preliminary work in the general field of theology which pertains to the general subject-matter of theological knowledge with all its divisions.

Encyclopedias. Works of general reference, more complete than dictionaries and glossaries, many of the articles, especially those pertaining to the tendency of the respective encyclopedia, being fairly comprehensive. Every department of knowledge now has its special encyclopedias, such as the sciences and all the subdivisions of the sciences, also medicine, law, archeology, etc. The users of the present volume will probably be interested in a general classification, with some special reference to theology and general religious and educational features. The following list will be found fairly comprehensive from this viewpoint: *Biblical Encyclopedia; Book of Knowledge; Brockhaus's Konversationslexikon* (kept fairly up to date

for general knowledge); *Catholic Encyclopedia* (especially from the viewpoint of the Roman Catholic Church); *Century Dictionary and Cyclopedia* (articles very much condensed); *Collier's Pictured Cyclopedia* (very progressive and modern, with a fairly good attempt at objective presentation); *Compton's Pictured Encyclopedia* (one of the most ambitious undertakings for the general reader, but not objective enough in the scientific section); *Encyclopedia Americana* (the most complete work for American conditions); *Encyclopedia Britannica* (accorded high praise, but not strong on American viewpoint); *Encyclopedia of Sunday-schools and Religious Education* (a first attempt in this field, not by any means exhaustive); *Hastings's Encyclopedia of Religion and Ethics* (very complete, very learned, but often with a very liberal bias); *International Encyclopedia* (satisfactory for general reference work); *International Standard Bible Encyclopedia*, on the whole, exhaustive; *Jewish Cyclopedia* (written distinctly from the viewpoint of the international Jew); *McClintock and Strong* (full of information on matters connected with religion and the Bible, its general trend being conservative); *Meusel's Konversationslexikon* (a very handy German cyclopedia; articles condensed, but comprehensive); *Meyer's Konversationslexikon* (six volumes, fully satisfactory for ordinary use); *New Teachers' and Pupils' Cyclopedia; Schaff-Herzog Encyclopedia of Religious Knowledge*, new (generally reliable for even detailed work, but some sections liberal); *Standard Cyclopedia* (not exhaustive, but often very satisfactory); *Source Book* (one of the recent loose-leaf publications, kept up to date by additional material furnished to subscribers); *Universal Cyclopedia and Atlas; Volume Library* (sufficient for quick reference work).

Engelsbrueder. See *Gichtelians.*

England. Christianity was probably introduced into Britain before the end of the second century. The strongest proof for this assumption is the fact that three British bishops attended the conference at Arles A. D. 314. British bishops also attended the councils of Sardica A. D. 347. Pelagianism, at an early date, took root in Britain, which was the native country of Pelagius. By the Saxon invasion (449) the greater part of Britain was again plunged into barbarism, and Christianity maintained an existence only in Wales and Cornwall, where the British rites and usages were preserved until near the end of the seventh century. The monastery of Iona, established about 565 by Columba, became a center of missionary activity not only for Scotland, but also for North Britain. Up to the sixth century, British Christianity was independent of Rome. In 596, however, Augustine, with a number of monks, landed in Britain and converted Ethelbert, King of Kent, and other chieftains of England. In 597 Augustine was consecrated at Arles and became the first Bishop of Canterbury. In 668 Theodore was sent over by the Pope as Primate of England. Under his administration (668—89) the Roman and British Christians were united into one body. From this period up to the time of the Reformation, England was in formal connection with the See of Rome. Among the theologians and missionaries of the early British Church, Bede (735), Alcuin (804), King Alfred (900), are the most prominent. After the Norman Conquest (A. D. 1066), the ever-increasing power of the Roman Church gave rise to many struggles between the ecclesiastical and royal powers for supremacy. William the Conqueror refused to acknowledge the Pope as his feudal superior, prohibited the publishing of papal bulls, and deprived the clergy of the right of excommunication without his express permission. The papal encroachments rose to their height during the reign of John, when England was laid under an interdict and the king resigned his crown to the Pope. Edward I gave a check to the power of the clergy, subjected them to taxation. During these centuries few innovations in doctrine were made. However, in 1213 the Council of St. John's Lateran declared transubstantiation to be a tenet of the Church.

During the reign of Henry II, in the 12th century, certain German church reformers came to England, preaching the evangelical doctrines in opposition to the Romish Church. Though bitterly persecuted, their work was not entirely without success. In 1327 John Wyclif was born. As Rector of Lutterworth he carried on evangelical work. His translation of the Bible and his numerous writings made a great impression upon the educated classes, but the work had little effect upon the common people. A small band of his followers in 1400 formed a party called the Lollards, who spread his religious tenets, though they were persecuted and many of them burned for heresy. The great change, however, which was to doom the Romish Church in England, came about during the reign of Henry VIII (1509—47).

This monarch had written a treatise against Luther, for which he received the title of "Defender of the Faith" (1521). However, opposed by the Pope on account of his adulterous lust, Henry summoned a convocation in 1531, by which he was proclaimed the "only and supreme lord, and, as far as the law of Christ permits, even the supreme head of the Church of England." In 1533, Cranmer, upon his elevation to the See of Canterbury, pronounced sentence of divorce between Henry VIII and Catherine, and the marriage to Anne Boleyn was publicly announced. The Pope declared this illegal, whereupon Henry caused Parliament to abolish all Roman authority in England and to stop all payments to the Roman exchequer. This complete separation from the Church of Rome would not have been possible had it not been for the writings of the German reformers, which had been spread and were widely read in England, as well as for the various Bible translations (Wyclif, Tyndale), which, being widely read, opened the eyes of the people as to what precious truths of God's Word had been withheld from them. In 1536—39 the king abolished the monastic establishments and confiscated the wealth that had been accumulated in the monasteries of the realm. In Thomas Cranmer, Henry found a bold Primate, who was a strong friend of the new views and had married a Lutheran wife. With the Reformation on the Continent, however, the king had no sympathy. The Articles adopted by the convocation of 1536 retained the doctrine of transubstantiation, the use of images, the prayers to saints, purgatory, and auricular confession, and only divested these practises of some gross superstitions. In 1539 the king gave his sanction to the translation of the Scriptures (Great Bible). Under Edward VI (1548—53), the doctrinal reformation was accomplished. In 1549 a *Prayer-book* was issued, and in 1552 42 Articles were drawn up, which declared "that the Church of Rome had erred also in matters of faith," expressly denied transubstantiation, permitted the marriage of the clergy, discontinued auricular confession, and approved of communion in both kinds. The reign of Mary (1553—58), who was a firm adherent of the Roman Catholic faith, checked the Reformation for a time. Hooper, Latimer, Ridley, and Cranmer were burned at the stake, and many refugees fled to Basel and Geneva. The number of executions for religious reasons during her reign was 286, of whom 46 were women. The reign of Elizabeth was favorable to the spread and firm establishment of the new Church. In the first years of her rule the separation of the national Church from the Roman Catholic See was completed, while during the later years of her reign the struggle between Anglicanism and Puritanism deepened, resulting in a victory for the Anglican Church. In the first year of her reign the Act of Supremacy, by which all allegiance to foreign princes or prelates was forbidden, was renewed, and the Act of Uniformity was passed, by which the use of the liturgy was enforced. In 1563 the 42 articles were reduced to 39 and were accepted as the standard of confession of the Anglican, or Episcopal, Church.

The greatest struggle the Episcopal Church encountered within her own pale was Puritanism, which was not so much a question of doctrine, — for even among the Puritans the prevailing doctrinal views were Calvinistic, — but rather one of ecclesiastical polity and vestments. Returning from Geneva, where they had become acquainted with the bare frigidity of the church as instituted by Calvin, many of the refugees who had left the Continent during Mary's reign were much dissatisfied with the elaborate ritual of the Church and favored a simpler form of worship. The ablest exponent of these views was Thomas Cartwright, Margaret Professor of Divinity. The conflict was settled in 1593 by the Act of Parliament which made Puritanism an offense against the statute law. In the seventeenth century the Church of England became more and more consolidated, although for a time Puritanism again triumphed. At this time also the doctrine of the divine appointment of the episcopacy was developed and confirmed. Under James I (1603—25), who cordially hated every form of Protestantism, the Puritan party was completely humiliated. Their Millenary Petition, signed by 800 clergymen, asking for the removal of superstitious usages from the *Prayer-book*, was rejected. Under the auspices of James the authorized version of the English Bible appeared in 1611. The Church of England was represented at the Synod of Dort by five commissioners, who, however, were to favor no innovations in doctrine. Under Charles I (1625—49) and Archbishop Laud (1633—45) High Church views assumed an extreme form, the latter asserting the episcopacy to be essential to the very existence of the Church. Under Laud there was revived also, according to the opinion of the Puritans and Low Churchmen, the ritual

of Rome, and Arminian views, advocated by him, spread in the church. He died at the block in 1645. During the Commonwealth the Established Church was *religio illicita*, since the episcopacy was abolished by an Act of Parliament and the use of the liturgy discontinued September 10, 1642. A Presbyterian kingdom was established by the Westminster Assembly in 1643. But in spite of the powerful personality of Cromwell, Puritanism in England was a failure, and upon the accession of Charles II (1660) the Episcopal Church again became the Established Church. Puritanism was now rigidly oppressed, the use of the *Prayer-book* was enforced by the Act of Uniformity (1662), and 2,000 English clergymen were deprived of their benefices. By the Five-mile Act (1665) and the Test Act (1673) the Puritans were excluded from all offices. James II, the successor of Charles II, favored Romanism, but a change came with the accession of William and Mary in 1688. With this reign began the movement in favor, not only of toleration, but of absolute freedom of worship and political equality. Freedom of worship was established by the Act of Toleration (1689), and the Test Act was repealed in 1828. In 1829 all disabilities were removed from Roman Catholics, and in 1858 also from the Jews. In the eighteenth century worldliness and Deism became rampant. However, this was counteracted by the activity of Whitefield and the Wesleys, and new life sprang up in the Church of England as the result of this revival of practical religion. In consequence of the missionary activity of the Methodists there was an intense interest in missionary activity among the heathen and among the depraved classes at home. In 1780 Robert Raikes, of Gloucester, organized Sunday-schools for the poor, and in 1799 the first missionary society was founded. At this time also a movement was organized toward the abolition of the slave trade. The nineteenth century was characterized particularly by the rise of the Oxford Movement (Puseyism), through which John Henry Newman, Henry Edward Manning, and other clergymen of note became converts to the Catholic Church. However, this was also characterized by earnest evangelical piety. The British and Foreign Bible Society united both Episcopalians and Dissenters in a common enterprise, while the Evangelical Alliance in 1846 sought to unify them in spirit and prayer. In the last half of the century Biblical scholarship was developed to a high point by such men as Archbishop Trench, Dean Alford, Bishop Lightfoot, B. F. Westcott, Bishop Ellicott, Dean Stanley, Professors Hatch and Hort, and others. These Bible studies culminated in the movement to revise the English translation of the Bible. (For Established Church see *Elizabeth.*)

The High Church party in the Church of England still insists upon its exclusive right to the episcopacy and apostolic succession, upon the ritual, the doctrine of the real presence and baptismal regeneration, and has reintroduced Romanistic practises, such as veneration of the blessed Sacrament, auricular confession, Communion in one kind for the laity, and establishment of monastic orders. The Low Church party represents the evangelical element of the Church; it holds strictly to the natural interpretation of the 39 Articles, denies the episcopal system to be essential to the proper organization of the Church, and denounces all ritualistic practises. The Broad Church party is, to a great extent, composed of latitudinarians, or the liberal element, represented by such men as Arnold, Julius Hare, Kingsley, Stanley, etc. The compulsory church rate Abolition Act (1868) relieved all Dissenters of church taxation and the University Test Act (1871) opened the university to all students, irrespective of creed.

The *doctrinal standards* of the Anglican Church are the 39 Articles, and the *Book of Common Prayer*, to which may be added the *Catechism* and the two *Books of Homilies*, issued under Edward VI and sanctioned by the 39 Articles. The worship of the Church of England is liturgical and regulated by the *Book of Common Prayer*. Any departure, even in the smallest detail, from it is illegal. The clergy of the Church of England consists of three orders — deacons, priests (presbyters), and bishops. The canonical age is, respectively, twenty-three, twenty-four, and thirty. The bishop has the exclusive right of ordination and confirmation, and of the consecration of churches. Bishops are appointed by the crown. Deans have charge of cathedral churches and are assisted by canons, the number of whom must not exceed six for any cathedral. The archdeacon assists the bishop in his official duties as superintendent of the diocese, holds synods, delivers charges, and visits parishes. Bishops frequently associate with themselves suffragan bishops. England is divided into the archbishoprics of Canterbury and York. The Irish Church, which was disestablished

in 1869, has two archbishops and eleven bishops, while the Scotch Episcopal Church has seven bishops. The clergy of the Church in priests' orders in England and Wales are called rectors, vicars, or curates. See *Hierarchy*.

The Church of England is one of the estates of the realm, and its relation to the state is one of dependence, the sovereign being the supreme governor and Parliament its highest legislative body. The Archbishop of Canterbury is the first peer in the realm and crowns the king. The bishops have their palaces and seats in the House of Lords. The convocations of Canterbury and York are the two highest official church-bodies, the convocations being assembled by the king's writ. Judicial business is transacted in three courts — the lowest, the diocesan, a consistory court, presided over by the bishop's chancellor; the court of arches; and the king in council, or the judicial committee of the privy council. There are three church censures — suspension, deprivation, and degradation. At the first Lambeth Synod (1888), which included the bishops of the Church of England and the colonies, as well as all the Protestant Episcopal churches in America, the opposition of a wing of the Low Church party to the Oxford Movement led to the formation of the Free Church of England and to the introduction into England of the Reformed Episcopal Church.

The *Free Church* of England is a small Protestant organization, which, in 1844, separated from the Church of England on account of the Oxford Movement. It is entirely free from state control and thus claims the right to enter any parish where an advanced ritualism prevails and to establish its own services on the basis of the evangelical party of the Anglican Church. It is governed by its own convocation and by its few bishops, who were consecrated by Bishop Cummins of the American Reformed Episcopal Church. The convocation meets annually in June. It is practically identical with the Reformed Episcopal Church of England, though it refuses to unite with this body on account of differences regarding government and the rights of the laity. See *Reformed Episcopal Church*.

For denominations, such as Baptists, Methodists, Irvingites, etc., see the respective headings.

Enlightenment (German, *Aufklaerung*), the subjective and rationalistic spirit of the 18th century which declared its independence of the authority of Biblical revelation, affecting not only theology, but all phases of life, and became the basis of modern culture and history. While in the preceding centuries European life, philosophy, international and national politics, economics, literature, education, were under the domination of the theological spirit, the Enlightenment declared its hostility to the supernaturalism of the Church and its influence on the affairs of the world and in the conflict between reason and faith asserted that man by nature is endowed with sufficient reason to work out every problem that confronts him. While this evolution reached its height in the 18th century, particularly in the second half, which coincides roughly with the reign of Frederick II in Prussia and which Germans call *das Zeitalter der Aufklaerung*, the beginnings may be traced to the Renaissance. Italian Humanism of the 15th and 16th centuries, which was merely a revival of ancient paganism and fundamentally hostile to Christianity, worked as a leaven throughout Europe. The overwhelming religious interest created by the Reformation repressed its influence for a time, but it came to the surface again, first in Holland in the rationalism of Des Cartes (*q. v.*), the pantheism and Biblical criticism of Spinoza (*q. v.*), the skepticism of Pierre Bayle (*q. v.*), then in England, where Deism (*q. v.*) had taken its rise in the 17th century. The principle of Deism was common sense; it was directed against the supernatural character of Christianity and reduced religion to a system of ethics based on epistemology and psychology. English Deism exerted a great influence on France, where the Enlightenment took a more radical turn. Its development was largely influenced by the conditions created by the reign of Louis XIV — Jesuistic morality, frivolity, bigotry, hypocrisy. A frivolous spirit took possession of the upper classes, to whom Catholicism, Jansenism, and Protestantism were equally ridiculous. The English common sense was changed to a philosophy of *esprit*, a mere travesty of the former. Its leading exponents were the Encyclopedists (*q. v.*), including the skeptical Voltaire and the crass materialists Lamettrie and Holbach (*q. v.*). It bred an extreme radicalism, which attacked Church, State, and society and reached its climax in the French Revolution with its terrible excesses. German Enlightenment was a product both of the English and the French, aided by the introduction of Freemasonry in 1733 and the popular philosophy of Wolff (*q. v.*), which was based on that of Leib-

nitz (*q. v.*). Prominent factors in the German movement were the influence of the skeptical Frederick II, Nicolai's *Allgemeine Deutsche Bibliothek*, the writings of Moses Mendelssohn, the father of Reform Judaism, Reimarus, and Lessing (*q. v.*). Theology became grossly rationalistic. However, the German movement soon sloughed off its vulgar features, mainly through the influence of Goethe and Kant (*qq. v.*), who, too, were rationalists and products of the Enlightenment, but who criticised its shallowness and led German literature and philosophy to their greatest heights. German Enlightenment was followed by an influential philosophical idealism. Though the Enlightenment in its 18th century form has passed and a Christian reaction set in in the 19th century, its antichristian influences are still at work in Germany, France, England, America, and were given new impetus and new modes of expression by the great pseudodiscovery of the 19th century, biological evolution, which is exerting its baleful influence on every field of human knowledge.

Envelope System. When the every-member canvass (*q. v.*) is made, the church-member should hand in his pledge-card (*q. v.*). Each pledge-card is then numbered, and a package of envelopes, monthly or weekly, single or double, having a corresponding number and being dated, is handed or mailed to the church-member. These envelopes should be brought by the members to the services and deposited in an envelope box provided at the entrance to the church. When a member is absent on one Sunday, he brings two envelopes on the following Sunday. The envelopes are received by a financial secretary and the amounts carefully entered in a special book provided for that purpose, which should contain the envelope number, the name of the contributor, and the amount pledged. Books made for this purpose can be purchased. Every quarter of a year the financial secretary should mail a statement to the contributors, showing the amount promised, the amount paid, and the amount in arrears. Good business method requires that this be done. The envelope system provides for regular and frequent giving by all the members in accordance with their means. More can and will be given by the average Christian if he is given an opportunity to contribute fifty-two times a year than if he is called upon to contribute larger sums only once, twice, three, or four times a year. In its essence the envelope system is in every essential that system which Paul suggested to the Corinthian congregation. 1 Cor. 16, 2. The envelope system is being successfully used by many congregations. As a result their contributions are much larger than they formerly were. It should be remembered that the every-member canvass and a good financial secretary are essential to the successful working of the envelope system. The envelopes can be purchased in cartons from church publication houses or from special church envelope firms.

Ephesus, Third Ecumenical Council of. The deciding factor in the Nestorian Controversy (*q. v.*). This council was convoked by Theodosius II, who favored Nestorius; met June 22, 431; Cyril, patriarch of Alexandria, the chief opponent of Nestorius, presided. On the same day, refusing to wait any longer for the arrival of the bishops of Syria and the East, the adherents of Nestorius, the bishops present, about 200, condemned the error of Nestorius and deposed and excommunicated him. The decree says: "Mary brought forth, according to the flesh, the Word of God made flesh," bringing out the Scriptural doctrine that God, according to the human nature, was born of the Virgin Mary, that the human nature of Christ is not a separate person, the mere instrument of the divine nature, but that there is one person with the natures indivisibly and inseparably, personally, united. The legates of Celestine of Rome, arriving later, joined in the condemnation of Nestorius July 11. Closing session, August 31. The judgment, approved by the whole Western Church and the greater part of the East, was confirmed by the Council of Chalcedon. Celestine, appealed to by Cyril, had instructed his legates to utilize the occasion in the interest of the primacy of Rome; God graciously overruled the wiles of Rome, the arrogance of Cyril, and the rivalry between the patriarchates in the interest of the saving doctrine of the person of Christ. — The Council, besides, condemned Pelagianism and the Messalians (Euchites, Eustathians), who made prayer the one means of grace, and on the motion of Cyril refused the bishop of Jerusalem the patriarchal rank.

Ephraem the Syrian, the most prominent of the Fathers of the Syrian Church in the fourth century, *propheta Syrorum*, its greatest preacher and hymn-writer; lived as an anchorite at

Edessa, studying and writing, teaching and preaching, and succoring the needy. He wrote commentaries on most books of the Bible. His sermons, combating Arianism and the other heresies of his day, were publicly read in many churches. D. ca. 378.

Ephrata Community. See *Communistic Societies.*

Epicureanism, the philosophy of Epicurus (341—270 B. C.), is a combination of the atomism of Democritus with the hedonism of Aristippus. Atomism is as follows: Matter and void are the only real entities, uncreated and eternal. Atoms are the primordial particles of matter, indivisible, invisible, and indestructible, which by fortuitous concourse bring worlds into being. Men and animals are spontaneous products of the earth. The soul, too, is material, made of fine, smooth atoms disseminated through the body and destined to perish. Death ends all. Epicureanism has no room for either theology or teleology. The gods, inconsistently retained in the system, inhabit the placid intermundane spaces and take no part in the government of the world or the affairs of men. This material and mechanical world-view, according to Epicurus, is essential to happiness. Indeed, its only purpose is to furnish a physical or philosophic basis for a hedonistic theory of conduct. Pleasure is the highest good, not the fleeting pleasure of the voluptuary, to be sure, but rather an unclouded serenity of mind. To attain this end, religion must be destroyed, since it is the chief cause of mental disquiet and anxiety. Virtue must be preferred, not because good in itself, but because it brings peace and contentment. Right and wrong are purely conventional distinctions.

Epileptic Homes. The best-known epileptic home is the one founded by Pastor von Bodelschwingh, "Bethel bei Bielefeld," 1872. Bodelschwingh made the observation that epileptics are best cared for if they are permitted to continue their former occupations and if an institution affords them as much as possible the comforts of home life. Epileptic institutions under Lutheran auspices are maintained at Watertown, Wis. (Synodical Conference), and Rochester, Pa.

Epiphanius of Salamis; b. ca. 310; bishop of Salamis in Cyprus 367; d. 403; highly esteemed for his monastic asceticism, learning, piety, and self-denying care for the poor, and his zeal for orthodoxy; his zeal, however, not always according to knowledge (see *Origen*). His polemical treatises have historical value.

Episcopacy. In the apostolic age the episcopal office, or office of bishops, was in no wise distinguished from that of eldership, the terms *bishop* (overseer) and *elder* (presbyter) being used synonymously and corresponding to the modern *minister,* or *pastor.* See *Elders, Ministerial Office.*

The Roman Catholic theory of episcopacy is based upon the Roman idea of the Church, which requires an external sacrifice and special priests to perform it. The priest is supposed to receive his internal consecration from God through the external consecration of the Church, and by this is meant the imposition of hands by the bishop. It is held that the episcopate is perpetuated in uninterrupted succession from the apostles (Apostolic Succession, *q. v.*). The bishops form a perpetual corporation, exercising its powers under a common head, the Pope. The theory that the Pope holds his office as *primus inter pares,* that is, that he is first among equals (Gallican view), and that the bishops rule each by divine right, has gradually yielded to the ultramontane idea of the episcopate, by which the Pope is constituted sole bishop by divine right, all other bishops existing only through him.

The Church of England and the Protestant Episcopal Church in the United States hold that there are three orders of ministers in the Church — bishops, priests, and deacons, and that the bishops are the successors of the apostles. The High Church (Romanizing) party maintains the divine right of episcopacy and its absolute necessity for the existence of the Church, while the Low Church party denies that episcopacy is of the essence of the Church. In harmony with its view regarding the nature of episcopacy, High Church writers do not regard as a "Church" any denomination which has not the episcopal office by (presumed) apostolic succession. In their opinion the Roman system, the Greek Catholic (Oriental) Church, and the state church of Sweden, which likewise has bishops, are true churches, while the Methodist, Presbyterian, Lutheran denominations, and Protestant churches generally are not regarded as "churches." The episcopacy of the Anglican Church is diocesan, like that of the Roman Catholic, and the bishops are named from the chief city of the diocese. In the Protestant Episcopal Church (United States) the dioceses are generally coextensive with the States

of the Union, and the bishops are named accordingly (Bishop of Delaware, etc.). There are no archbishops, but assistant and missionary bishops are authorized.

In the Methodist Episcopal Church the bishops are not regarded as successors to the apostles, and the New Testament principle that bishops are of no higher rank than other clergy is recognized. Upon the bishops of the Methodist Episcopal Church are devolved certain extraordinary functions, such as ordaining, and presiding in assemblies.

Epistemology. See *Philosophy.*

Epistolae Obscurorum Virorum, a Humanist attack on Rome by Crotus Rubeanus, Hutten, and others, 1515 and 1517, purported to be written by Dominicans, laying absurd problems in scholarship and theology before Professor Ortuinus of Cologne. The barbaric Latin of the monks is successfully imitated and their ignorance, arrogance, hypocrisy, and licentiousness exposed.

Epworth League. An organization for young people in the Methodist churches of America. Organized at Cleveland, O., 1889, by merging a few young people's societies into one single organization. The purpose of the League is to win young people for Jesus Christ and to train them to serve Him. Weekly devotional meetings are held. Summer institutes for instruction and training in the Christian life have been conducted. Hundreds of volunteers have come from these for the ministry and the mission-fields and other services of the Church. The members of the League contribute liberally to the benevolences of the Church. The *Epworth Herald* is the official paper of the League in the Methodist Episcopal Church, North; the *Epworth Era* is the official paper of the League in the Methodist Episcopal Church, South, and the Methodist Church of Canada.

Era. A special period of time in history reckoned from a definite point of time known as an epoch. The Christian era has its inception with the epoch of the birth of Christ, according to the writings of a monk, Dionysius Exiguus (*q. v.*). Other eras are those of the world, beginning with its creation, and such as are used in local calendars.

Erasmus, Desiderius, Roterodamus. Dutch Humanist, who also dabbled in theology; b. at Rotterdam, Holland, 1466; d. at Basel, Switzerland, 1536; received very good education in monastic and semimonastic schools; was admitted to priesthood, but never exercised its functions; spent much time at learned centers of the Continent; held position of Lady Margaret Professor of Divinity at Cambridge and was offered many other positions of honor, but preferred a life of independent literary activity; noted for his telling Latin style. While in England, Erasmus began a systematic examination of manuscripts of the New Testament in order to prepare a new edition and a Latin translation. This edition was published by Froben of Basel in 1516 and, with its successors, became the basis of the best scientific study of the Bible during the period of the Reformation, Luther making use of an Erasmian edition as the basis of his German translation. When the Reformation began, Erasmus was put to a hard test; he was in sympathy with many points of Luther's writings, especially in the great Reformer's criticism of the external evils of the Church. But he was too strongly settled in his dilatory and vacillating method of thinking, writing, and acting, and his ideas of the reformation of the Church ran along humanistic rather than Biblical lines. The consequence was that, whereas Luther at first expressed his admiration for all that Erasmus had done in the cause of a purer, moral Christianity, he finally, on account of the refusal of Erasmus to commit himself, on account of his dread to suggest any change in the doctrinal position of the Church, and on account of the treatise *De Libero Arbitrio* (*Of Free Will*) with its equivocal and false theology, was obliged to turn against Erasmus in his noted treatise *De Servo Arbitrio* (*Of the Enslaved Will*). The result of this controversy for Erasmus was that he found himself, at the close of his life, at odds with both parties, the Roman Catholic and the Lutheran, or Protestant. Toward the end of his life he published a book, *Gospel Preacher*, in which he tries to emphasize the importance of preaching in the work of the ministry. He was one of the most learned men of his age, if not of all times, but did not rise above mediocrity in usefulness, chiefly on account of his vacillating disposition.

Erastianism. A view according to which the state is supreme in ecclesiastical causes, the word being derived from Erastus, a Swiss Reformed physician and theologian (d. 1562), who denied that the Church has any power to make laws and decrees and declared that the infliction of penalties, especially such as pertain to the body, belongs to civil magistrates. Erastianism, in its wide application, goes beyond the views held by Erastus.

Eremites. See *Hermits.*

Erk, Ludwig Christian, 1807—83; trained chiefly by his father and André at Offenbach; music teacher in Moers, then conductor in Berlin; chief work in male choir and in his chorus for mixed voices; in 1857 royal musical director, finally professor; published a number of song-books for schools, which enjoyed great popularity, and several books of chorals, based upon his studies of the choral in the 16th and 17th centuries.

Erlangen School. Since the reawakening of confessional Lutheranism from rationalism, the University of Erlangen has exerted a far-reaching influence on the Lutheran Church. The leaders of this school have been von Hofmann and, later, Frank. Other prominent teachers: Harless, Hoefling, Thomasius, Delitzsch, Kahnis, Luthardt, Th. Harnack, Plitt, v. Zezschwitz, Th. Zahn, Ihmels, etc. Its organ was the *Zeitschrift fuer Protestantismus und Kirche.* This school has manfully combated rationalism in its old form, as well as in its modern guise of liberalism, and has made some valuable contributions to Lutheran theology. But, though claiming to represent conservative, confessional Lutheranism, it has forsaken the Lutheran base. It claims the right to develop the doctrines of the Confessions along the lines of a "scientific" theology (*wissenschaftliche Theologie*), has repudiated the principle that Scripture alone is the source of theology (*principium cognoscendi*), and substituted therefor the believing *ego,* the Christian consciousness, the theologian himself, thus following Schleiermacher rather than Luther. There is consequently a wide divergence in their teachings. While they are unanimous in rejecting the old Lutheran conception of inspiration, some have thrown overboard the vicarious atonement, and others have developed the modern *kenosis,* subordinationism, and various forms of synergism and self-justification.

Ernest the Confessor, Duke of Brunswick-Lueneburg; b. 1497; nephew of Frederick the Wise; pupil of Luther; reformed his duchy in 1527; signed the Augsburg Confession in 1530; d. 1546.

Ernesti, Johann August; b. 1707; d. 1781 as professor in Leipzig; mediating theologian; trying to hold to the inspiration of the Bible and the Symbolical Books of the Church, he nevertheless made concessions to the rationalistic tendency of his time.

Ernst, Augustus Friedrich; b. June 25, 1841, at Eddesse, Hannover; after graduating from the Celle *Gymnasium,* he studied theology at Goettingen, also philology and philosophy. For one year he instructed at the Clausthal *Gymnasium,* then came to America, 1863, to serve the Lutheran Church. Ordained at Pottstown, Pa., 1864, for a Brooklyn pastorate, which he left, 1868, to go to Albany. Through the offices of Pastor Adelberg he accepted the call to Northwestern College, Watertown, Wis., as professor and inspector, 1869; two years later he was made president, from which office he resigned, 1919, remaining as professor; on leave since 1921, when he was incapacitated by illness. It was his task to reconstruct the college (opened 1865); he made of it the American school with Lutheran ideals of the best German tradition that it is to-day. He could not conceive of a higher ambition than to teach the men who were to teach the Church. The Joint Synod of Wisconsin is predominatingly manned by his pupils; he has been called the "Preceptor of the Lutheran Northwest." He was made honorary Ph. D. by Concordia Seminary, St. Louis. Serving synod in many capacities, he was also the first president of the Joint Synod. The only books this brilliant scholar cared to write were text-books for parish schools, a *Bible History* and a *Reader* (German). D. August 8, 1924.

Ernst, Heinrich; b. 1842 in Hesse-Nassau; pastor in Ohio Synod; professor in Luther Seminary, St. Paul, since 1884; contributor to *Theol. Zeitblaetter.*

Ernst, Johann Adam. A native Bohemian, Loehe's first missioner, 1842; affiliated with the Ohio Synod; withdrew in 1845; active in the movement leading to the founding of the Missouri Synod; a charter member; held pastorates at Marysville, O., Eden, N. Y., and Elmira, Ont., and Euclid, O.; d. January 20, 1895.

Esbjoern, Lars Paul, 1808—70; graduate of Upsala University 1832; pastor in Sweden 1835—49; emigrated 1849; pastor in Illinois 1849—58; Scandinavian professor of theology at Illinois State University 1858—60; president and professor of Augustana Seminary, Chicago, 1860—63; pastor in Sweden 1863—70; author of books and articles.

Esch, Johann, and **Voes, Heinrich,** young Augustinians at Antwerp, converted by Luther's writings, firm against Louvain theologians; forced by Hoogstraten to choose between recanting or burning; burned in Brussels market July 1, 1523. Luther celebrated their

martyrdom in his first poem and sent a comforting letter to the faithful at Brussels.

Eschatology. That part of dogmatics, or doctrinal theology, which treats of the last things — immortality, the resurrection, life after death, the second coming of Christ, the final Judgment, and the end of the world.

Escobar y Mendoza, Antonio. Spanish Jesuit, 1589—1669; noted for his asceticism and energy as preacher; wrote extensively in exegesis and moral theology; among his works are commentaries on the gospels and a book of moral theology of the Jesuits, burned by Parlement de Paris in 1761.

Esthonia heard of Christianity in 1190 from Meinhard, "the Apostle of Livonia," and it was forced on the people in 1201 by King Canute VI of Denmark. The Order of Teutonic Knights purchased the country of Waldemar III in 1346 and continued the "missionary" work. In 1521 Walter of Plettenberg, the head of the order, introduced the Reformation. Luther wrote to the Christians of Riga, Reval, capital of Esthonia, and Dorpat in 1523. In these three cities S. Tegetmeier established the Reformation. The Catechism came in 1561, the Bible in 1633. In 1711 Peter the Great took the country. During the nineteenth century the Lutheran Church in the Baltic Provinces suffered much oppression and some losses in consequence of Orthodox propaganda and adverse legislation. — Esthonia, including parts of Livonia (with the island of Oesel) and other territory, became a republic in 1919; population, 1,750,000, five-sixths Lutheran, the rest Orthodox, Catholic, etc.; nineteen-twentieths are Esthonians, who are Finnish in blood and language. A synod headed by a bishop has been organized. Church and State are separate.

Estius, Wilhelm (*Wilhelm Hessel van Est*). Roman Catholic theologian, 1541—1613; rector of Seminary at Douay; later chancellor of the university; wrote commentaries on all Pauline letters and annotations of all proof-texts.

Eternal Life. The life of the spirit, distinguished from the temporal (union of soul and body), which consists of the union of the Christian with God through faith in Christ Jesus, especially the perfect enjoyment of this union in heaven. That eternal life is a present possession of every Christian is clearly taught in Scripture. "God hath given to us eternal life, and this life is in His Son." 1 John 5, 11. "He that believeth on the Son hath everlasting life." John 3, 36. This eternal life, then, commences when it pleases the Father to reveal to us the Son that we may be enabled to "call Him Lord by the Holy Ghost." Then it is that heaven is opened in the soul, so that the Christian can "rejoice evermore and in all things give thanks."

As to the blessedness of the future life, the Scriptures clearly and consistently describe it as a state in which the believer is entirely freed from the sufferings of this present existence, since sin has been entirely put off. The divine image, lost in the Fall, is completely restored: man has again his concreated righteousness and holiness and a blissful knowledge of God, so far as a creature may be capable of this knowledge (the beatific vision). What provision will be made for the mind of man otherwise and for his senses we do not know, as Scripture speaks only in images on this point. When Paul was "caught up to the third heaven," into "paradise," he "heard unspeakable words," transcending human utterance. 2 Cor. 12, 1—4. Christ is always represented as personally visible to the believer, whose personal and familiar intercourse he will enjoy. In His presence we shall be reunited with the friends who died before us and with all the saints, 1 Thess. 4, 17; Luke 16, 22, although the carnal union of men and women will cease, Matt. 22, 30. There the saints who have come out of great tribulation will be clothed upon with glory ineffable and will forever enjoy perfect peace. Is. 49, 10; Dan. 12, 3; Matt. 13, 43; John 14, 2; Eph. 5, 27; 1 Pet. 1, 4; 5, 10; 1 John 4, 17; Rev. 14, 13; 22, 3.

Ethical Culture. A movement begun in New York 1876 when Felix Adler (b. 1851 at Alzey, Germany; son of a Jewish Rabbi who emigrated to America 1857; since 1902 Professor of Political and Social Ethics at Columbia University) founded the New York Society for Ethical Culture, which was designated by him as "the new religion of humanity, whose God is The Good, whose church is the universe, whose heaven is here on earth and not in the clouds." Its motto is, "Deed, not creed," and its purpose is to elevate ethics to the highest place in man's life, to declare its absolute independence from all creeds, to help men lead better and more worth-while lives, and to get them into the right relationship with each other. Similar societies were formed in Chicago 1883, Philadelphia 1885, St. Louis 1886, Brooklyn 1906, and these societies are united in

the American Ethical Culture Union, which was organized 1886. The movement also spread to Europe. Numerous societies were organized in London (1886) and the rest of England, in Berlin (1892) and other German cities, in Vienna, Zurich, Lausanne, Rome, Venice, and even in India, Japan, New Zealand, South Africa, and an International Ethical Union was organized 1896. The movement, which is born of agnosticism, is the result of the endeavor to divorce ethics from religion and "to assert the supreme importance of the ethical factor in all relations of life apart from all theological and metaphysical considerations." The societies do not hold religious services with ritual and ceremonies, but have meetings on Sundays, at which moral questions and community problems are discussed by the leaders, and ethical interests constitute the source of the religious life of the members. As great stress is laid on moral instruction of the young, the New York society supports, besides a Sunday-school, an efficient day-school, The Ethical Culture School, for its children and others, complete from kindergarten to high school and normal departments. It has also done extensive philanthropic work, including a system of nursing for the poor, care of crippled children, the support of two settlement houses, and other humanitarian undertakings. Commendable as some of these achievements seem, and though the movement professes to maintain a neutral attitude toward the various religions, it is the very antithesis of Christianity, which rears its ethical system on the foundation of God's love for men in Christ. In 1916 there were in the United States 5 organizations with 2,850 members. It is noteworthy that the main adherents in New York and Philadelphia are Jews. The societies in England are still prospering, but the German movement has declined almost completely.

Ethics. The organized knowledge which treats of the nature and condition of man as a morally responsible being on the basis of the natural knowledge of God and of conscience. Christian ethics makes the Bible the basis of its presentation.

Ethiopia. See *Abyssinia.*

Ethiopianism (*Ethiopian Movement*). A movement among the native peoples of Central and South Africa aiming at the dethronement of white supremacy in that country and at ultimate expulsion of the white race. It traces its origin to the past century, when, about 1892, two native ministers of the Wesleyan Church defected and founded the Church of Ethiopia, from which all whites were to be excluded; the slogan is, "Africa for the Africans." The African Methodist Episcopal Church in the United States recognized Mr. Dwane, one of the founders, and the Ethiopian Church, as did also the Anglican Church at Cape Town. In 1898 Bishop Turner of the American African M. E. Church visited Africa and ordained many native Kafir ministers. Later the African Methodist Episcopal Church delegated Dr. Levi Coppin, of Philadelphia, as bishop to South Africa, and he was able to reorganize the natives of the English Methodist missions in opposition to the Church of Ethiopia. Much religious and political unrest resulted among the natives from the Ethiopian Movement, such as the Herero (1904) and the Zulu (1906) uprisings. Latterly the movement appears to have lost its force.

Eucharist (*Liturgical*). The liturgy of the Lord's Supper is included in the Morning Service; for, as a rule, the Sacrament should be celebrated in this service. A hymn serves as an introduction to this solemn service, an offertory often being selected for this purpose. The pastor having come to the altar during the singing of this hymn, the first part of the service of the Holy Communion follows, namely, the Preface. The Salutation and Response are sung to indicate the opening of a new part of the service. The Prefatory Sentences, Sursum, and Gratias are held in an elevated tone, in conformity with the solemnity of the occasion. Then comes the impressive, beautiful Preface proper. The simple Preface was in use in the Liturgy of St. James and may have a still greater antiquity. In the fourth century Prefaces were composed for all the festivals and their seasons, these hymns now being known as Proper Prefaces. They are Eucharistic Prayers of singular beauty, seeming to gain, with every new sentence, in joyful cadence, until each one reaches its culmination in the burst of triumphant melody on the part of the congregation, in the response of the Hymnus Seraphicus, or Tersanctus. Is. 6, 3; Ps. 118, 26. The second part of the hymn, usually called the Benedictus, resolves the whole Sanctus into a hymn of praise to Christ as true God. John 12, 41. — The second part of the Communion service proper is the Administration, which is opened with the chanting of the Lord's Prayer, here not so much a prayer of consecration as one of joyful access. By reciting

this prayer, the communicants are made conscious of their adoption as children of God in Christ and feel that they may come to the Lord as fellow-members of the same body. Immediately after the Lord's Prayer follow the Words of Institution, taken verbally from the gospels, without transcriptions and additions. These words teach the sacramental use, the sacramental presence, the sacramental benefit, and the sacramental institution, and are the formula of consecration. At the close of the consecration the pastor turns to the congregation with the Pax. Luke 24, 30. As the pastor turns back to the altar, the congregation chants the Agnus Dei, during which the communicants begin to come forward. In the words of distribution the word "true" is added on account of Reformed errors. — In the third part of the Communion service, the Postcommunion, the Nunc Dimittis of the believers expresses the believing acceptance of the faithful; it is fitly closed with the Gloria Patri, a doxology to the Triune God for the manifestation of His glory, mercy, and power. Then the Thanksgiving Collect, expressing the gratitude of the believers for the benefits received, is chanted. The service closes with the Benedicamus, the Salutation and Response, and the Versicle of Benediction, giving all glory to God alone. The congregation is dismissed with the Aaronic Blessing, Num. 6, 24—26, to which the congregation responds with Amen.

Eucharistic Controversies. The theory that during Holy Communion bread and wine are transformed into the body and blood of Christ (subsequently called Transubstantiation) and that the Mass is a sacrifice, which had been gaining ground since Gregory I, was championed in 844 by Paschasius Radbertus, abbot of Corbie, France, who argued from the authority of the Fathers and the alleged miraculous phenomena exhibited by the consecrated bread. Asked for his opinion by the king, Ratramnus, monk of Corbie, condemned the book of his abbot, denying, on his part, the real presence of the body and the blood and admitting nothing beyond a spiritual eating and drinking — practically the Reformed doctrine. Rabanus Maurus and Scotus Erigena held the same views, Hincmar and others sided with Radbertus, and Christian Druthmar and others declared for impanation and consubstantiation, while the Scriptural doctrine of the real presence, the sacramental, supernatural union, was entirely lost sight of. The theory of Radbertus prevailed. — Berengar of Tours, who elaborated the theory of Ratramnus and denied that the unworthy communicant receives the body and blood of Christ, was accused of heresy by Lanfranc, his friend, condemned unheard by a synod in Rome 1050, condemned, while in prison by a second synod, which also had the book of Ratramnus burned, satisfied the papal legate Hildebrand with an evasive declaration, was compelled in Rome, 1059, to consign his writings to the fire and accept an extremely Capernaitic formula, repudiated his confession and answered Lanfranc with his chief work, *On the Holy Supper*, and was compelled in 1079, at Rome, by Gregory VII (Hildebrand), who himself did not believe in transubstantion, to abjure his view and accept the popular one. Gregory prohibited all further controversies, and transubstantiation came to be universally accepted. Berengar retracted his recantation, submitted after another trial, and died as a solitary penitent.

Eudemonism. The ethical theory which makes happiness the highest aim in life. As the sources of happiness vary greatly, we may distinguish gross and fine eudemonism. The former is also called hedonism (*q. v.*). The latter finds happiness in intellectual and esthetic pursuits. Eudemonism which makes not private, but public welfare or happiness its aim is called utilitarianism. All forms of eudemonism were rejected as immoral by Kant, who, going to the other extreme, established the principle that the good must be done for its own sake.

Eunomius, bishop of Cyzicus in Mysia, radical Arian, who declared that the Son was unlike (*anomoios*) the Father.

Eusebius of Caesarea; b. ca. 280, surnamed Pamphili = the friend of Pamphilus, his teacher; imprisoned in Egypt for confessing; bishop of Caesarea soon after 313; enjoyed the confidence of Constantine; d. 339. He was prominent at Nicea, working for a compromise; he subscribed to the Nicene Creed, but later was at the head of the moderate Semi-Arians and presided at the synod in Tyre, 335, which condemned Athanasius. In the field of Church History he served the Church well, "the Father of Church History," being the first in the field and preserving valuable material for his successors. His *Church History*, *Chronicle* (a universal history), *Life of Constantine*, etc., are the fruit of most painstaking research. He wrote, besides, apologetic, dogmatic, and exegetic trea-

tises and collaborated with Pamphilus on the *Apology for Origen.*

Eusebius of Emesa, of the Antiochian School (*q. v.*), bishop of Emesa in Rhenicia; later teacher in Antioch; d. 360; noted exegete and orator; a pupil of Eusebius of Caesarea; a Semi-Arian; teacher of Diodorus of Tarsus.

Eusebius of Nicomedia and Constantinople; d. 341; strongly Arian in his theology; signed the Confession of Nicea after long opposition; later used political power to promote Arianism.

Eutychianism. A heresy of the fifth century, taking its name from Eutyches, an Alexandrian presbyter and archimandrite, who asserted that there were two natures in Christ before the incarnation or the union of the divine nature with the human. See *Chalcedon, Council of.*

Evangelical Alliance. Dr. Chalmers (d. 1847), the founder of the Free Church of Scotland, was instrumental in calling, in 1846, a meeting in London of Protestants from all countries, who sought to unite more closely all evangelical Christians, insisted on liberty of conscience and religious tolerance, and were opposed to the papacy and to Puseyism. Hoffmann of Berlin, Tholuck of Halle, and the Baptist preacher Oncken of Hamburg attended the meeting. They organized and adopted the name *Evangelical Alliance.* All who would accept the following doctrines were to be eligible to membership: 1. the divine inspiration, authority, and sufficiency of the Scriptures; 2. the right and duty of private judgment; 3. the unity of the Godhead and the trinity of the divine persons; 4. the total depravity of human nature as a result of the Fall; 5. the incarnation of the Son of God, His work of redemption for sinful mankind, mediatory intercession, and His kingship; 6. justification only by faith; 7. the work of the Holy Spirit in converting and sanctifying the sinner; 8. the immortality of the soul, the resurrection of the body, the final Judgment by the Savior, receiving the righteous into eternal life and condemning the ungodly to eternal perdition; 9. the divine institution of the office of the ministry and of the Sacraments (Baptism and the Lord's Supper). The Evangelical Alliance did not seek organically to unite the churches, but simply to bring about a closer fellowship of individual Christians. Every member was asked to pray for the common cause on the morning of the first day of every week and during the first week of every year. — The *Evangelical Christendom,* published in London since 1847, and the *Neue evangelische Kirchenzeitung,* published since 1859 in Germany, espouse the cause of the *Alliance*

Evangelical Association (*Albrights and Albright Methodists*). This denomination was organized by Jacob Albright (orig. Albrecht); b. in Pottstown, Pa., 1759; d. 1808. Under his instruction twenty converts from among the German-speaking people in Pennsylvania united in 1800 to pray with and for each other. Albright did not purpose to found a new Church, but the language conditions and the opposition manifested by some Methodists to the modes of worship used by his converts made a separate ecclesiastical organization necessary. It was not, however, until 1803 that an ecclesiastical organization was effected, at a general assembly held in Eastern Pennsylvania, when Albright was set apart as a minister of the Gospel and ordained as an elder. The act of consecration was performed by the laying on of hands in solemn prayer by two of his associates. The first annual conference was held in Lebanon County, Pa., in November, 1807. Albright was elected bishop, and articles of faith and the book of discipline were adopted, but a full form of church government was not devised for some years. The first general conference convened in Buffalo Valley, Center County, Pa., in October, 1816, at which time the denomination adopted the name "Evangelical Association," whereas formerly they were known as Albrights or Albright Methodists. Although in the beginning the activities of the Church were carried on in the German language only, the scope was soon widened, and the work was carried on also in English, and of late years English has become the dominant language. The denomination spread into the Central and throughout the Northern and Western States, from New England to the Pacific coast, and north into Canada. For some years the missionary idea, which has always been a dominant purpose of the denomination, found its expression in local work; but in 1839 a General Missionary Society was organized, and a Woman's Society followed in 1883. In 1854 the Church first reached out to Europe and began an important work both in Germany and Switzerland. In 1876 work was begun in Japan, and since then missions have been established in China and Russia. As early as 1815 a church publishing house was founded. The official organ, *Der Christliche Botschafter,* was founded in 1836. A division in 1891 resulted in

the organization of the United Evangelical Church under Bishop R. Dubs. An attempt to reunite the two bodies failed. In 1894 the minority, which had left the Association, organized a General Conference at Naperville, Ill., adopting the name "United Evangelical Church." The changes adopted did not affect the doctrinal position of the body, but only matters of church polity. At present, efforts are being made for a reunion of the two denominations. — *Doctrine.* In doctrine the Evangelical Association is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church. Christian perfection is defined as "a state of grace in which Christians are so firmly rooted in God that they have instant victory over every temptation the very moment it presents itself, in which their rest, peace, and joy in God is not interrupted by the vicissitudes of life; in which, in short, sin has lost its power over them, and they rule over the flesh, the world, and Satan, yet in watchfulness." Entire sanctification is the basis of this perfection, which, however, constantly admits of a fuller participation in divine power and a constant expansion in spiritual capacity. They practise pedobaptism, although adults may be rebaptized if they so desire. Their doctrines are stated in their *Catechism of the Evangelical Association*, a declaration of Christian doctrine, by Bishop J. J. Esher.

Polity. The polity of the Evangelical Association is connectional in form. Bishops are elected by the General Conference for a term of four years, but are not ordained or consecrated as such. The General Conference, which meets quadrennially, has been, since 1839, a delegated body. The annual and quarterly conferences correspond to the smaller bodies in the Methodist Episcopal Church. The annual conferences consist of the ministers within certain territorial bounds and a limited number of laymen, and the quarterly conferences, of the officers of the local congregations. Pastors are appointed annually on the itinerant system, the time limit being seven consecutive years in any field, except the missionary conference.

Work. The general missionary work, both home and foreign, is under the care of a missionary society, which carries on its work through a Board, whose membership consists of the officers of the society, one ministerial delegate from the Woman's Missionary Society, the missionary secretary of the Young People's Alliance, and six laymen who are elected by the general conference. The Woman's Missionary Society has 557 local societies with a total membership of 14,852, and works under the general direction of the Board of Missions. A considerable amount of work is done in the west and northwest, including the western provinces of Canada — Manitoba, Saskatchewan, and Alberta — and in the large cities of the United States. In close sympathy with the Board of Home Missions is the work of the Board of Church Extension in assisting needy mission-congregations to erect church-buildings by means of temporary loans at a minimum rate of interest. Foreign missions are carried on through both the Board of Missions and the Woman's Missionary Society. The fields occupied are Japan, China, Germany, Switzerland, Russia, and Canada. The most distinctively foreign mission work is that in China and Japan. In addition, there were in Europe, connected with the Association, generally under the care of native preachers, 350 churches, with 23,000 members, and in Canada 124 churches, with 9,932 members.

In 1921, the Evangelical Association reported 1,069 ministers, 1,528 churches, and 123,568 communicant members; the United Evangelical Church reported 527 ministers, 897 churches, and 88,847 communicants.

Evangelical Counsels. See *Consilia Evangelica.*

Evangelical Protestant Church of North America. This denomination was formed in Cincinnati, in 1911, by consolidating the German Evangelical Protestant Ministers' Association and the German Evangelical Ministers' Conference.

Doctrine and Polity. This denomination protests against any compulsion in matters of faith and conscience and grants to every one the privilege of individual examination and research. Their doctrinal position is characterized by extreme liberalism, rationalism, and Unitarianism, and they reject all doctrines which transcend reason. The churches as such conduct no specific missionary enterprises. Formerly German was the only official language of the meetings; however, at present the English language is mainly employed in the education of the young people. In 1916 the body reported 37 organizations and 17,962 members.

Evangelistic Associations. Under this head are included various associations of churches which are more or less organized and have one general charac-

teristic, namely, the conduct of evangelistic, or missionary work. In a few cases only they are practically denominations. None of them is large, and some are very small and local in their character. The bodies belonging to the "Evangelistic Association" are as follows: —

1. *The Apostolic Church* (2 organizations and 112 members in 1916) was organized in Philadelphia, Pa., in 1888 by Albert F. Atwood. It rejects all creeds and traditions of men.

2. *The Apostolic Christian Church* (54 organizations, with 4,766 members in 1916). This body traces its origin to a Swiss, the Rev. S. H. Froehlich. The principal characteristic is the development of the doctrine of entire sanctification.

3. *The Apostolic Faith Movement* (24 organizations and 2,196 members in 1916). This movement originated in 1900, in the revival work of some evangelists. It stands for the "restoration of the faith once delivered to the saints, the old-time religion, camp-meetings, revivals, missions, street and prison work, and Christian unity everywhere." Foreign missionary work is carried on in Japan, China, Korea, the Philippines, India, Africa, South America, and some of the European countries, as Finland and Germany.

4. *The Christian Congregation* (7 organizations and 645 members in 1916). This body was organized in 1899 at Kokomo, Ind., for the special purpose of "securing a broader Christian fellowship," and "of emphasizing and systematizing works of charity." Both in doctrine and polity it is in general accord with the Methodist Episcopal Church.

5. *The Church of Daniel's Band* (6 organizations and 393 members in 1916).

6. *Church of God as Organized by Christ* (17 organizations, with 227 members). This body was organized in 1886 by a circuit preacher belonging to the Mennonite Brethren in Christ. These churches have no definite ordination for the service of the church; they teach repentance and restitution so far as restitution is possible, non-resistance, and full obedience to Christ's commands; observe the sacraments of Baptism, Communion, and foot-washing, but have no binding form for their worship. They confine missionary labor to those near at hand, since, "the heathen will be judged according to their conscience," consequently the labors of others are not necessary to their salvation.

7. *The Church Transcendent* (3 organizations and 91 members in 1916). The Church Transcendent was organized in Warren, O. It is also known as "The Transcendental Way."

8. *Hephzibah Faith Missionary Association* (12 associations and 352 members in 1916). Under this name a number of independent churches were organized at Glenwood, Iowa, in 1892 for the threefold purpose of preaching the doctrine of holiness, developing missionary work both at home and abroad, and promoting philanthropic work, especially the care of orphans and needy persons. No salaries are paid, but only "sufficient food and clothing and traveling expenses are supplied." Foreign missionary work has been carried on since 1894 in Japan, India, Mexico, Africa, and China.

9. *Lumber River Mission* (6 organizations and 434 members in 1916). This organization includes a few churches in North Carolina, all established since 1900.

10. *Metropolitan Church Association* (7 organizations and 704 members in 1916). This organization, sometimes called the "Burning Bush," is an outgrowth of the Metropolitan Methodist Church of Chicago. In doctrine and practise the Metropolitan Church Association resembles the early Methodists. It has no specific creed, but emphasizes the doctrines of free grace and sanctification. It has no definite form of church organization, each society or branch being independent. The organization is conducted as a faith organization, no one connected with it receiving any salary or regular payment for any kind of work done. Individual members make it a rule of their life not to hold property that can be sold for the advancement of the kingdom of Christ. The special feature of the association is its evangelistic work which it carries on in various parts of the country.

11. *Missionary Church Association* (25 organizations, 1,544 members in 1916). The Missionary Church Association was organized in 1898, at Berne, Ind., by a number of persons of different denominations for promoting the fuller teaching of the Word of God and for engaging in more aggressive missionary work. It stands for the evangelical truths of Christendom, with especial emphasis on the healing of the body in answer to the prayer of faith, the personal and premillennial coming of Jesus Christ and His reign on earth, the future resurrection of the body unto the immortality of the just and unto the endless punishment of the unjust.

The home mission work, which is largely among the Jews of New York

and Chicago, and evangelistic work in different parts of the country, is represented by twelve missionaries. The denomination supports the Bible Training School of Fort Wayne, Ind., at which place also is located the headquarters of the Association. The leading publication of the body is the *Missionary Worker*, a semimonthly periodical. In its foreign mission work the Association is represented by 15 missionaries, with 10 stations in China, India, and Africa.

12. *Peniel Missions* (10 organizations, 257 members in 1916). The organizations grouped under this heading trace their beginning to the work of Rev. T. P. Ferguson, a Presbyterian minister, who in 1886 organized a mission at Los Angeles, Cal. They give special attention to the salvation of the lost in the large cities. While the principal work is carried on in the United States, foreign work has been begun in Bolivia, Porto Rico, Egypt, and India.

13. *Pentecost Bands of the World* (10 organizations, 218 members in 1916). In 1885 a missionary society of young people was formed in the Free Methodist Church by the Rev. Vivian A. Dake. No definite creed has been adopted; however, in doctrine the members of this body agree in general with those of the Methodist Episcopal Church. Foreign missionary work is carried on in India, Japan, Jamaica, and Sweden.

14. *Pillar of Fire* (formerly Pentecostal Union Church) (21 organizations and 1,129 members in 1916). The Pentecostal Union Church was incorporated in 1902 at Denver, Colo., by Mrs. Alma White. Believing that it was impossible for her to carry out the mission of the Church in connection with "worldly apostate denominations," and having received a vision of a world-wide evangelism, Mrs. White established a number of missions in different cities. Having gained the interest of ministers and laymen, a large building with a well-organized training school was erected in Denver. After this followed the opening of headquarters in Zarephath, New Jersey, near Bound Brook. Among the publications was *Pillar of Fire*, which name more recently has been adopted by the organization as official. The work extended to the larger cities of the United States. The doctrinal belief of the "Pillar of Fire" includes divine healing for the body, the premillennial coming of the Lord and the restoration of the Jews, eternal punishment for the wicked, and everlasting life for the righteous. In order to guard against conforming to the world, the denomination has adopted uniforms of dark blue. Missionary work is carried on in all sections of the United States and in England.

15. *Voluntary Missionary Society in America* (4 organizations and 855 members in 1916). This is a small association of Negro churches, organized in 1900.

16. *Free Christian Zion Church of Christ* (35 organizations and 6,225 members in 1916). This denomination was organized on July 10, 1905, at Redemption, Ark., by a small company of Negro ministers. In doctrine and polity the church is in general accord with the Methodist bodies.

Evangelistics. That branch of theological knowledge which treats of the history and the theory of foreign missions, the extension of Christianity among the heathen.

Evangelization. This is a movement, started by John Hudson Taylor and others, which characterizes the missionary task as consisting in "the evangelization of the world," some adding the words "in this generation." The term evangelization has not been precisely fixed and is often loosely used. Great hosts of evangelists are sent out who give their time almost wholly to preaching and who consider the establishing of organized congregations and Christian schools and also the getting out of Christian literature, to be of secondary importance. The missionary task of the Christian Church, however, is not only to win souls for Christ by preaching the Gospel, but also to gather them into (organized) congregations.

Evans, Christmas (1766—1838). Bunyan of Wales. — B. Ysgaerwen; preacher (Presbyterian); (Baptist) at Lleyn, Anglesey, and other places; famous for eloquence; d. Swansea.

Evans, James, "Apostle of the North," b. 1801, Kingston-on-Hull, England; d. November 25, 1846, England. Missionary among Canadian Indians. Ordained 1830. At St. Clair Indian Mission, 1835. Appointed to Lake Superior regions, 1838. Among Indians at Lake Winnipeg, 1840. Invented Cree syllabic characters. Translated portions of the Bible and hymn-book, assisted by the Wesleyan Missionary Society.

Evidences of Christianity. See *Apologetics.*

Evolution. According to the present-day naturalistic philosophy, the alleged process by which the universe in general, but especially the supposed planet

which we regard as our world, together with all the inanimate and animate objects existing thereon, have been evolved or developed, in the course of many millions of years, in accordance with natural laws now existing, from some form of primitive mass which contained the fundamental chemical elements now found in the universe. A distinction may be observed, generally speaking, between atheistic evolution, which declares that everything now existing came into being without the power of a supernatural being, and theistic evolution, which is ready to admit that some superior being called the primitive masses into existence and drew up certain fundamental laws of nature. — *History.* The idea of evolution may be said to go back to some of the ancient Greek philosophers, notably to Empedocles, in the seventh century B. C., who thought that various organs of animals and men came together by chance, and Aristotle (384—322 B. C.), whose idea was that simple forms of life developed into higher forms; he also held the notion of spontaneous generation. At the beginning of the nineteenth century Erasmus Darwin promulgated an idea of evolution which had some influence on others, and Lamarck ventured a theory of cosmic evolution which found some followers. It was in 1859 that Charles Darwin (1809—1882) promulgated his theory of organic evolution, which has since, with various modifications, engaged the attention of scientists and others. Darwin was followed especially by Alfred Russel Wallace, Herbert Spencer, and by the notorious Ernst Haeckel in Jena, Germany. From biology, in whose domain the idea originated, it spread to psychology, then to the other sciences, then to history and literature. The explanations which are offered on the basis of the first modern believers in the theory are the following. Evolution is the process by which the whole existing universe, both organic and inorganic, has been gradually developed through the action of natural laws. Cosmic evolution is the derivation of the material universe by gradual change. Organic evolution is based on Darwin's theory of descent, namely, that from one or two simple forms of life, present early in the earth's history, all of the diversified forms of life appearing since then, both living and fossil, have been derived by gradual change through the action of natural laws or processes. The average person dabbling in the theory of evolution and accepting it with the bland credulity which people often accord the so-called assured results of science, does not even know that the ideas of Darwin have been practically superseded in every part, and that Neo-Lamarckism and Neo-Darwinism (as modified by Weissmann and Mendel), together with the mutation theory and the doctrine of orthogenesis, have taken the place of the hypothesis first heralded as gospel truth. The nebular hypothesis of Lamarck, according to which the earth was derived from the condensation of nebular material of the universe, has also given place to Chamberlain's planetoid hypothesis, according to which small planets in space were built up by accretions, until the time came when life was developed, this, in turn, resulting in the present status of affairs in the world of organic and inorganic matter. — *Criticism.* The defenders of the theory of evolution in our days seem to be unaware of the fact that the scientific demonstration of their hypothesis is missing in its entirety, that not one point of their so-called evidence has ever been substantiated. There is not one instance on record in which a creature of a lower order developed into one of a higher order. Thousands of generations of *Paramecium caudatum* (a tiny one-celled animal) have been watched, but not in a single case was a two-celled animal produced. The missing link is still missing, also between man and his supposed apelike ancestor. The evidence brought in support of the Neanderthal man, the Cro-Magnon man, the Pithecanthropus erectus, the Australopithecus Africanus and others, has been so contradictory and insufficient in every part that it would have to be ruled out by each and every unprejudiced court. The findings of a sane geology have shown that the onion-skin theory of the earth's surface is a mistake; the evidence of history, of ethnology, of anthropology, and archeology is strictly against the theory of evolution. Questions which evolution has not answered and cannot answer are such as the following: Where did the first atom or the first electron come from? Where did the laws of nature originate? What is life? How was conscious life produced, according to evolution? What is instinct? — Wallace was honest enough to state, before his death, that there is a gulf which evolution cannot bridge, which revelation must supply. A consistent Christian will find it safe — and reasonable — to accept the Scripture account of the creation of the world in six days of twenty-four hours each (see *Creation — Hexaemeron*) and to confess

with the words of our Small Catechism: "I believe that God has made me and all creatures, that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them."

Ewald, Georg Heinrich August, b. 1803 at Goettingen, d. there 1875; professor of oriental languages and philosophy; liberal in theology, author of numerous works on the Old Testament and of a Hebrew grammar; was involved in numerous controversies; of profound learning.

Ewald, Paul, b. 1857 at Leipzig; d. 1911; since 1894 professor of dogmatic theology and New Testament exegesis at Erlangen; modern positive theologian.

Exaltation, State of. See *Christ.*

Excommunication, in the Roman Church, cannot be pronounced by congregations or even parish priests, but only by Popes, councils, bishops, and a few other dignitaries. The distinction formerly made between major and minor excommunication was abrogated in 1884. Excommunications are divided into those *ferendae sententiae* (in which a definite sentence of excommunication must be pronounced) and those *latae sententiae* (in which the commission of a stated offense automatically excommunicates the offender). About 50 offenses belong to the latter class. Absolution from some excommunications is reserved to the Pope, from others to the bishop (see *Reserved Cases*); still others are not reserved. Whenever Rome has been able to do so, it has had civil punishments inflicted on the excommunicated; in fact, it has used, and still uses, this power chiefly as a means to beat down opposition and force respect and submission to the hierarchy and the canon law. While such crimes as parricide and incest do not entail excommunication *latae sententiae,* the following do so and are reserved to the Pope: reading heretical books; usurping church property; bringing clerics before civil courts; taking relics from Rome without permission; assaulting, or even slapping, a cleric of any grade. (See *Privilegium Canonis, Office of the Keys.*)

Excommunication is the judicial exclusion of unrepentant sinners from the rights and privileges of the communion of saints. According to Christ's words in Matt. 18, this act of exclusion is a duty to be performed by the Christian congregation when the offender has shown himself unresponsive to admonition, and when properly performed excludes from access to God, from participation in the pardon won by Christ, and from communion with the saints in the life hereafter. Even as the sinner's conversion and his introduction into the Church has been a translation from the kingdom and power of Satan to the kingdom and government of Christ, so by excommunication from the Church the offender is "delivered unto Satan." 1 Tim. 1, 19. 20. Cf. Col. 1, 13. When the congregation has in the manner prescribed Matt. 18 declared a member excommunicate, he is to be held a heathen and a publican by the whole multitude of the faithful until he be openly reconciled by penance. Excommunication improperly declared is void, and no repentant and confessing sinner is excluded from the kingdom of God by such a ban. The ultimate purpose of excommunication is not punishment, but the salvation of the offending member, and the removal of offense from the Church. (See *Keys, Office of the.*)

Exegesis. That branch of theological knowledge which deals directly with the translation, exposition, and elucidation of the Holy Scriptures, chiefly in the original tongues. It is divided into philological exegesis, in which the etymology, the contextual meaning, and the grammar are most prominent; historical exegesis, which is concerned with previous interpretations of a given passage; theological exegesis, which aims to present the doctrinal content of a passage; and practical or homiletical exegesis, which tries to unfold the meaning of a passage with the special object of making it applicable in teaching and preaching.

Exercises, Spiritual. See *Jesuits, Order of.*

Execrabilis, Bulla. A notorious bull or official papal document issued January 18, 1460, by Pope Pius II (*q. v.*). Even at an assembly of Christian princes held at Mantua, Gregory of Heimburg, the delegate of the Austrian Duke Sigismund had opposed the crusade proposed by the Pope against the Turks. The result was a quarrel, in the course of which Gregory appealed from the Pope to a general council. But Pius II was clever enough to forestall events which might have turned against him, and so the bull issued by him applied the ban to any appeal of this kind. The logical consequence was a further establishment of the Pope's power.

Exhorters, a class of lay persons licensed in the Methodist Episcopal Church to exhort, not to preach. The

duties of the exhorter are to hold meetings for prayer and exhortation whereever opportunity is afforded. This office is used in developing the talent of persons likely to be called to the ministry.

Exorcism. In connection with the ceremonies of the Christian Church, the rite used in driving out evil spirits, especially in the administration of Holy Baptism, in order to dissever the soul of the candidate from the influence of evil powers, to which he, while in the realm of the world and its wickedness, had been subject. The Greater Exorcism and the Minor Exorcism were distinguished in baptism, but exorcisms were also employed at the dedication of churches and upon other occasions. The exorcism, without its superstitious features, was taken over into the rite of baptism by Luther, but it was rightly spoken of as an indifferent matter and has not been widely used in the Lutheran Church since the seventeenth century.

Exorcist. See *Minor Orders; Hierarchy.*

Eyck Family, especially the brothers Hubert, 1370—1426, and Jan, 1390 to 1440, artists of the Netherlands, whose most prominent painting is the oil painting of the altar at Ghent, a composite picture, with the Lamb in the center.

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Faber, Ernst; b. at Koburg, Germany, April 15, 1839; d. at Tsingtau, China, 1899; was a Rhenish Mission Society missionary; arrived at Hongkong April 25, 1865; resigned from membership of society 1880, settling in Hongkong. Joined the Ev. Protestant Mission Society (Weimar Mission) in 1885, moving to Shanghai; author of renown.

Faber, Frederick William; 1814 to 1863; educated at Oxford; rector of Elton, seceded to Church of Rome in 1846; established the Oratorians, first at London, then at Brompton; wrote: "Sweet Savior, Bless Us ere We Go," and other hymns.

Fabri, Friedrich; b. at Schweinfurt, June 12, 1821; d. at Wuerzburg, July 18, 1891; was inspector of the Rhenish Missionary Society in Barmen, 1857 to 1884; since 1889 professor at Bonn.

Fabricius, Jacob, chaplain to King Gustavus Adolphus of Sweden and thought by some to be the author, or the coauthor, of the hymn "Fear Not, O Little Flock, the Foe," written in 1631; others ascribe the authorship to Johann Michael Altenberg.

Fabricius, Johann Philipp; b. January 22, 1711, at Kleeberg, Germany; d. January 23, 1791, at Madras, India; a Lutheran missionary among the Tamil people of India. Arrived at Tranquebar September 8, 1741, in Madras 1742; revised the Tamil Bible; published a Lutheran hymn-book and other books. The last years of his life were clouded by financial difficulties, caused by injudicious investment of trust funds.

Fairbairn, Andrew Martin; b. at Edinburgh 1838; d. at London 1912; Congregationalist; minister at Bathgate, West Lothian, Aberdeen; principal of Airdale College at Bradford and Mansfield College at Oxford 1886 to 1909; member of important commissions and boards; lectured in American universities. *Studies in the Life of Christ; Catholicism, Roman and Anglican;* contributed chapter on Calvin and the Reformed Church to *Cambridge Modern History;* etc.

Fairbairn, Patrick; b. 1805 at Hallyburton, Berks; d. at Glasgow 1874; Scotch Presbyterian; pastor on Orkney Islands, at Bridgeton and Salton; joined Free Church 1843; professor of divinity at Free Church College, Aberdeen; principal at Glasgow; visited United States; member of Old Testament Revision Company; wrote *Typology of Scripture,* etc.; edited *Imperial Bible Dictionary.*

Faith. The active principle in the Christian life by virtue of which the believer appropriates unto himself the merits won for all men through the atonement made by Jesus Christ. Faith is essentially trust, and justifying faith is essentially reliance upon the promises of God, which direct the world to Christ as the Redeemer of mankind. Involved in every act of conscious faith, there is a knowledge of the historical facts regarding the work of redemption and an act of the will by which these facts are accepted as true and saving. But united with such knowledge and cordial belief there is in faith that trust in the merits of Christ's life, death, and resurrection, by which the believer knows himself as reconciled to the favor of God. Yet faith is not justifying faith by virtue of the attitude described, or its exercise, but by virtue of its object, which is Jesus Christ. Gal. 2, 16; John 17, 21. Christian faith in a wider sense is assent to

the whole Gospel of Christ and to the entire revelation of God in Scripture. Luke 24, 25. 26; Heb. 11. But inasmuch as it justifies the believer in the sight of God, it is the reliance on the blood of Christ, the sure confidence that through the merits of Christ his sins are forgiven and eternal life assured. Where such faith dwells in the heart, man renounces all righteousness in himself, does not attempt to make terms with his Savior, but trusts wholly in His atonement, and desires to be saved by grace alone. Such faith is wholly a creation of the Holy Spirit, 1 Cor. 2, 4. 5, who is the Seal that confirms salvation unto the believer in Christ, 1 Cor. 1, 22; Eph. 4, 30. See *Justification*.

Faith, Fathers of (*Paccanarists*). A society modeled after the Jesuits, founded by Nicolo Paccanari in 1797 to replace the Jesuit order, which had been dissolved by Clement XIV. The life of the society was brief and turbulent, and on the restoration of the Jesuits, in 1814, it disappeared, most of its members joining the restored order.

Faith-Healing. The religious cults which are either bound up with faith-healing or involve it have a long history, beginning with the priests in the Isis temples of ancient Egypt and continuing to the system of Mrs. Eddy, New Thought, Spiritism, and Pentecostalism. Part of the stock in trade of all healers is a dependence on suggestion, of which the healer may or may not be conscious. The medicine men of ancient and modern paganism made medicine rather for the mind than for the body. In the Catholic Church the healing power was associated, and is to-day, with saints, relics, and shrines. Charms, amulets, and talismans, all play their part, every imaginable thing having been so used. There is an endless list of spells and incantations.

In modern times the revival of faith-cure was inaugurated by the German Swiss alchemist Paracelsus (d. 1541), author of a theosophic system which dealt with magnetic powers by which cures might be wrought. Through Mesmer, the originator of hypnotism (about 1815), the line of development goes through Phineas P. Quimby to Mrs. Eddy, in whom the basing of a religious system upon the claim that cures performed in its name vindicate its apostolic character first came to the front.

To a Bible Christian there is only one test that he recognizes in all matters of religion — the agreement of any doctrine or practise with the Word of God. Certainly, if any one claiming to do the works of God is in disagreement with the Word of God, he is self-deceived or a deceiver. Miracles are a testimony of God to His Revelation. God will certainly not endorse a false prophet by granting him special gifts of the Spirit — who is the Spirit of Truth. Mark 16, 20 and Heb. 2, 3. 4 plainly teach that the gifts of the Spirit were to confirm the Word of God. Any one, therefore, who teaches contrary to the Word of God surely does not possess the gift of healing.

That "signs and wonders" may be wrought by those who reject the revelation of God was taught early in the Old Testament. Deut. 13, 1—5. Paul, speaking by the Spirit, refers, 2 Thess. 2, 10, to those who "after the working of Satan" will perform "signs and lying wonders." Rev. 16, 13. 14 refers to a working of miracles by the spirits of devils. Our Lord Himself says that on Judgment Day He will say to some who "have done many wonderful works": "Depart from Me, ye that work iniquity!" Matt. 7, 23. Hence we say: Any one who asserts that his miracles of healing are proof of a divine mission at once writes himself down as a deceiver.

Foremost among all church-bodies that claim the gift of healing is the Roman Catholic Church. At Lourdes in France, in the shrine of St. Anne de Beaupre, below Quebec, in the Church of St. Anne de Detroit, and in St. Anne's Church in Chicago the collections of crutches, trusses, canes, braces, ear-trumpets, and eye-glasses heaped around the shrines are shown as proofs conclusive of the cures wrought. But no Lutheran will believe that these cures are wrought by divine power, as a confirmation of the Word. Mark 16, 20. He will rather be reminded of the prophecy concerning the lying wonders of Antichrist. 2 Thess. 2, 10. Then there is the Christian Science Church. Shall we admit that God will confirm His Word through the works of a sect which denies every doctrine of apostolic Christianity? Mrs. Eddy denied the personality of God, the existence of Satan and of sin, the creation of man, the Trinity, the power of prayer, the atonement. Can a cult which embodies these soul-destroying denials be regarded as the heir of a promise once given to them that believe? The principal drawing-card of New Thought and its various offshoots — the Sun-phoners, the Church of Divine Science, etc. — is the miraculous cure of diseases. Certainly God would not "confirm His

Word" through such agencies. The Mormons, when still practising polygamy openly, widely advertised the cures which their apostles effected. The Spiritists have their "healing mediums," thousands of them. The Nazarites, the Jehovites, the Irvingites, the Quakers, the House of David, the Theosophists — all outside the pale of Christianity — have claimed the same power. Will any one say that God has testified through all these, and through Eddyism, and the New Thought, and Romanism, and a number of other sects, great and small, all differing from one another and all denying Christ's saving doctrine?

Divine healers, one and all, teach that "faith" is necessary for their cures. "Faith" amounts simply to the belief that God is able to perform a miraculous cure through this particular healer. A mental attitude of trust in the healer's power, confidence in his gift to heal disease by prayer, is the "faith" demanded of the patient. This is certainly not the faith which Christians have in mind when they use the word. The healers, indeed, preach about Christ's atonement, His bloody sacrifice, and the necessity of faith in Him and of conversion. But this preaching is immediately linked up with the doctrine that, as Christ died to save us from sin, so He also died to save us from sickness, and that, unless we believe in His power to heal sickness, we do not accept Him as our personal Savior. The phrase used is: "A Double Cure for a Double Curse" (sin and sickness).

Aside from all suggestions from without, the mind, working unconsciously ("subconsciously") through the nervous system, possesses certain curative powers. In such cases we say that "nature" has come to the rescue, that medicine can only "assist nature." The divine healers depend on this curative power of mind in many cases. Rheumatism often disappears by self-elimination. Physicians assert that tuberculosis often heals itself. Cases of rheumatism and tuberculosis "cured" by the healers are therefore not worth following up, for they would prove nothing even if a perfect recovery were demonstrated. How the mind is able to do such things, we do not understand; that it does them continually belongs to the abc of medicine.

Thousands of those especially who seek relief from illness in Christian Science suffer from some morbid condition of the mind, which causes one or another of the various forms of hysteria (not "hysterics," which is another matter), sometimes called "neurosis." In hysteria the symptoms of the disease appear while the disease itself is not present. Competent authorities assert that hysteria can simulate every known complaint: paralysis, heart disease, and the worst forms of fever and ague. A good physician will diagnose such cases as what they really are and will, in "slow" cases, apply "mental therapeutics," that is to say, will endeavor to cure through the mind, along the lines now widely used by medical practitioners. The Pentecostal healer will do the same thing, only he will not call it "suggestion," or "mental therapeutics"; he will say that God has given him the gift of healing, that his cures are evidence of this gift. Every physician knows the power which mind has over the body and turns it to account in his practise. The healers do the same, but they claim that they are working miracles.

Moreover, it is evident that the healers know very well that a state of mind must be induced in patients who are subject to mental healing, and, furthermore, that they are well aware of their inability to cure certain diseases and hence are consciously dishonest when they claim that they can heal all diseases and that they heal by divine power. Divine healers, faith-curists, fetish priests, shamans and medicine men, Eddyists, — all are able to reach diseases which are merely functional; they cannot cure those which have attacked the tissues of the body. When a disease is due to a derangement of the nerval force, it can be reached by suggestion. Get the patient into a state of confidence, and he will slowly mend. Give him a psychological shock, and he may be cured instantly. Thousands of such cases are on record in the medical journals. They are worked at St. Anne's shrines and by the adoration of the Sacred Heart and by faith in a healer. But when the tissue of the body is impaired or broken down, as in the case of an ulcerated tooth, of any malignant growth, tuberculosis, typhoid fever, erysipelas, lockjaw, measles, pneumonia, and all other forms of organic disease, suggestion can work no cure, and the healers are helpless. Jesus went into the lazaretto at Bethesda and cured a hopeless case. He healed entire companies of lepers. Suggestion cannot do this, and the suggestion is all there is to the power of the healers. Fifty years ago it was called mesmerism.

"Christians believe in prayer for the sick and that God can and does answer such prayer in accordance with His wisdom, but they also believe that He

works" — ordinarily — "through means, including medical skill. God is in all the processes of nature and of human art, and no one is more ready to acknowledge this than the Christian physician." (The quotation is from Snowden's *The Truth about Christian Science.*) "In the healing of every disease of whatever kind," says Dr. Henry H. Goddard, "we cannot be too deeply impressed with the Lord's part of the work. He is the Operator. We are the cooperators. More and more am I impressed that every patient of mine who has ever risen from his sick-bed on to his feet again has done so by divine power. Not I have cured him, but the Lord."

Christians will continue to believe that sickness, while a consequence of the Fall and at times indeed visited upon individuals as a punishment for sin, is, in the case of every child of God, even when caused by transgression, a means in the hands of a loving Father to train His children in patience, and in daily repentance, and in the gift of prayer, and in the overcoming of the lusts that war against the spirit, for the salvation of their souls and, yes, of their bodies also; for in heaven at last — and only then — "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Rev. 21, 4.

Faith, Rule of. The source and criterion of religious truth. According to Lutheran and Protestant doctrine generally, the Scriptures alone are the rule of faith. The Greek and Roman churches and some Anglicans find the rule of faith not only in Scripture, but also in the Church (tradition). The supreme authority in the Roman Church is, indeed, the Pope, as living expounder of religious truth and authorized interpreter of the Bible. The Quakers and many other mystics recognize the "inner light" as the principle of religious knowledge. Rationalism (Modernism) makes reason the final arbiter and the mind of man the measure of truth and thereby destroys the supernatural in religion and reduces it to a system of morality. See *Bible; Rule of Faith.*

Fakir (Arab. "poor"). 1. Name of Mohammedan dervishes (*q. v.*). 2. Frequently also applied to non-Mohammedan Indian ascetics, of whom there are two classes: first, the Yogi, followers of the Yoga (*q. v.*) system of philosophy, who meditate upon the Deity and aim to attain union with it and thereby occult powers; secondly, those ascetic mendicants who for the sake of penance or other reasons practise some revolting and often horrible form of self-torture. The latter number about two millions. See *Hinduism.*

Falckner, Justus, one of the pioneers of Lutheranism in America; b. November 22, 1672, at Langen-Reinsdorf, Saxony, where his father, Daniel, and his grandfather, Christian, had been pastors. He came to America with his brother Daniel, 1700, as a land agent and joined a company of mystics near Philadelphia. In 1703 Rudman persuaded him to accept a call to the Lutheran Church in New York. He was ordained in "Gloria Dei" Church at Wicaco, November 24, 1703 (the first Lutheran ordination of record in America). He took up his work in New York on December 2 and for two decades served a parish extending from Perth Amboy, N. J., in the south to Albany and the Schoharie Valley in the north. After Kocherthal's death he also served the German colonies bordering on the central part of the Hudson. The records of his ministry, preserved in the archives of St. Matthew's Church, New York, show him to have been a devoted pastor, a tireless missionary, and a faithful watchman over his flock. In 1708 he issued his "Grondelycke Onderricht," a text-book on Christian doctrine, with special reference to the errors of the Reformed. His hymn "Auf, ihr Christen, Christi Glieder," composed while he was a student at Halle, is found, also in translation, in many hymnals. He married, 1717, Gerritje Hardick, of Claverack. D. in 1723.

Falk, Johann Daniel; b. October 28, 1768, at Danzig; d. February 14, 1826; enrolled 1792 at the University of Halle to study theology; organized, in 1813, the Society of Friends in Need (*Gesellschaft der Freunde in der Not*) for the purpose of educating forsaken and neglected children; later, established a school for such children; also a writer.

Fall of Man. The act of the first parents of our race by which they transgressed the divine command, an act through which, by imputation, all men were constituted sinners (Rom. 5, 12—19) and which had the result that thereby their nature, and the nature of all who are descended from them, became corrupt and subject to sin, having lost the divine image of perfect holiness and true knowledge of God. Man had been placed in a state of probation, possessing the ability not to sin (*posse non peccare*). The test of this probation was obedience to the divine Law. While in this state, man was

tempted from without by the enticements of Satan; the temptation appealed to his senses and to his intellect and had accomplished its intent when man first conceived evil lust and then, in the exercise of free will, committed the first forbidden act. The consequence was a separation from God, since man now had become alienated from the life of the Spirit, seeking in self and in the world that whereby he might live. Thus man had been brought to know, though in a different sense from that which he had desired, good and evil. And he had been brought to this state through free choice. Only through the second Adam, Christ, were the ravages of the Fall and its consequences, temporal and eternal death, abundantly made good, and the means of pardon and grace provided for the entire human race.

Famiglia. See *Pope.*

Farel, Guillaume; b. near Gap, France, 1489; d. at Neuchâtel 1565; noted French preacher in Switzerland and promoter of Reformed faith; driven from Paris, 1521, for being a Lutheran; preached at Basel, Neuchâtel, Geneva, Metz, etc.; intimate with Calvin, whom he fairly compelled to settle at Geneva; witnessed burning of Servetus; zealous, but indiscreet.

Farmers' Unions. 1) *National Farmers' Alliance.* Organized 1880 at St. Louis, Mo., as a non-sectarian, political organization of farmers and their wives to "promote the interest of agriculture." The secret ritual and initiatory ceremony were to impress the candidates with the duties, rights, and privileges of the agriculturist. As an emblem the Alliance adopted "the sheaf of wheat," which, in conjunction with the plow and the letters N. F. A., constituted the badge of Alliance membership. The Alliance, as a secret society, was well-nigh exhausted after the formation of the People's Party in 1892, but in 1895 it still retained an organization and numbered 10,000 members. In 1896 the National People's Party, the offspring of the National Farmers' Alliance, secured control of the machinery of the National Democratic party in the National Convention at Chicago and polled over 6,000,000 votes for Wm. J. Bryan. By 1897 little of the National Farmers' Alliance survived. — 2) *Farmers' Educational and Cooperative Union of America.* This farmers' organization became prominent in 1913. According to its charter the purpose for which it is formed was "to organize and charter subordinate unions at various places in the United States ... for fraternal purposes and to cooperate with them in the protection of their interests, to *initiate* members, and to collect a fee therefor." The Union originally had "chaplains," a "ritual," and "secret work," but in 1917 the ritual was abolished and a "manual of business" adopted to take its place. The Union still has many members, especially in the South and Southwest. — 3) *Farmers' Social and Economic Union.* This is one of a number of secret societies started of late years among Western farmers to assist them in bettering their lot. It admits both men and women and has a *ritual* and *secret work*, consisting of one degree. To become a member, a candidate must "be a believer in a Supreme Being and must take a pledge to keep the secrets and obey the rules of the order." Among the lodge officers is a "chaplain," whose duty it is "to open each meeting with divine service and do such other work as may be properly required of him." — 4) *The Farm Labor Union of America* is a non-fraternal organization, started in 1920, in opposition to the American Farm Bureau Federation, which it regards as "a Big Business Organization." Its chief purpose seems to be to build up a sound system of cooperative marketing and to eliminate the profits of the middleman. — 5) *National Grange.* A national secret society of farmers, organized at Fredonia, N. Y., in 1867. Originally known as *"The National Grange of the Patrons of Husbandry."* Many of the founders were 32d- and 33d-degree Masons and prominent Odd-Fellows. This accounts for the fact that the Grange was "modeled on the Masonic Order." The two avowed *purposes* of the order are: industrial benefits and the social improvement of its members. It has exercised no little influence, especially in promoting cooperation among farmers. Politics are strictly kept out of the order. "Modeled on the Masonic Order," the Grange has the usual equipment of degrees, signs, and passwords. It has an elaborate *ritual* with seven degrees. According to the *Exposition*, or constitution, the first degree is the *Laborer's Degree* (in the female degree, the *Maid's Degree*). The sign of the degree bears this interpretation: "A good laborer places faith in God." In both ritual and hymns Christ is ignored, and pagan goddesses (Ceres, Flora, Pomona) are honored. The second degree is styled the *Cultivator.* In taking it, the initiate assumes the following obligations: "I hereby solemnly renew my obligation of secrecy and fidelity, taken in the first

degree of this order; and further promise upon my sacred honor to keep the secrets, fulfil the obligations, and obey the injunctions of this second degree, and aid my brothers and sisters in doing the same." The *Shepherdess*, the corresponding female degree, has the same obligation. The *third degree* is the *Harvester* (female, *Gleaner*); the fourth, the *Husbandman* (female, *Matron*). Similar obligations to observe the precepts and injunctions and not to reveal the secrets are taken as aforementioned. — After 1871 the progress of the National Grange was rapid. Its climax of prosperity was reached in 1875, when there were in existence 21,000 Granges with a membership of over 750,000. At this time jealousy arose between the subordinate Granges and the National Grange, and parties with no interest in agriculture beyond that of selling goods to the farmer made their way into the order. This produced a great slump in membership. However, the Grange still has branches in 33 States. Its national headquarters are at Fredonia, N. Y.

Farrar, Frederick William; Anglican; b. at Bombay 1831; educated in England; priest 1857; educator; canon of Westminster 1876; archdeacon 1883; dean of Canterbury 1895; d. there 1903. Numerous and varied writings: fiction; theological works. *Life of Christ; Life of St. Paul; Eternal Hope* (sermons denying the doctrine of eternal punishment for all unbelievers); etc.

Fasting. Fasting is frequently mentioned in the Old Testament. It was undertaken voluntarily or by public prescription, except on the Day of Atonement, the only fast ordained by the Law. Lev. 16, 29. Later, the Pharisees considered fasting a meritorious work (Luke 18, 12), their "twice-a-week" being Mondays and Thursdays. Jesus speaks of fasting as a familiar practise, which, in itself, He does not condemn (Matt. 6, 16—18); yet His disciples did not fast (Matt. 9, 14), and He nowhere commanded it. The apostles fasted at times. Acts 13, 2; 14, 23. In conformity with Jewish custom many in the early Church fasted twice a week, but, by way of distinction, on Wednesdays and Fridays. Under the influence of monastic ideas the practise gradually lost its voluntary character and was imposed on all Christians as both obligatory and meritorious. — To fast meant, at first, to abstain from all food till evening, when a simple meal of bread, salt, and water was taken. The rigor of this provision was soon relaxed, especially in the West. The Greek Church to the present day keeps its fasts with considerable strictness; but the Roman Church, as early as the Middle Ages, permitted fasting to become a very tolerable experience. Its casuists here found a tempting field to exercise their ingenuity. Martin Chemnitz, in the 16th century, pronounced the Romish fasting a mere mockery. What fasting is in the Roman Church to-day may be gathered from the *Catholic Encyclopedia*. The only absolute fast is demanded before Communion, when not even a drop of water may be taken after the preceding midnight. Every Friday, abstinence from meat is enjoined. In addition, the following "fast-days" obtain in the United States at present: all days of Lent, the Fridays of Advent, the ember-days (*q. v.*), and four vigils (*q. v.*). The manner of keeping these fasts is interesting, as witness the following information: "Fasting essentially consists in eating but one full meal in twenty-four hours, and that about midday." Of course, there must be no meat, but otherwise one may eat as heartily as one pleases. One must be careful that this meal is not broken by a noteworthy interruption (lasting, say, an hour or so), otherwise it will be two meals. Nor should the meal be too long; "ordinarily a duration of more than two hours is considered immoderate in this matter." In addition to this "full meal" a collation of about eight ounces is permitted in the evening, which may include eggs, cheese, butter, milk, and fish ("provided that the fish are small" — *Catholic Dictionary*). "A little tea, coffee, chocolate, or like beverage, with a morsel of bread or a cracker, is now allowed in the morning." Water, lemonade, pop, ginger ale, wine, beer, and similar drinks may be taken outside of meal-times; honey, soup, and broth are expressly excluded from the list of such interimistic drinks. These provisions are often further relaxed by indult (*q. v.*), and "all who cannot comply with the obligation without undergoing more than ordinary hardships are excused." Otherwise the law is binding on all between the ages of twenty-one and sixty. Great stress is laid on the provision that when meat is permitted on a fast-day by indult, fish cannot be eaten at the same meal without sin. "Finally, the Holy See has repeatedly declared that the use of lard, allowed by indult, comprehends butter or the fat of any animal." The mere quotation of these puerilities serves to characterize the Roman boast that its fasting is an aid to devotion and an in-

valuable means of self-discipline. — But there is a far more serious aspect to the matter. These things, which God has not commanded, the Church of Rome binds on the consciences of its adherents under penalty of mortal sin. Thereby it falls under the condemnation of such passages as Gal. 5, 1, Matt. 15, 9, and Rev. 22, 18. Nor does it blush to offer such mummeries to Almighty God as works of merit that have a right to claim every reward at His disposal. The definition of Alexander of Hales, though never officially adopted, embodies the position of the Roman Church: "Fasting is an abstinence from food and drink according to the rule of the Church, which looks to (*intuitu*) the satisfying for sin and the acquiring of eternal life."

Fatalism, the doctrine that all human experiences and actions are determined, not by natural causes, but by a blind fate, so that the course of events cannot be changed, no matter what man may do. It is quite distinct from determinism (*q. v.*) proper, which does not eliminate natural causes as determining action. Fatalism is a prominent feature of Islam. It is decidedly antichristian, denying the possibility of any personal relation between the believer and God.

Father, God the. The term "Father" as used in Scripture ordinarily refers to the God of the Covenant in His relation to the believers and in this sense refers to the Divine Essence without distinction of Persons. See *Fatherhood of God.* In many texts, however, the Persons are so differentiated as clearly to limit the term Father to the First Person. The Father, personally so named, *e. g.*, John 3, 35; 5, 20; 15, 9; 17 (entire); 20, 17; 1 Pet. 1, 3, is specifically described as Himself unbegotten, John 5, 26, but generating eternally the Son, Ps. 2, 7; Acts 13, 33; Heb. 1, 5, and emitting (spirating) the Holy Spirit, John 15, 26; Matt. 10, 20; Gal. 4, 6. While this act of generation, or begetting, of which the human mind can form no adequate notion, is a true act, yet it is an act which terminates within the Godhead, the Son also being God, of the same one and indivisible essence with the Father John 10, 30. It is therefore called an internal act, performed when nothing existed beside God. Likewise the eternal spiration, performed by the Father and the Son, is an internal act of God. Both the generation and spiration indicate the particular relation existing between Father and Son and between Father, Son, and Spirit and involve no factor of time, as if the Father had existed before the Son was generated, or as if Father and Son had existed before the Holy Ghost proceeded from Them. Even the difference between generation and spiration transcends our comprehension. All we can say is that there is a difference between these two acts. Of the external works of the Deity, two are predicated of the Father. The Father sent His Son to redeem man and gives, or sends, the Holy Spirit. John 3, 16. 17; 14, 26. Furthermore, there is ascribed to the Father the creation of the world and its preservation. These works, however, are common to the three Persons, since Creation is also predicated of the Son, John 1, 3. 10; Col. 1, 16; Heb. 1, 3, and of the Holy Spirit, Ps. 33, 6. See *Trinity, Doctrine of the.*

Fatherhood of God. The term Father is applied to the Triune Divine Essence in Scripture in a twofold sense. God is Father in the sense of Author, Originator, Generator, and Preserver of all things. Thus Ps. 68, 5; Is. 64, 8. Much more commonly, however, the word Father involves the concepts of love, mercy, and grace and is equivalent to "God of the covenant." As such He is a Father of those who have entered into covenant relations with Him. The idea of a divine Fatherhood as implying a relation to all mankind in this sense, and apart from the covenant of grace, is foreign to the Scriptures. Cf. Rom. 9, 8; John 8, 44. Its correlated idea is, not humanity as such, but mankind redeemed, especially the believers, who have received the blessings of the covenant. In this sense Israel was taught to look upon God as Father, Ex. 4, 22; Deut. 32, 6; Ps. 89, 27 f.; Is. 63, 16; John 8, 41; 5, 45; Jer. 31, 9 (2 Cor. 6, 18). By adoption, John 1, 12. 13; Eph. 1, 5, the believers are children of God, John 1, 12; Rom. 8, 16. In this sense Jesus speaks of God as the Father of the believers. Matt. 6, 4. 8. 9. 15. 18. For Father, the First Person of the Trinity, see *Father, God the.*

Fathers of the Church, recognized teachers of the Church from the close of the Apostolic Age down to Pope Gregory (d. 604) and John of Damascus (d. 754), the last Latin and Greek representatives, respectively.

Fawcett, John, 1739—1817; ordained Baptist minister in 1765 near Hebden Bridge, York; opened school at Brearley Hall in 1777; wrote: "Blest Be the Tie that Binds"; "Thy Presence, Gracious God, Afford."

Feast of Asses. A festival celebrated in many parts of the Continent on the Octave of Epiphany (January 13), the

flight into Egypt being represented in a realistic manner, also by hymns addressed to a live mule bearing a girl who plays the part of the Virgin.

Fecht, Johann; b. 1636, d. 1716 as professor and superintendent at Rostock; a staunch defender of Lutheran orthodoxy against Pietism; wrote, together with his colleague Gruenenberg, an excellent exposition of the Small Catechism.

Federal Council of the Churches of Christ in America. Organized in Philadelphia, December, 1908, thirty denominations having been represented. The purpose of the Council, according to its constitution, is: 1. to express the fellowship and catholic unity of the Christian Church; 2. to bring the Christian bodies of America into united service for Christ and the world; 3. to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Church; 4. to secure a larger combined influence for the Church of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the Law of Christ in every relation to human life; 5. to assist in the organization of local branches of the Federal Council, to promote its aim in their communities. Each denomination represented is entitled to four delegates, and to one delegate for every 50,000 members or a major fraction thereof. The Council has no authority over any denomination, nor has it the right to make any creeds. The celebration of the four-hundredth anniversary of the Reformation was promoted by the Council.

Feine, Paul; b. 1859; Lutheran theologian; professor of New Testament at Vienna, Evangelical faculty; at Breslau; since 1910 at Halle; wrote: *Einleitung in das Neue Testament; Theologie des Neuen Testaments;* etc.

Felicissimus, Schism of, arose from the hostility of certain presbyters, under the lead of the ecclesiastical demagog Novatus, against Cyprian, bishop of Carthage, elected 248. Without the consent of the bishop, Novatus ordained the deacon Felicissimus, and when Cyprian, from his retreat during the Decian persecution, ordered a church visitation and a collection for the poor, Felicissimus refused to recognize the bishop's commissioners. The opposition gained ground through the indulgence shown toward the lapsed (*q. v.*) as compared with the severity of Cyprian. The schismatics were condemned by a council at Carthage (251).

Fenelon, Francois de Salignac de la Mothe, 1651—1715; famous French prelate, educator, and author; archbishop of Cambrai; missionary to the Huguenots, whom he sought to win by persuasion, though in case of the obstinate not disdaining the "salutary pressure" of the civil authorities; also a firm opponent of the Jansenist movement.

Feria. Especially in Roman liturgics any week-day, the ferial services being those of any ordinary day, but especially a festival or fast-day during the week, Good Friday being *feria sexta* in Holy Week.

Festivals, *Movable and Immovable.* See *Church-Year.*

Feth, H., D. D. See Roster at end of book.

Fetishism, a term derived from Portuguese *feitiço* (Lat., *factitius*), "charm, talisman," and now used by anthropologists in a great variety of senses, *e. g.*, denoting belief in charms or the personification and worship of sun, moon, stars, earth, mountains, rivers, springs, and other objects of nature, but generally understood to mean belief that a spirit may dwell temporarily or permanently in some material object, which thereby becomes an object of reverence or worship. Such objects, or fetishes, are of the greatest variety — claws, teeth, horns, bones, or other parts of animals; shells, stones, leaves, pieces of wood or metal, rags, refuse, etc. Because of the indwelling spirit or magical powers, these fetishes, of which each has a special field of activity, are believed to be able to secure for the owner success in his undertakings, preservation from, and healing of, injuries and diseases, long life, courage, shrewdness, good weather, in fact, able to obtain for him anything he desires or to guard him against anything he fears. The savage will talk to it and entreat it, anoint it with oil, sprinkle it with blood. If he has great success with it, it may become the fetish of an entire tribe and the owner its priest. Fetishes may be found by some chance occurrence, or certain objects may become fetishes by incantation or by simple invitation extended to the spirit to dwell in the object.—Fetishism is found among all non-civilized races, but mainly among the Negro tribes of Africa. Traces have been discovered in ancient Greece, Egypt, Babylonia, India, China, also among modern civilized peoples. Idol-worship is but one step removed from fetishism. The use of charms and amulets, though not iden-

tical with fetishism as above outlined, and the adoration Roman Catholics give to statues, pictures, and relics of saints, have a fetishistic basis. However, modern science of religion shows its hostility to Christianity when it asserts that the essential idea of fetishism is also found in the veneration of the Ark of the Covenant by Hebrews and of cross, baptismal water, and Eucharist by Christians; for no such notion was connected with the Ark by God's sanction.

Feuerbach, Ludwig, German philosopher; b. 1804 at Landshut, Bavaria; d. 1872 near Nuernberg. Prominent representative of modern materialistic atheism. Religion is an illusion. God, heaven, eternal life, are merely human desires. Man makes God in his own image and ought to worship his own self and not God. His materialism culminated in the formula, *"Der Mensch ist, was er isst."* Wrote *Wesen des Christentums. Wesen der Religion.*

Fichte, Johann Gottlieb, German philosopher; b. at Rammenau 1762; d. at Berlin 1814; professor at Jena, 1794; forced to resign, 1799, on charge of atheism; later in Berlin; ardent patriot, delivering famous lectures, 1807—8, *Reden an die deutsche Nation;* first rector of University of Berlin, 1810; in philosophy he stands between Kant and Hegel; rejected doctrines of atonement and deity of Christ; wrote: *Anweisung zum seligen Leben.*

Fick, Hermann, 1822—85; studied at Goettingen; private tutor in Mecklenburg; came to America in 1846; pastor in New Melle, Mo., in Bremen near St. Louis, in Detroit, in Collinsville, Ill., and in Boston, Mass.; not only a successful preacher, but also a man with pronounced literary ability, his *Lutherbuch* for schools being the classic of its day and his poems for special occasions, which appeared in the various periodicals of the Missouri Synod, characterized by warmth and power; wrote: "Gehe auf, du Trost der Heiden."

Fiction (*Novels,* etc.). A special form of literary writing, in prose, in which the characters that appear, the happenings, and also the scenes in which the incidents are laid, are wholly or partly imagined. In the historical novels the most prominent characters are usually drawn from life, while the secondary characters are supplied by the writer's imagination. In some stories, as in the *Waverly Novels* of Sir Walter Scott, the scenes are often pictured with a close attention to nature, even down to insignificant details. Novels, on the whole, accentuate the unusual and emphasize virtues and vices in a manner incompatible with the ordinary existence of the average human being. While some of them are works of art of a very high order and exert a wholesome stimulus upon the imagination, the great majority of novels and short stories of our day, especially those of the Russian and French schools dealing with sex problems, and among these particularly the so-called triangle and quadrilateral problem novels (in which either the husband or the wife, or both, become unfaithful to their marriage vows) are among the worst influences upon the minds of all who are addicted to their study, and especially upon the young people in the formative age. Novels for the home library should be selected with very great care and the reading of Christian young people of the junior age carefully controlled.

Fiji Islands, or *Viti Islands,* a group in the South Pacific Ocean, belonging to Great Britain. Area, 7,083 sq. mi. Population, 139,000, of Melanesian stock; formerly cannibals. Missions were begun in 1834 by two English Wesleyan Methodists. After they had suffered much persecution, the Methodist Church became firmly established; whole tribes renounced idolatry in a day. The Roman Catholic Church began counter-missions in 1863. — Many Indian coolies are emigrating to the islands; the Methodist Mission Society of Australia is working among them. In 1902 the S. P. G. also entered the field. See *Melanesia.*

Filioque Controversy. One of the major disputes of the early Church, which later became one of the chief points of difference between the Eastern and the Western Church. It concerns the fact of the procession of the Holy Ghost from the Father *and the Son* (*Filioque*). The Apostles' Creed begins the Third Article: "And in the Holy Ghost." To this the Constantinopolitan Creed added, "who proceedeth from the Father." The Latin Church added, "and the Son," mainly in the interest of the fight against Arianism (*q. v.*) The addition was used for more than two hundred years before it was formally accepted at the Council at Aachen (809). The term clearly agrees with John 15, 26, according to which the orthodox Church has ever taught the procession of the Spirit from the Father and the Son.

Finances in the Church. That the Church needs money to carry on its work is a self-evident fact. It is also a fact that the work of the Church is

often hindered by lack of funds; the church deficit has become proverbial. The average Christian does not contribute in accordance with his means. Is the Church itself not largely responsible for this condition? An improvement in church finances ought to be worked out according to the following lines: 1. Christians must learn that the Word of God teaches that giving is a Christian duty. Christians should abound also in the grace of giving and thereby prove the sincerity of their love. 2 Cor. 8, 7. 8. 2. Christians must be duly informed with reference to the needs of the Church. The average Christian knows little about these needs. The work of the Church, its opportunities and its needs, should be duly presented. This should be done not only in the pulpit, but also in the meetings of the voting members, the young people's society, and the ladies' society, as well as in the week-day school and in the Sunday-school. The members should also be urged to read the church-papers and such special literature (folders with pictures) as may be issued by a church-body from time to time. People will not give to anything in which they are not interested. 3. Christians must by a good financial system (every-member canvass and envelope system, *q. v.*) be given an opportunity to contribute regularly and often.

Finland received Christianity from the English Henry, bishop of Upsala, who came over with the crusade of Eric VIII of Sweden and was martyred in 1118. Thomas, an English Dominican, about 1216, became the first bishop. — The Reformation came from Sweden, to which Finland belonged. Peter Saerkilathi studied abroad, became a Lutheran, returned to Finland, and reformed in Church and school. Martin Skytte, who had studied at the celebrated school at Ramno, became the first Lutheran bishop, 1528—50, appointed by Gustav Vasa. Eight young Finns were sent to Wittenberg to study theology; one of these was Michael Agricola, who became a prominent reformer. He translated the Bible and other books into Finnish and thus made it a book language. Paul Junsten studied at Wittenberg and became the first bishop of Viborg. The first hymnal was translated by Jacob Peterson Finn or Suomalainen, schoolmaster at Abo. King John, 1568 to 1592, tried to force in the Catholic "Red Book," but it was rejected in 1593, and the Augsburg Confession was adopted, and only the Lutheran religion was tolerated. The first university was erected at Abo in 1649 (since 1827 in Helsingfors). Pietism and later rationalism ran its course in Finland as in the rest of Europe. Then came the "Awakening"; it was headed, in its pietistic form, by the peasant P. Ruotsalainen, d. 1852; the conservative party was led by Provost F. G. Hedberg, d. 1862. At present Liberalism holds sway. A small number of pastors and congregations, however, have taken a stand for confessional Lutheranism. (See *Mo.-Synod, Foreign Connections.*) A Bible Society was organized in 1812, a Mission Society in 1859 with a Missionary Institute at Helsingfors. There are five bishoprics (of which one comprises the 700,000 Swedish-speaking inhabitants and the two German Lutheran congregations in Helsingfors) with 532 congregations, headed by the archbishop of Abo. In 1809 Sweden lost the entire country to Russia; it became independent in 1917. Capital, Helsingfors. Religious liberty obtains. Population in 1917: Lutherans, 3,283,035; Greek Catholics, and Raskolniks, 56,815; Roman Catholics, 606; Baptists, Methodists, Adventists, 6,397. Two German Lutheran congregations in Helsingfors. Less than one half of one per cent. of the people are illiterate.

Finney, Charles Grandison, 1792 to 1875; Congregationalist; b. at Warren, Conn.; pastor of Broadway Tabernacle, New York City, revivalist, attaching importance to anxious seat; president of Oberlin College; d. at Oberlin, O.; author.

Fire-Worshipers. Name applied to Zoroastrians (see *Zoroastrianism*) and their modern representatives, the Parsees (*q. v.*). Fire-worship formed an element in many primitive religions, but in the old religion of Iran, especially as developed by Zoroaster, it is a very conspicuous characteristic. In Parsee temples a holy fire is perpetually burning, which is most carefully guarded, and protected from contamination. The modern Parsees, however, deny that they are fire-worshipers and say that they regard fire merely as an emblem or manifestation of the Deity.

Firmilian, bishop of Caesarea in Cappadocia; disciple of Origen; opponent of heretical baptism and of the supremacy of the Roman bishop; d. 269 in Tarsus.

Fischer, Christoph (*Vischer*), 1520 to 1597 (or 1600); *propst* (provost) at Jueterbogk; preacher at Schmalkalden, Meiningen, Celle, Halberstadt, and finally at Celle; wrote: "Wir danken dir, Herr

Jesu Christ, dass du fuer uns gestorben bist."

Fischer, Ludwig Eberhard, 1695 to 1773; pastor of St. Leonhard in Stuttgart; finally chief court preacher and member of the consistory; wrote: "Herr Jesu, der du selbst von Gott als Lehrer kommen."

Fisher, George Park, 1827—1909; Congregationalist; b. at Wrentham, Mass.; professor of divinity and college preacher, Yale College, 1854—61; professor of ecclesiastical history, Yale Divinity School, 1861 (retired 1901); president of American Historical Association 1898; d. at Litchfield, Conn.; wrote: *History of the Reformation* (1873, new ed. 1906); *History of Christian Doctrine;* etc.

Fiske, John, American historian and philosopher; b. 1842 at Hartford, Conn.; d. 1901 at Gloucester, Mass.; for many years at Harvard; noted lecturer; popularized Evolution and Spencer's philosophy in America, especially in *Outlines of Cosmic Philosophy,* 1874; devoted last twenty years to American history.

Flacius (*Vlacich*), **Matthias,** called *Illyricus* from the land of his birth; b. 1520. When at seventeen he would study theology, his uncle, Baldo Lupetino, provincial of the Franciscans, pointed him to Luther as the restorer of the true Gospel. He came to Wittenberg in 1541 and after intense spiritual struggles, made known to Bugenhagen and Luther, during which he was prayed for in church, came to peace of soul through justification by faith in Christ, and to this doctrine he dedicated his life. Professor of Hebrew in 1544. On bended knees and with tears he begged Melanchthon and the rest of his colleagues not to give in to the *Interim,* which he then attacked in writings. In 1549 he left Wittenberg and at Magdeburg earned his bread and continued his attacks on the *Interim* and the Adiaphorists (see the articles) and gloriously saved true Lutheranism. When George Major at Eisleben preached the necessity of good works for salvation, Flacius promptly sprang to the defense of salvation by grace alone; see *Majoristic Controversy.* When in 1552 Osiander came out with his Romanizing doctrine of justification and Duke Albrecht of Prussia would win the breadless and homeless Flacius as an ally against Melanchthon, the breadless and homeless Flacius sided with Melanchthon against Osiander and thus proved that his fight was one of conscience, not personality. In a few months he wrote seventeen works to uphold the forensic doctrine of satisfaction and imputation in justification — the brilliant, keen, thorough, logical, exegetical defender of Lutheranism; see *Osiandrian Controversy.* In 1553 Caspar Schwenkfeld came out with his "inner word" and his distinction between God's Word and Holy Scripture. Flacius defended the identity of Word and Scripture and the efficacy of the means of grace from 1554 to 1557. In 1557 Flacius was called to the University of Jena. The "fighter's" efforts for peace with Melanchthon were futile, because the "peaceable" Melanchthon could not bring himself publicly to condemn his error in the *Interim.* In 1558 Flacius attacked Pfeffinger's false doctrine on Free Will and in the heat of debate with Victorin Strigel, in 1560, made the hasty statement that original sin belonged to the substance of human nature and was not merely a so-called "accident." Even such friends as Hesshusius and Wigand reproved him for this error. In 1571 he modified the statement. While Art. I of the Formula of Concord rejects this so-called Manicheism, it upholds the monergism of the Holy Ghost in the conversion of man as taught by Flacius. In the course of the controversy, 1561, Flacius was deposed, and he escaped arrest by fleeing to Regensburg, where he kept on writing for the truth. Before being driven out, he went to Antwerp, 1566, where William of Orange had granted religious liberty to the Calvinists and the Lutherans. The next year war drove him out, and he wandered about as a man without a country, till he found an asylum in a cloister at Frankfurt, where the prioress, Catherine von Meersfeld, gallantly protected him until he died, in 1575, only fifty-five years old. Alongside of his polemics Flacius was also a great church historian. He projected the monumental *Magdeburg Centuries,* a general church history by centuries, with special reference to the rise and growth of Antichrist. In the *Catalogus Testium Veritatis* he gathered about 400 witnesses to the truth of the Gospel during the preceding ages. In his *Clavis* and *Glossa* he was a thorough reformer of the Biblical studies.

Flagellants. People who, inspired by religious zeal and fanaticism, whip themselves or inflict other severe corporal tortures upon themselves in the mistaken notion that they are thereby crucifying their own flesh, keeping their spirit in subjection, and earning some form of merit in the sight of God. Fanatics of this kind are found even in the early centuries, but the movement assumed the

proportions of a religious epidemic in the thirteenth century, when a pilgrimage of these fanatics swept through Northern Italy, crossed the Alps, and finally spent itself in Germany and the Slavic countries. In 1348—9 a similar epidemic occurred, which extended even to England. The flagellants usually founded fraternities, whose members bound themselves to observe a penitential season. At such times the deluded people wandered far and wide through the country, striking their bare backs with scourges and cudgels and inflicting worse tortures. Movements of this nature have been observed periodically up to the present time, the fanaticism of the flagellants often assuming alarming proportions. Thus the authorities of one of our southwestern States were compelled to stop the actions of some flagellants when it was found that they did not shrink even from crucifixion.

Flattich, Johann Friedrich; b. at Beihingen, October 3, 1713; d. at Muenchingen, June 1, 1797; a Swabian preacher and pedagog, disciple of Bengel; chiefly known as a teacher; a striking personality, original humor, and a keen and accurate judgment, together with sincerity, uprightness, and courage, made him a remarkable character.

Fleischmann, Philipp; b. January 22, 1815, in Regensburg, Bavaria; itinerant minister among the "separated Lutherans" in Pomerania and Hesse-Nassau; one of the founders and, temporarily, director of the Teachers' Seminary of the Missouri Synod; served several congregations; d. as pastor in Kendallville, Ind., September 11, 1878.

Fleming, Paul, 1609—40; studied medicine and poetry at Leipzig, later medicine at Leyden; physician at Hamburg; a gifted poet, of true and deep feeling; wrote: "In allen meinen Taten."

Flesh. In Scripture, *flesh* stands for the material part of the human person, Ps. 16, 9; 84, 2; Rom. 13, 14, especially when viewed in its weakness as compared with the divine essence, Ps. 78, 39; 1 Pet. 1, 24. In this sense the Incarnation was an assumption of the flesh. John 1, 14. But the characteristic idea connected with *flesh* is an ethical one, denoting man's incapacity for good or, positively, the depravity and corruption of his entire nature. So Rom. 6, 19; 7, 18; 8, 3. This sinful flesh remains with the Christian even after conversion and hinders the efficacy of the divine Law, so that, although the Law gains the assent of the inner man, the spiritual, regenerated nature of man, it is not fulfilled because of this tendency of the flesh toward what is forbidden. See *Sanctification.* This fleshly (carnal) mind is enmity against God, Rom. 8, 4. 5, is the source and seat of all evil passions, and hence must result in death, Rom. 7, 5; 8, 8. 9. Hence, too, the lusts and works of the flesh are opposed to holy, divine impulses and actions. Gal. 5, 16; Eph. 2, 3. 4. To crucify the flesh is the great object of the Christian life, attainable alone through the Spirit of Christ, who dwells in the regenerated. Gal. 5, 25; Rom. 8, 13.

Fliedner, Fritz. Son of Theodor Fliedner. Founder of the Evangelical Church in Spain (*Iglesia Evangelica Espanola*).

Fliedner, Theodor; b. 1800; d. 1864. Studied theology at Giessen and Goettingen; pastor at Kaiserswerth, 1821 to 1849. Founded institution of deaconesses, Rhenish-Westphalian Prison Society, 1826; refuge home (10×10 feet) for discharged female prisoners; first infant school of Germany at Duesseldorf and Kaiserswerth, 1836; opened first Protestant deaconess house at Kaiserswerth, October 13, 1836; added a hospital and training-school, 1846; an orphanage for girls, 1842; a retreat for female sufferers from mental diseases, 1847; personally established a deaconess house at Pittsburgh, Pa., 1849; hospitals at Jerusalem, Constantinople, and Alexandria; training-schools at Smyrna, Jerusalem, and Beirut. When he died, there were 32 "mother-houses" and 1,600 deaconesses. Issued a deaconess journal, *Armen- und Krankenfreund,* 1849. Established a deacons' house at Duisburg, 1849. Fliedner was weak in body, strong in spirit, sober in judgment, humble in character, untiring in service.

Flitner, Johann, 1618—78; precentor, then diaconus at Grimmen, near Greifswald; town preacher near the end of his life; hymns during leisure years at Stralsund; wrote: "Jesu, meines Herzens Freud'."

Foot-Washing. A ceremony commonly performed in ancient times and particularly in Oriental countries as a duty of hospitality, Gen. 18, 4; Luke 7, 8, which was invested with a spiritual meaning by Christ when He washed the feet of His disciples, John 13, 4. The purpose of this act of our Lord is clear from His own words. Vv. 12—17. It was a lesson in humility, self-abnegation, and service. Lessons drawn from the foot-washing which would make the entire transaction symbolical of the washing away of sin and purification in the

blood of the Lamb are pious applications not warranted by the text. In early postapostolic times the command: "Ye also ought to wash one another's feet," came to be observed according to the letter. This was in harmony with the externalizing and legalistic change which had come over apostolic Christianity. In the Middle Ages it was observed at the installation of princes and bishops. It was performed by the emperors of Austria annually down to most recent times. The Mennonites, Church of God, and other sects practise it to-day. Luther opposed "this hypocritical foot-washing," in which, as practised in his day, the superior washes the feet of the inferior, who, the ceremony over, will have to act all the more humbly towards him, while Christ has made His act an emblem of true humility. "We have nothing to do," said Luther, "with foot-washing with water; otherwise it were not only the feet of the Twelve, but those of everybody we should have to wash. If you would wish to wash your neighbor's feet, see that your heart is really humble and that you endeavor to help every one to become really better."

Foreign Missions, History of. See the various countries.

Foreign-Tongue Missions (*Fremdsprachige Missionen*) is a term denoting mission-work carried on among descendants of persons from European countries who have immigrated into the United States. It is a purely technical term. Slovaks, Hungarians, Italians, Serbs, Letts, Lithuanians, Persians, Poles, and members of other nationalities are ministered to spiritually in their own native tongue by the Missouri Synod and by other religious organizations, and in order to characterize this branch of Home Mission activity, the term was coined.

Foresters, Ancient Order of. This secret order, the lineal descendant of English Forestry, was brought to this country about 1832, the first "Court" being established in Philadelphia. Since 1892 women are admitted to full membership. The ritual of the order shows traces of Masonic influence and was taken over from the Ancient Order of Shepherds, which was incorporated with the Ancient Order of Foresters in 1835. Since then the order passed through considerable trouble, and in 1923 it was impossible to obtain direct information concerning it.

Foresters, Independent Order of. *History.* This order was organized in consequence of a scission in the Ancient Order of Foresters, in 1874, at Newark, N. J. Its form of government closely resembles that of the British parent organization and that of the Independent Order of Odd-Fellows. In 1875 a ladies' branch was organized, called *Miriam Degree;* also a uniformed rank, called *Glenwood Degree.* In 1877 juvenile branches were added. — *Purpose.* The I. O. F. furnishes members with free medical attendance and nurses and pays sick-, disability-, funeral-, and death-benefits. — *Character.* The I. O. F. is not merely a fraternal, but a religious organization. In spite of the claim made by this order that all discussions on religion are banished from the meetings, these are begun and closed with religious services, as prescribed by the ritual. The chaplain is known as the "Orator." Elaborate religious services are held also at the initiation of candidates, at visitations made by higher officers, at the dedication of meeting-houses, at the funerals of deceased members, etc. The order of funeral services is replete with quotations from Holy Scriptures, but contains no reference to Christ and the Holy Ghost. For children between twelve and eighteen years of age there are "Juvenile Courts," with a special ritual, special secrets, and an "obligation." After the children have attained the age of sixteen, the juvenile members may join the courts for adults. — *Organization.* The I. O. F. has three degrees, each with its own secrets and rituals. The lowest is that of the "Subordinate Courts"; next comes that of the "High Courts," and finally that of the "Supreme Court." Above the "Supreme Court" is the "Executive Council," which consists of seven persons, in whose hands is the entire direction of the order. There is also a side branch, which is called the "Royal Foresters." Women Foresters (called "Companions"), while having the same degrees as the male Foresters, have separate courts in the two lower degrees, but use the same ritual and the same "obligation." The first are the "Companion Courts," and the next the "Companion High Courts." From these women may proceed into the "Supreme Courts," which admit both sexes. However, they cannot become members of the "Executive Council" or officers of the "Supreme Court." — *Membership.* The order claims to have a membership of over 150,000 in Canada and the United States.

Foresters of America. (See *Ancient Order of Foresters;* also *Independent Order of Foresters.*) *History.* This order is an offshoot of the Ancient Order

of Foresters. It severed its connection with the parent lodge at the Minneapolis convention in 1889, forming a Supreme Court of the Ancient Order of Foresters of America, with a new constitution and by-laws. The newly organized American Order began with thirteen Grand Courts in thirteen States of the Union, subordinate to the Supreme Court. — *Purpose.* The primary objects of the order are to provide sick- and funeral-benefits for members and to contribute to their moral and material welfare and those dependent upon them. Membership is confined to white men from eighteen to fifty years of age, of good moral character, soundness of health and body, and professing belief in a Supreme Being. — *Organization.* The government of the order, as well as its material benefits, is in part patterned after those of the Odd-Fellows. The Supreme, formerly High, Court of the Foresters of America is composed of officers and representatives of Grand Courts, which, in turn, are made up of officers and representatives from subordinate Courts in States, territories, or provinces. The American Order adopted new regalia and a new ritual, incorporated the American flag in its insignia, prefixed "Liberty" to the ancient motto of the Order, "Unity, Benevolence, and Concord," and established August 15 as "Foresters' Day" and the second Sunday in June as "Memorial Day." The *Knights of the Sherwood Forest* form the second degree and constitute the semimilitary or uniformed body in this Order of Foresters, with a Supreme Conclave of the World, numbering fifty subordinate Conclaves. The *Ancient Order of Shepherds* became the third degree of the order in 1889, shortly after the Minneapolis convention. The *Companions of the Forest* is another important branch, membership in which is confined to Foresters and women relatives and friends, who meet in "Circles." The Companions constitute the fourth degree of the order. The *Junior Foresters of America* form a branch of the order which is confined to youths from twelve to eighteen years of age. — *Character.* Like the Odd-Fellows, the Foresters stress the religious and moral side of the order. They have an elaborate ritual, which in some respects is similar to that of the Odd-Fellows. The ritual embodies legends from Robin Hood and events from Biblical history relative to the Garden of Eden, the lesson taught being to help those less fortunate than the members of the society. — *Membership.* There are at present 1,127 lodges, with a membership of 205,316.

Forgiveness of Sins. The act of divine grace by which, in virtue of the merits of Christ's atonement, appropriated by faith, God frees the sinner from the guilt and the penalties of his sins. The Law is vindicated by the atonement of Christ, and the penalty of sin is paid. To all who will believe in Christ as their Mediator and Redeemer, God offers free and full forgiveness. Acts 5, 31; 1 John 2, 12; Rom. 3, 24; Is. 1, 18; 55, 1. 2. Viewed from another angle, this transaction is called justification, not in the sense that the person justified is morally just, but just with respect to the Law and the Lawgiver. In other words, the person who has received pardon is justified in the sense that he is declared innocent, being placed in a position of not having broken the Law at all and not deserving of punishment. See *Justification.* Such forgiveness is granted believers as a free gift, not because of any merit or desert of their own. The whole scheme is one of mercy, to which the sinner makes his appeal and which has before the world was made provided a Redeemer who should reconcile men to God. John 3, 16.

Formosa (*Taiwan*), an island belonging to the Japanese Empire since 1895, formerly to China. Area, 13,944 sq. mi. Population, some 3,654,000. The interior mountains are still inhabited by savages. Dutch missionaries, notably Junius and Candidius, worked here in the 17th century, until expelled by the Chinese pirate Koxinga 1661. The English Presbyterian Church began work in 1865 in Taiwanfu, the Canadian Presbyterians in 1872 in Tanisui. Statistics: Foreign staff, 41. Christian community, 21,081; communicants, 10,481.

Forms, Book of. See *Agenda.*

Formula of Concord. Melanchthon's departure from the truth in several points menaced the doctrine of justification over against the Romanists and the doctrine of the Lord's Supper over against the Calvinists, and true Lutherans, like Amsdorf, Flacius, and others, leaped to the defense of the truth. The strife waxed fierce. No peace could be made with the enemy. An understanding must be reached within the Lutheran borders. Repeated efforts at peace proved futile. In 1567 Jacob Andreae, Provost and Chancellor at Tuebingen, was ordered to draw up peace formulas, which he did; but he was met with distrust by the Lutherans and the Philippists. In 1569 he went to Saxony, but again both parties spurned him. Another trip in 1570 was also fruitless. In 1574 the

un-Lutheran character of the Philippists was shown up, and the Elector August ended their dishonest rule in Saxony. In 1573 Andreae published *Six Christian Sermons* on the dissensions in the Lutheran Church, by which the Lutherans were to be united against the Philippists and the Calvinists. On the suggestion of Chemnitz, Andreae, in 1574, worked them over into eleven articles — the Swabian Concord; revised by Chytraeus and Chemnitz — Swabian-Saxon Concord. — Lucas Osiander and Balthasar Bidembach put together a formula which was adopted by a number of theologians at Maulbronn on January 19, 1576, which was in doctrinal harmony with the Swabian-Saxon Concord. A meeting of theologians was called at Torgau, May 6—June 7, 1576. The Saxons were headed by Nikolaus Selnecker; from Wuerttemberg came Jacob Andreae; from Brunswick, Chemnitz and Chytraeus; from Brandenburg, Andreas Musculus and Christoph Koerner. From the Swabian-Saxon Concord and the Maulbronn formula they worked out the Torgau Book. The Elector August sent out copies for criticism — which came. One took exception to the great length of the confession. Accordingly, Andreae drew up an epitome of the work. About twenty-five of the requested criticisms having come in, the Elector August wished them to be considered in the final revision, which was to be made at Bergen, near Magdeburg, on March 1, 1577, by Andreae, Chemnitz, and Selnecker, to whom were added Musculus, Koerner, and Chytraeus. The work was easily finished by May 28 — the Bergen Book, which forms the Solid Declaration in the Book of Concord; Andreae's Epitome was also carefully revised and approved. The Electors of Saxony and Brandenburg sent the work for signatures. A preface, sketched by Andreae, was revised and adopted at Bergen in February, 1580; it cleared away some misunderstandings. The Formula of Concord first appeared officially in the Book of Concord, published in German at Dresden on June 25, 1580, the fiftieth anniversary of the Augsburg Confession. The official Latin translation, prepared under Chemnitz, came out in 1584. The Formula of Concord has two parts, the Epitome and the Solid Declaration, each treating the same twelve articles. The Epitome 1) defines the state of controversy, 2) affirms the true doctrine, 3) rejects the false doctrine. The Solid Declaration omits this division and discusses the matter connectedly and at length, bringing proof-passages from Scripture and testimonies from the Fathers, the other symbols, and the writings of Luther and others. The Epitome has an introduction, the Solid Declaration, an introduction and also a preface. The introduction confesses the Scriptures as the only rule of faith and practise and also accepts the Lutheran confessions hitherto adopted. The first article, "On Original Sin," rejects the exaggerations of Flacius. The second article, "On Free Will," rejects all synergism and upholds the sole work of grace in man's conversion. The third article, "On the Righteousness of Faith before God," stresses the forensic character of justification and from it sharply separates sanctification, though it, indeed, necessarily follows. The fourth article, "On Good Works," shows that faith produces good works as a good tree produces good fruit. To say they are necessary to salvation is to vitiate justification; to say they are harmful to salvation is harmful to holiness. The fifth article, "On the Law and the Gospel," sharply separates the two and shows the true nature and function of each. The sixth article, "On the Third Use of the Law," shows most devotionally that even the Christian still needs the Law for his Old Adam. The seventh article, "On the Lord's Supper," upholds the real presence in the Sacrament over against Zwingli and Calvin. The eighth article, "On the Person of Christ," treats of the personal union of the two natures and the sharing of the attributes as a basis for the real presence. The ninth article, "On Christ's Descent into Hell," briefly and simply asserts the whole Christ descended to proclaim His victory; against Aepinus of Hamburg. The tenth article, "On Church Ceremonies," holds them indifferent in themselves, but utterly wrong when they involve a denial of the truth. The eleventh article, "On Predestination," rejects Calvin's doctrine of reprobation and teaches only an election of grace. Salvation is due alone to God's grace, damnation alone to man's fault. The twelfth article, "On Other Heresies," curtly rejects the Anabaptists, Anti-Trinitarians, *et al.* Follows a Catalog of Testimonies from Scripture and the Fathers by Andreae and Chemnitz, which, however, is not a part of the confession. — The Formula of Concord, standing as it does so clearly and firmly for the divine truth — "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the

Old and of the New Testament alone" — and drawing so exactly the lines which separate Lutherans not only from Romanists, but also from Calvinists, Crypto-Calvinists, unionists, and other errorists (*Conc. Trigl.*, p. 777), finally brought peace to the distracted Lutheran Church. Special credit is due Andreae for his patience, persistence, calm and kind work, free from all personalities, to Chemnitz, who gave to the Formula its theological clarity and correctness, and to the Elector August of Saxony, who not only spent "a ton of gold," but also, with his wife, often kneeled before God and appealed to Him for grace on the work of the theologians. Of course, extremists on both sides held aloof, but at the very beginning, in 1577 and 1578, it was signed by three electors, twenty princes, twenty-four counts, thirty-eight cities, and about eight thousand clergymen; later came the state churches of Sweden, Lauenburg, Holstein, Pomerania, and Strassburg.

Forsander, Nils, church historian, b. 1846 in Sweden, educated at Augustana College, Rock Island, Ill.; professor there 1889—1920; editor *Augustana Quarterly*, 1900—1912; Author *Life Pictures from Swedish Church History*, *Olavus Petri*, *Marburg Colloquy*.

Fortunatus, Venantius Honorius Clementianus. Lived in last part of sixth century, born in Italy and converted to Christianity at Aquileia, after 565 in Gaul, under protection of Queen Rhadegunda, bishop of Poitiers in 597; writings chiefly poetical, but genius not of the highest order; among his hymns *Vexilla Regis prodeunt* (The Royal Banners Forward Fly), the Christmas hymn *Agnosce omne saeculum*, and the Easter song *Salve, festa dies.*

Fortune-Telling. Under this heading are included all attempts, no matter how successful and no matter by what means obtained, to uncover the future, although revelations pertaining to the past are also commonly included in the term. On account of the unwarranted inquisitiveness of man and his desire to lift the veil of the future, attempts have ever been made to find ways and means of foretelling future events. Long lists of omens and portents were kept among various peoples, and certain individuals were regarded as having the special faculty of looking into the future and of prognosticating events. Sometimes fortune-tellers made use of shrewd guesses, based upon a reading of the character and on the past history of the person concerned. In many cases the law of averages is applied. In still other cases the aid of the devil and of evil spirits is openly invoked. The future was alleged to be foretold from the flight of birds, from the position of the intestines in a slaughtered sacrificial animal, from the coincidence of minor happenings in a person's life, from the appearance of water or other liquids in sacred cups and other vessels, from the manner in which a deck of cards falls when dealt, from the configuration of the lines in a person's hands, from crystal globes, and from many other arbitrary factors. — The Lord condemned all attempts of this kind in unmistakable words, as when He forbade the use of divination, the observing of times and of the cry of birds, etc. Lev. 19, 26; Num. 23, 23; Deut. 18, 10. 11. When Saul first became king, he cast out all those that had familiar spirits and the wizards out of the land, 1 Sam. 28, 9, the witch at Endor being apparently the only person of that kind left in the country. But at a later date the prophets of the Lord found it necessary to reprimand the people for their transgression of the Lord's command with regard to divination. Cp. Is. 44, 25; Micah 3, 7. Also 2 Kings 23, 24; 21, 6. As superstition has always existed in the world since the Fall of man, so it has persisted also in our days, the situation having become somewhat worse once more since the World War has ushered in a more extended interest in spiritism and kindred subjects. Christianity takes an unequivocal stand against all such practises. See *Spiritism.*

Fourier, Charles. See *Communism, Communistic Societies.*

Four Points (points on which attitudes in American Lutheran Church differ) — Altar Fellowship, Pulpit Fellowship, Lodges, Chiliasm. Though the General Council was formed as a result of the laxity in doctrine and practise in the General Synod and had invited other synods to come into the new organization on a soundly Lutheran basis, it became apparent at its first meeting in Fort Wayne (1867) that it was unwilling to take an unequivocal Lutheran stand on the so-called Four Points. The Joint Synod of Ohio in a formal request desired an explicit declaration in regard to the Four Points. The official answer of the General Council was: "That this Council is aware of nothing in its 'Fundamental Principles of Faith and Church Polity' and Constitution, nor in the relation it sustains to the four questions raised, which justifies a doubt whether its decisions on

them all, when they are brought up in the manner prescribed in the constitution, will be in harmony with Holy Scripture and the Confessions of the Church. — That so soon as official evidence shall be presented to this body, in the manner prescribed by the Constitution, that un-Lutheran doctrines or practises are authorized by the action of any of its Synods, or by their refusal to act, it will weigh that evidence, and, if it finds they exist, use all its constitutional power to convince the minds of men in regard to them, and as speedily as possible to remove them." A similar answer was given to the Iowa Synod, which demanded a declaration on the three last points. Dr. C. P. Krauth, in 1868, formulated the following declaration: "As regards Chiliasm . . . the General Council has neither had, nor would consent to have, fellowship with any Synod which tolerated the 'Jewish opinions' or 'Chiliastic opinions' condemned in the XVII Article of the Augsburg Confession." "As regards seceret societies . . . any and all societies for moral and religious ends which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments — which do not recognize our Lord Jesus Christ as the true God and the only Mediator between God and man — which teach doctrines or have usages or forms of worship condemned in God's Word and the Confessions of His Church — which assume to themselves what God has given to His Church and its Ministers — which require undefined obligations to be assumed by oath, are un-Christian." "As regards the communion with those not of our Church we hold: That the principle of discriminating as over against an indiscriminate communion is to be firmly maintained. Heretics and fundamental errorists are to be excluded from the Lord's Table. The responsibility for an unworthy approach to the Lord's Table does not rest alone upon him who makes that approach, but also upon him who invites it." "As regards exchange of pulpits . . . no man should be admitted to our pulpits, whether of Lutheran name or any other, of whom there is just reason to doubt whether he will preach the pure truth of God's Word as taught in the Confessions of our Church. — Lutheran ministers may properly preach wherever there is an opening in the pulpit of other churches, unless the circumstances imply, or seem to imply, a fellowship with error or schism, or a restriction on the unreserved expression of the whole counsel of God." While this declaration reveals a desire to occupy a truly Lutheran position, the real grievance of the western synods was not that there were members of the General Council who were lagging behind in Lutheran doctrine and practise, but that many of its prominent leaders and periodicals occupied an un-Lutheran position without being taken to task for it. As a result of the failure of the General Council to give a satisfactory declaration in regard to the Four Points the Ohio Synod refused to join, the Iowa Synod withdrew after the first meeting, Wisconsin left in 1868, Minnesota and Illinois, in 1871, Michigan, in 1887. Texas joined Iowa as a district in 1875.

Fox, George. See *Friends, Society of.*

Foxe, John, 1516—87. English martyrologist. B. in Lincolnshire; tutor; compelled to flee on Mary's accession to throne; upon her death prebend Salisbury; d. London. *Acts and Monuments.*

Fra Angelico (*Fra Giovanni de Fiesole*), 1387—1455, the painter of mysticism over against the strong naturalism of the Florentine school; finest specimens of his art in the monastery San Marco in Florence.

France (Gaul). France was among the first of the European countries in which Christian churches were founded. At the beginning of the fourth century the entire province of Gaul had not only its Christian churches, but also regular bishoprics. Among the Franks, King Clovis, together with more than 3,000 of his men, embraced Christianity after the battle of Tolbiacum in 496. The Franks, who had embraced the Catholic faith, soon began to be regarded as the chief Catholic nation of Europe, although the establishment of the empire of Charlemagne for a while made France a part of the union of German nations. However, after the division of the empire in 843, France again became an independent state. As in Germany, so also in France, the kings were obliged to defend themselves against the impudent encroachments of the Papal See. Louis IX, though so firmly attached to the Church as to be declared a saint after his death, nevertheless confirmed the right of the nation by the Pragmatic Sanction in 1269, the great palladium of the Gallican Church. In opposition to Pope Boniface VIII, who declared that every one was a heretic who refused to believe that the king in temporal as well as in spiritual matters was subject to papal power, the three estates of France convened in a General Diet (1302) and succeeded in maintaining the independence of the

French kingdom. In 1303 the king of France succeeded even in having a Pope elected who took up his residence at Avignon, where for more than a century (until 1408) the papacy remained a tool in the hands of French kings. The Concordat, which Martin V proposed to France, was rejected in 1418 by the Parliament, which remained the steadfast defender of French liberty. France took a prominent part in all the great church movements of the Middle Ages, notably in the crusades, and within the French Church reformatory movements were time and again inaugurated for the purpose of restoring a purer form of Christianity or of overthrowing the papacy. (Waldenses; Albigenses.)

Reformatory movements during the 16th and the following centuries were violently suppressed by long-continued and cruel persecutions. Nevertheless, in many parts of France, especially in the South, the Reformation obtained a firm hold, and for many centuries the Huguenots maintained their religious independence. Henry IV, himself a Huguenot, on becoming king of France, changed his faith and became Catholic for political reasons. Under Louis XIV, the most virulent as well as the most wicked of French kings, the Roman Church reached the zenith of its power and splendor. The French Revolution for a time seemed to sweep away the entire Church of France, the National Assembly, in 1790, decreeing that all ecclesiastical officers, under penalty of losing their office, should take an oath for the civil constitution of the clergy. Napoleon, on the contrary, regarded the establishment of the Roman Church as the religion of the state as necessary, and accordingly, in 1801, concluded a Concordat, by which, however, the Gallican liberties were preserved. In 1813 Napoleon, in a new Concordat, extorted some important concessions from the imprisoned Pope, and when the Pope revoked all he had done, Napoleon published a Concordat as the law of the empire on the very next day (March 25). The kings of France who ascended the throne after the overthrow of Napoleon, again recognized the Roman Church as the religion of the state, though they granted religious toleration to every form of public worship. The revolution of 1830 revealed the popular indignation against the Church, and although Louis Philippe made great concessions to the Church, Romanism lost the prerogative of being the religion of the state. The repeal of the Concordat and the Separation Law (December 11, 1905) radically changed the situation of the Church. This law coming into force on January 6, 1906, secured to the state the right of nominating bishops, repealed all state and municipal appropriations for public worship, abrogated all establishments of worship, the use of churches for divine service being permitted only by virtue of annual notifications to the civil authorities pending the time of their use. The Church, however, has complete freedom on the subject of its organization, its hierarchy, discipline, and liturgical arrangement.

The history of *French Protestantism* is a long record of conflicts with Romanism and of persecution at the hands of secular power controlled by it. In 1521 the University of Paris declared itself against the Reformation. In the same year, however, the first Protestant congregation was formed at Meaux, the bishop of the city, Briconnet, himself becoming a convert of Le Fevre and Farel, the most eminent of French preachers. In 1555 the first avowed French Reformed Church was established in Paris, and the First Synod of the First Protestant Church assembled privately in Paris, May 25, 1559. The Confession of Faith adopted at the First Synod consisted of 40 articles, which were strictly Calvinistic. In spite of the cruel persecutions of the Calvinists, the Church continued to increase, so that Beza (who died in 1605) could count 2,150 churches in connection with the Protestant Church of France, some of which had 10,000 members. The celebrated edict of January (1562) granted to the Huguenots provisionally the right to assemble for religious worship outside of the towns. However, even against this trifling concession a number of Parliaments, especially that of Paris, raised the strongest remonstrance. The Duke of Guise threatened to cut it with the edge of his sword and commenced hostilities the same night at Vassey, where a number of Huguenots were massacred. A bloody civil war followed, in which the Huguenots suffered heavy losses and which was ended by the peace of St. Germaine (1570), in which the government gave to the Huguenots four fortified towns for the future. Upon this the Huguenots gained new hopes, especially since their chief defender, Henry of Navarre, was married to the king's sister. However, when all their chief men were assembled at Paris to celebrate the nuptials, the queen mother treacherously gave the sign for that bloody massacre known in history as the Night of St. Bartholomew, in which from 20,000 to

100,000 Protestants perished, among them the great Coligny. The Huguenots again rose in their despair, and received new concessions in the Edict of Poitiers (1577). However, the Holy League, which had been organized by the Duke of Guise and his brother, compelled the king to revoke everything and take a pledge not to rest till the last heretic should be extirpated from France. The assassination of the Duke of Guise and his brother by order of the king, led to the king's own assassination, upon which Henry of Navarre, who had been the head of the Protestants, ascended the throne; however, only after he had joined the Roman Church (1593). By the Edict of Nantes (1598), which he declared irrevocable, freedom of faith and public worship, their rights as citizens, and great privileges as an organized political corporation, were granted to the Huguenots. After the assassination of this king (1610) the Protestants were again forced by persecution to take up arms in defense of their rights. Cardinal Richelieu disarmed them as a political party, though securing to them their former ecclesiastical privileges by the Act of Amnesty at Nimes (1629). About this time the number of the Huguenots had been reduced to only about half of what it was before the massacre of St. Bartholomew, and Louis XIV regarded it as his special mission to break the power of Protestantism in the state, and after protracted persecutions revoked the Edict of Nantes in 1685. During this time between thirty to forty thousand Protestants fled from France. Nevertheless, two million of the Reformed remained with no congregations except in the wilderness, and in 1744 they again had their first National Synod. Louis XV on May 14, 1724, issued the last great law against the Protestants, which enforced the most severe measures of Louis XIV. This attempt, however, to coerce the Huguenots into Catholicism only drove them farther away from it, and the provincial synods multiplied. Antoine Court opened a school of theology at Lausanne, which continued to supply the Protestant Church with pastors till the time of Napoleon. After 1760 the principles of toleration began to prevail, and Louis XVI in November, 1788, published an edict of tolerance, which restored to the French Protestants their religious liberty. At present the Reformed French Church is divided into three groups: the Eglise Reformée Evangelique (orthodox), the Union d'Eglises Reformées de France (center) and the Eglises Reformées Unies (liberal).—In 1848 Frederick Monod and others seceded from the state church and in 1849 formed the Union des Eglises Evangéliques, generally called the Free Church. Lutheranism also found early adherents in France, some of whom suffered martyrdom for their faith; but the influence of Calvin soon prevailed. In 1648 Alsace and a number of other districts and towns in which the Lutheran Church was established either exclusively or partly, was ceded to France by the Peace of Westphalia. Religious liberty was guaranteed to the Lutherans and again confirmed by the Peace of Nymwegen in 1678. The congregations of the conquered German districts gradually coalesced into one Evangelical Lutheran Church of France. Since 1896 the Lutheran Church has maintained a mission in Madagascar.

Francis, Benjamin, 1734—1799, studied at Bristol Baptist College; pastor at Horsley in Gloucestershire for forty-two years; author of many poetical compositions, among which: "In Loud, Exalted Strains the King of Glory Praise"; "Jesus, and Shall It Ever Be."

Francis, St. The founder of the Franciscan order; b. at Assisi, Italy, 1182; d. there, 1226. After a thoughtless youth, Francis determined to devote himself to a life of preaching in apostolic poverty. Matt. 10, 9. 10. Barefoot, in a coarse tunic, he preached repentance and brotherly love to the common people in the vernacular, though he made no effort to wean them from their superstitions and pagan practises. A band of disciples and imitators gathered about him; their methods received papal approbation. Francis himself journeyed to Egypt and tried to convert the sultan. On the foundation which he had laid, the Franciscan order was built, though largely at variance with his original plan, to conform to the wishes of the hierarchy. Francis was thoroughly humble, gentle, and sincere, considered the most lovable figure in the history of the papal church. (See *Stigmatization.*)

Franciscans (*Fratres Minores:* Friars Minor). This, the first of the mendicant orders (*q. v.*), was founded by Francis of Assisi (see *Francis, St.*), in 1210. He was the first to apply the obligation of poverty not only to individual monks, but also to the order as such; support was to be gained by begging. The members were to devote themselves to the sick and the poor, to the preaching of repentance, and to missions among the heathen. The shaping of the order, even during the lifetime of Francis, passed

into the hands of the Pope and was carried out in the interests of the papacy. Together with the Dominicans, the Franciscans became the "watchdogs" of Rome. Their preaching addressed itself to the emotions, while that of the Dominicans appealed more to reason. Franciscan missionaries penetrated Asia, Africa, and the Americas. Their intellectual activity did not equal that of the Dominicans, but they produced the theologians Alexander of Hales, Bonaventura, and Duns Scotus. They rivaled the Jesuits in the Counter-Reformation. For centuries the order was racked by disputes concerning the obligation of poverty; many of its members felt the arm of the Inquisition; some perished at the stake. In 1517, a split took place between the stricter faction (Observantists, Franciscans proper) and the moderate faction (Conventuals, Minorites). From the former went out the Capuchins. The female Franciscans are the Poor Clares. At present there are about 20,000 Franciscans, approximately 1,600 in the United States.

Franck, Johann, 1618—77, studied at Koenigsberg, friend of Simon Dach and Heinrich Held, lawyer in 1645, burgomaster of Guben, his home town in 1661; both secular and religious poetry, high rank as hymn-writer, firm faith, deep earnestness, finished form, simplicity of expression; wrote: "Herr Jesu, Licht der Heiden"; "Schmuecke dich, o liebe Seele"; "Jesu, meine Freude."

Franck, Johann Wolfgang, 1641 to 1688, physician and opera-conductor at Hamburg, where he produced fourteen operas; wrote also church music, published *Geistliche Melodien* containing much fine material.

Franck, Melchior, 1580—1639, after residence at Nuernberg spent thirty-five years of his life as Kapellmeister at Coburg; composer in style of Eccard; wrote choral "Jerusalem, du hochgebaute Stadt," and many pieces for chorus.

Franck, Michael, 1609—67, studies interrupted by father's death, master-baker at Schleusingen, then at Coburg; some of his hymns crude, but popular; wrote "Sei Gott getreu."

Franck, Salomo, 1659—1725, secretary of Schwarzburg ducal administration, later of consistory at Jena, then at Weimar; number of secular poems, many hymns; wrote: "So ruhest du"; "Ach Gott, verlass mich nicht"; "Ich halte Gott in allem stille."

Francke, A. G. G., b. January 21, 1821, in Meinersen, Hannover, gained for service in America, ordained 1846, twice pastor at Dover, Mo., pastor in Buffalo, 1856 pastor in Addison, Ill., d. January 3, 1879. Vice-President of Western District of Missouri Synod, president of the Board of the Addison Seminary, president of the Addison Orphan Asylum.

Francke, August Hermann, with Spener the foremost representative of Pietism, b. at Luebeck 1663, d. at Halle 1727; studied theology and ancient and modern languages, especially Hebrew, at Erfurt, Kiel, and Leipzig. Graduating 1685 at Leipzig, he lectured there for two years on Biblical Interpretation and with his friend Anton instituted the *collegium philobiblicum* for closer, devotional Bible-study. Spending some time at Lueneburg as student and instructor, at Hamburg as teacher, and with Spener at Dresden, he returned 1689 to Leipzig, where his lectures aroused great interest, but also violent opposition as leading to pietistic self-complacency. Called as pastor to Hamburg in 1690, his sermons awakened deep interest, but after fifteen months his opponents brought about his banishment. Due to Spener's influence he became pastor in Glaucha and professor at the University of Halle, 1692. Here he developed a most strenuous and successful activity as pastor, professor, educator, and organizer of charitable institutions; his orphanage, founded 1695, expanded into a cluster of educational and charitable institutions, sustained solely by faith. Under him Halle became the center of the Danish East Indian Mission; Ziegenbalg and Pluetschau, the first Lutheran missionaries in India, were trained there. Francke also carried on an enormous correspondence with individuals and societies throughout Germany and other countries on religious matters. His writings consist of hermeneutical, practical, exegetical, and polemical treatises; he also composed a small number of hymns. In him are exhibited great personal piety and marvelous zeal in philanthropical work; he appears in a less favorable light in his controversies with orthodox Lutheran theologians. (See *Pietism.*)

Franckean Synod, the, was organized May 25, 1837, in Minden, N. Y., by a number of men of the Western Conference of the Hartwick Synod (*q. v.*), for whom the liberal position of that synod was not extreme enough. The Franckean Synod not only rejected the Augsburg Confession, but failed to declare its belief in some of the fundamental doctrines of the Bible, *e. g.*, the Trinity and the

Deity of Christ. It held aloof from all other Lutheran synods until, in 1864, it was admitted to the General Synod. This led to the disruption of the General Synod and the founding of the General Council. Rev. Morris Officer of the Franckean Synod organized the Muhlenberg Mission in Africa in 1854. In 1908 the Franckean Synod, together with the Hartwick Synod and the N. Y. and N. J. Synod merged into the New York Synod of the General Synod. At the time of this merger it numbered 22 pastors, 31 congregations, and 2,329 communicants.

Frank, Carl Adolf. Clergyman and editor; b. February 28, 1846, Wimpfen, Germany; graduate of Concordia Seminary, St. Louis, Mo., 1868; pastor at Lancaster, O., New Orleans, Zanesville, O.; professor at Columbus, O., 1878—81; editor of *Lutheran Witness*, 1881—85; D. D., Concordia Seminary; died as pastor in Evansville, Ind., January 18, 1922.

Frank, Franz Herm. Reinhold von, b. 1827, d. 1894; one of the most prominent of the so-called positive Lutheran theologians of modern times; educated at Leipzig (Harless); 1857 professor at Erlangen; from 1875 till his end successor of Thomasius in the chair of systematic theology. He wrote *Theologie der Concordienformel, System der christlichen Gewissheit, System der christlichen Wahrheit, System der christlichen Sittlichkeit.* The basis of Frank's theology (*principium cognoscendi*) is not Scripture, but the consciousness of the regenerate man, the converted ego. (See *Erlangen School.*)

Frank, John H. (1853—1915), business man of Milwaukee, member Grace Church; one of leading laymen of Wisconsin Synod. Helped found Milwaukee Lutheran High School, contributing liberally of his time and money.

Franks, Conversion of. See *Conversion of Franks, Saxons,* etc.

Fraternities, College (*Greek letter fraternities*). *Character.* The "Greek letter fraternities or societies" are students' secret societies, at universities, colleges, and high schools, the Greek letter designating different fraternities and standing for Greek words or phrases which express a moral sentiment; *e. g.,* Phi Beta Kappa — *Philosophia Biou Kubernaetaes,* — Philosophy the Guide of Life. Sometimes, however, any harmonious combination of letters is first selected, and the motto is fixed to them afterwards. All the Greek letter fraternities have rituals which are defined by A. Preuss as "a hodgepodge of Christian sentiments, hymns, and prayers, and pagan myths." From an "oath of Fidelity" we quote the following: "President: Since it is of your own free will and accord, you will advance to the altar, kneel on your left knee, your right hand resting on the Holy Bible, the Insignia of the Fraternity, your left hand over your heart, in which due form you will say — 'I' — repeat your name and say after me: 'I, ——, of my own free will and accord, in the presence of Almighty God and these witnesses, do hereby and hereon most solemnly and sincerely promise and swear that I will never reveal any of the secrets of the Phi Delta Fraternity, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such. . . . I furthermore promise and swear that I will support and obey the constitution of Phi Delta, and the by-laws and edicts that may from time to time be enacted by the Grand Council and the Chapter of which I am a member. . . . To all this I most solemnly and sincerely swear on my honor as a man, on the love that I bear for my brother, and on my hopes of salvation, to keep and perform the same without any equivocation, mental reservation, secret evasion of mind whatever, binding myself, should I ever prove a traitor to my obligations, to no less penalty than that of having my name forever dishonored among men, my friends turn from me in loathing, and that I be an outcast in the world forever. May I never again know what it is to love or to be loved, so help me God, and keep me steadfast in the due performance of the same.'" This "Oath of Fidelity" is followed by readings from the Bible, a long account of the "mythology of the Fraternity" and an unctuous prayer by the Chaplain. *Membership.* A complete list of the Greek letter fraternities with a detailed account of each fraternity is found in *Baird's Manual of American College Fraternities,* 10th ed., by James T. Brown, New York, 1923. There is an antisecret society called *Delta Upsilon,* existing at a number of colleges, which grew out of a confederation of societies having their origin in opposition to secret fraternities (for information see *Baird's Manual*). According to the *Christian Cynosure* (Sept., 1923, Vol. LXV, No. 5, p. 133) nineteen States have legislated against the "frats" in high schools.

Frederick August II, the Strong (1670—1733), Elector of Saxony, abjured Lutheran faith and joined the Roman Catholic Church to secure the Polish crown. His people, however, including

the Electress herself, refused to follow their ruler and exacted of him a confirmation of all their rights and privileges, besides virtually depriving him of all ecclesiastical authority, as exercised by his Protestant ancestors.

Frederick the Wise, Elector of Saxony since 1486, was a pious prince, who had his daily mass even when hunting and traveling. In 1493 he went to the Holy Land as a plain pilgrim to get absolution from guilt and penalty. At the court church in Wittenberg he gathered the greatest number of relics in Germany, 19,013 in 1520. In 1502 he founded the University of Wittenberg. He saw the need of a reformation of the Church in head and members. He would not be a candidate for Germany's imperial crown, and his influence made young Karl the Kaiser. He would do nothing against God's Word, and so did not interfere with Luther's work, though likely without real knowledge of its true nature; and he would not let Luther be punished without a fair hearing, though he risked his own electoral hat. Strange to say, he and his most famous subject never met. Just before his death he took the Holy Communion in both kinds (the first German prince to do so) — thus finally, but unmistakably, professing the Lutheran faith. He died in the troublous times of the Peasant War in 1525.

Free Church of England. See *England.*

Free Baptists. This body originated in New Hampshire in 1780 under the leadership of Benjamin Randall, who, in 1770, had become converted upon hearing Whitefield at Portsmouth, N. H. Refusing to preach the sterner Calvinistic doctrines, and holding Arminian tenets, he was declared unsound in doctrine and disfellowshiped. In doctrine the Free Baptists hold that, although man, in his fallen state, cannot become a child of God by natural goodness and works of his own, redemption and regeneration are freely provided for him, the call of the Gospel being coextensive with the atonement, to all men, so that salvation is equally possible to all. In contradistinction to strict Calvinism, they hold that the truly regenerate are through infirmity and manifold temptations in danger of falling and must watch and pray lest they make shipwreck of faith. They regard immersion as the only proper form of baptism, which should be administered only to those who for themselves repent and believe in Christ. The invitation to the Lord's Supper, which is the "privilege and duty of all who have spiritual union with Christ," is given to all, participation in it being left to the individual. The human will is declared to be "free and self-determined, having power to yield to gracious influences and live or resist them and perish." The doctrine of election is defined not as an "unconditional decree" fixing the future state of man, but simply as God's determination" from the beginning to save all who should comply with the conditions of salvation." In polity the Free Baptists are congregational, each local church being independent. In 1920 the religious census reported 178 ministers, 171 churches, and 12,257 communicants belonging to the Free Baptist Convention.

Freemasonry. *History.* The complete name of this secret society is: *The Ancient and Honorable Society of Free and Accepted Masons,* commonly known as *Ancient, Free, and Accepted Masons* (A. F. & A. M.), or as *Free and Accepted Masons* (F. & A. M.). The following theories have been advanced to explain its origin: 1. The theory which carries it back through the medieval stone masons to the Ancient Mysteries, or to King Solomon's Temple. 2. That which traces it to Noah, to Enoch, and to Adam. 3. The theory that Freemasonry had its origin in the Roman Colleges of Artificers of the earlier centuries of the Christian era. 4. That it was brought into Europe by the returning Crusaders. 5. That it was an emanation from the Templars after the suppression of the Order in 1312. 6. That it formed a virtual continuation of the Rosicrucians. 7. That it grew out of the secret society creations of the partisans of the Stuarts in their efforts to regain the throne of England. 8. That it was derived from the Essenes. 9. That it was derived from the Culdees. All the theories have been exploded by scholars of note, many of whom were themselves Freemasons. The foremost writers on Freemasonry are: R. F. Gould, W. J. Hughan, and Rev. A. F. A. Woodford of England, D. Murray Lyon of Scotland, Albert Pike, G. F. Fort, Albert G. Mackey, Charles T. McClenachan, E. T. Carson, T. S. Parvin, Josiah H. Drummond, and others in the United States. All these writers agree that, while the rites and symbols of Freemasonry possess great antiquity, speculative Freemasonry, as an organization, is modern, perhaps not over three hundred years old. Freemasonry, as it existed in 1717, was the result of the evolution of guilds of operative stone masons. The professed desire, at this

time, was to found a brotherhood which would build spiritual instead of material temples, to become *freemasons*, as distinct from *free masons*, who were workmen or ordinary laborers. In 1717 a Grand Lodge was formed at London, which had only a single ceremonial or degree. In 1724 the three symbolic degrees, *Entered Apprentice*, *Fellow-craft*, and *Master Mason* had made their appearance. The craft guilds had contributed the square and compasses; their patron saint, John the Baptist; a reference to King Solomon's Temple; the two famous pillars; the mystical numbers five, seven, and nine; words and grips, and a long and honorable record as builders of cathedrals and churches under codes of laws for their government, which oral and manuscript tradition carried back prior to the 10th century, when, in 926, it was said that a general assembly of Masons was held at York, under the patronage of Edwin. It is commonly affirmed that regular Masonic assemblies were periodically held at York thereafter, but Gould asserts that but one general assembly was held at York prior to 1717, the prototype of the Grand Lodge. Within ten years after the formation of the Grand Lodge of England at London, in 1717, Freemasonry had spread throughout the United Kingdom and the Continent of Europe, to many of the British colonies, and by 1730 to those in America. In 1724 the Grand Lodge of England granted a charter for a subordinate Lodge at the ancient city of York. For a number of years there were many divisions and dissensions among Freemasons, who were divided into various parties, each claiming priority. In 1813 negotiations for peace resulted in a *United Grand Lodge of England*, which since that time has been undisturbed by schisms. It is to be noted that the expression "*York Rite Masons*" has no basis whatever. There is no York Masonic Rite, since symbolic Freemasonry, as it now exists, came from the Grand Lodge of England, founded at London in 1717. Nevertheless, the name has continued.

In the United States, the systems of Freemasonry as practised here are generally known as the *York* (English) *Rite* and the *Scottish Rite*. Properly speaking, the *York Rite* may be called the *American Rite*, for this Rite is peculiar in its organized proceedings to the United States.

Organization. I. *The American (York) Rite.* This Rite embraces the following degrees: The *Symbolic*, the *Capitular*, the *Cryptic*, and the *Templar*. It is practised only in the United States and in Canada. A. The *Symbolic degrees* are conferred in a *Lodge* and are: The *Entered Apprentice*, *the Fellow-craft*, and the *Master Mason*. B. The *Capitular degrees* are conferred in a *Royal Arch Chapter* and are: The *Mark Master*, the *Past Master*, the *Most Excellent Master*, and the *Royal Arch* (conferred only upon three persons at the same time). Besides these there is the honorary degree of "*High Priesthood*" (originated in Pennsylvania in 1825), which is conferred in a "*Council of Past High Priests*" upon such as have been elected to preside over a *Chapter of Royal Arch Masons*. As these degrees are conferred in a Chapter, they are called *Capitular degrees*. C. The *Cryptic degrees*, which are conferred in a *Council*, are: The *Royal Master*, the *Select Master*, and the *Super-Excellent Master*. They are conferred in *Councils of Royal and Select Masters*, which are united into *Grand Councils*, and a *General Council of the United States of America*. D. The *Templar degrees*, which are conferred in a *Commandery*, are: The *Red Cross* (formerly "Babylonish Pass"), the *Temple*, and the *Malta* degrees. Usually, Grand Commanderies of Knights Templars do not require the possession of the Cryptic degrees by candidates for orders conferred in commanderies.

II. *The Scottish Rite.* I. *The Scottish Rite*, too, has a *Symbolic Lodge*, with the three degrees: 1. *Entered Apprentice;* 2. *Fellow-craft;* and 3. *Master Mason.* However, these three degrees, which are called *Symbolic or Blue Degrees*, are not conferred in England, Scotland, Ireland, and the United States, "through respect for the older authority in those countries of the *York* and *American Rite*." (Mackey, *Encyclopedia of Freemasonry*, p. 697.) The Scottish rite, therefore, embraces practically the degrees from the *4th to the 33d inclusive.* The following classification shows the arrangement of these degrees of the Scottish Rite: II. *Lodge of Perfection.* 4. *Secret Master;* 5. *Perfect Master;* 6. *Intimate Secretary;* 7. *Provost and Judge;* 8. *Intendant of the Building;* 9. *Elected Knight of the Nine;* 10. *Illustrious Elect of the Fifteen;* 11. *Sublime Knight Elect of the Twelve;* 12. *Grand Master Architect;* 13. *Knight of the Ninth Arch, or Royal Arch of Solomon;* 14. *Grand Elect, Perfect and Sublime Mason.* III. *Council of Princes of Jerusalem.* 15. *Knight of the East;* 16. *Prince of Jerusalem.* IV. *Chapter of Rose Croix.* 17. *Knight of the East;* 18. *Prince of Jerusalem.* V. *Council of Kadosh.* 19. *Grand Pontiff;* 20. *Grand*

Master of Symbolic Lodges; 21. *Noachite, or Prussian Knight;* 22. *Knight of the Royal Ax, or Prince of Libanus;* 23. *Chief of the Tabernacle;* 24. *Prince of the Tabernacle;* 25. *Knight of the Brazen Serpent;* 26. *Prince of Mercy;* 27. *Knight Commander of the Temple;* 28. *Knight of the Sun, or Prince Adept;* 29. *Grand Scottish Knight of St. Andrew;* 30. *Knight Kadosh.* VI. *Consistory of Sublime Princes of the Royal Secret.* 31. *Inspector Inquisitor Commander;* 32. *Sublime Prince of the Royal Secret.* VII. *Supreme Council.* 33. *Sovereign Grand Inspector-General.*

The Ancient and Accepted Scottish Rite was "constructed" at Charleston, S. C., in 1801, out of the 25 degrees of the Rite of Perfection, which had been introduced from France into the West Indies and America. Members of the 33d degree constitute the chiefs of the Rite. Of these there are not many. In 1907 there were not more than a hundred active 33d degree Masons.

The nominal "Grand East" (headquarters) of the Southern Jurisdiction is at Charleston, S. C., its secretariat, in Washington, D. C. (since 1870). The "Grand East" of the Northern Council is at Boston, Mass.; the secretariat, in New York City.

III. *Non-Masonic Bodies,* to which only Freemasons are admitted, are: *The Modern Society of Rosicrucians;* the *Sovereign College of Allied Masonic and Christian Degrees for America;* the *Ancient Arabic Order of the Veiled Prophets of the Enchanted Realm;* the *Independent International Order of Owls;* and the "side degree" known as *Tall Cedars of Lebanon.* There are also two "spurious," or irregular, Masonic bodies, namely, 1. the Cerneau and Seymour Cerneau "Scottish Rite" bodies, and 2. the "Scottish Rite Masons" (Colored).

Character and Purpose. That Freemasonry is a "religious cult" diametrically opposed to Christianity is clear from the writings of such noted Masonic authors as Albert G. Mackey and Albert Pike. Freemasonry has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals, consecrations, anointings; its own creed, its own morality, its own theory of the human soul and the relations of that soul to God. Freemasonry attempts to displace Christianity, and rates its "religious" tenets and morality higher than that of Christianity. Its religion is naturalism; its "God," the symbol of nature — "Nature self-originated, the cause of its own existence." Its "Bible" is not the Christian Book of divine Revelation (which is held to be an imperfect form of the Jewish Kabbala), but merely one of the many religious books, such as the Koran, the Vedas, the Zendavesta, the Book of Mormon, etc. The morality of Masonry is a pagan work-righteousness and proud pharisaism. Its benevolence is devoid of the charity of Christ. Its history shows that it is a renaissance of pagan mysticism, the religious application of the principles of the humanists and deists who strove to carry the world back to heathenism. The following quotations are taken from the *Encyclopedia* of Albert G. Mackey, M. D., Past General Grand High Priest and Secretary-General of the Supreme Council 33d for the Southern Jurisdiction of the United States, published by Moss & Co., 432 Chestnut St., Philadelphia, 1879. 1. Is Freemasonry the Christian Religion? Ans. "Freemasonry is not Christianity, nor a substitute for it. . . . The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom. It is not Judaism, though there is nothing in it to offend the Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian." (*Encyclopedia,* p. 162.) 2. What is the religion of Freemasonry? Ans. "Its religion is that general one of nature." (*Encyclopedia,* p. 641.) "Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent *Author of Life.*" (*Encycl.,* p. 594.) "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. At its altar men of all religions may kneel; to its creed disciples of every faith may subscribe." (*Encycl.,* p. 162.) 3. How does Freemasonry use the Bible? Ans. "The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere masonically conveys the same idea — that of the symbolism of the Divine Will revealed to man." (*Encycl.,* p. 114.) 4. What is the Creed of Freemasonry? Ans. "This creed consists of two articles: First, a belief in

God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. . . ." (*Encycl.*, p. 192.) 5. What is the object of Freemasonry? Ans. "It is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organization; but it is the search after truth, and that truth is the unity of God and the immortality of the soul." (*Encycl.*, p. 217.) "The real object of Freemasonry . . . is the search for truth, . . . that which is properly expressed to a knowledge of God." (*Encycl.*, p. 834.) 6. Does Freemasonry teach salvation by works? Ans. "It inculcates the practise of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be 'the way, the truth, and the life.'" (*Encycl.*, p. 641.) "It is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life is passed, the inappreciable reward, from his Celestial Grand Master, of 'Well done, thou good and faithful servant.'" (*Lexicon*, pp. 450. 451.) From these quotations it is clear: 1. That Freemasonry is a religious cult, teaching "universal religion," or "pagan naturalism." 2. That it denies the Holy Trinity, the vicarious atonement of Christ, and the way to salvation by grace through faith in the divine-human Redeemer. 3. That it substitutes for the Gospel plan of redemption the pagan doctrine of salvation by work-righteousness. Cf. 2 Cor. 6, 14—18. *Membership.* About 2,850,910 in the United States and its possessions.

Free Protestants. (Rationalistic Protestants, *Freie Protestanten*). Under this name are grouped several churches which are in close connection with the Evangelical Protestant Church of North America, and which may be regarded as the successors of the *Protestantenverein* which was organized by Bluntschli, Schwarz, Rothe, and Schenkel in Germany in 1863. They reject all specifically Christian doctrines and are in agreement with the Unitarian faith.

Freethinker, in general, one who, in questions of religion, recognizes no other authority than his own reason. In England, term was applied to the Deists of the 18th century, who still maintained a belief in a superior being, while the French freethinkers (Rousseau, Voltaire, Encyclopedists [*q. v.*], *et al.*) closely approached atheism. German freethought led to organization of *Freie Gemeinden.* See *Lichtfreunde.*

Free Will. The Scriptural doctrine concerning the freedom of the human will stands in close connection with the doctrine concerning original sin, and it is from the viewpoint of original sin that the doctrine of the freedom of the human will after the Fall must be studied. While the Scripture emphatically declares that man, also after the Fall, continues to be a responsible moral agent, who in earthly matters, to some extent, may exercise freedom of will, it, nevertheless, asserts that "natural man receiveth not the things of the Spirit of God, neither can he know them," 1 Cor. 2, 14; that man, by nature, "is dead in trespasses and sins," Eph. 2, 1; that "the carnal mind is enmity against God," Rom. 8, 7; and that "no man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. 12, 3. Accordingly, the Scriptures deny to man, since the Fall and before his conversion, freedom of will in spiritual matters, and assert that his regeneration and conversion is accomplished entirely through the Holy Ghost by the Gospel. "God hath saved us, not according to our works, but according to His own purpose and grace," 2 Tim. 1, 9; "Turn Thou me, and I shall be turned," Jer. 31, 18. In accord with these words St. Augustine declares: "By the sin of Adam, in whom all men together sinned, sin and all the other positive punishments of Adam's sin came into the world. By it, human nature has been both physically and morally corrupted. Every man brings into the world with him a nature already so corrupt that he can do nothing but sin." As regards free will, he says: "By Adam's transgression the freedom of the human will has been entirely lost. In his present corrupt state, man can will and do only evil." This view of St. Augustine is in accord with the Scriptures, which declare that "it is God which worketh in you both to will and to do of His good pleasure," Phil. 2, 13, and has been substantially adopted by the Lutheran Church, which, however, at the same time, rejects the postulates of fatalism. Cp. Formula of Concord, Art. II. Opposed to the Scriptural doctrine, Pelagianism has held that by his transgression Adam injured only himself, not his posterity; that in respect to his moral nature every man is born in precisely the same condition in which Adam was created; that there is, therefore, no original sin; that man's will is free, every man having the power to will and to do good as well as the opposite; hence it depends upon himself

whether he be good or evil. This extreme view of Pelagianism was modified by the Semi-Pelagianists and later on by the Arminians, who denied the total corruption and depravity of the human nature by the Fall, and admitted a partial corruption only. Thus their chief confession says: "They, the Remonstrants [Arminians] do not regard original sin as sin properly so called, nor as an evil which, as a penalty in the strict sense of that word, passes over from Adam upon his posterity, but as an evil, infirmity, or vice, or whatever name it may be designated by, which is propagated from Adam, deprived of original righteousness, to his posterity." The Belgic Confession (Art. XV), which states the strictly *Reformed* doctrine, says: Original sin is that corruption of the whole nature and that hereditary vice, by which even infants themselves in their mothers' wombs are polluted, which, as a rule, produces every kind of sin in man and is therefore so base and execrable in the sight of God that it suffices to the condemnation of the human race." The Romanistic view is Semi-Pelagianistic. Cf. Bellarmin (*De Gratia Primi Hom.*): They [the Catholics] teach that through the sin of Adam the whole man was truly deteriorated, but that he has not lost free will nor any other of the *dona naturalia*, but only the *dona supernaturalia*. Opposed to Pelagianism, Semi-Pelagianism, and synergism, the Lutheran Confessions have always emphasized the total depravity of the human nature by the Fall and man's utter lack of freedom in spiritual matters since the fall.

Free Will Baptists (*white*). This body was organized in North Carolina under the leadership of Elder Paul Palmer, who as early as 1727 had organized a church in that State. In 1752 the congregations served by him and his helpers were formed into an organization, called "the yearly meeting," having 16 churches, 16 ministers, and 1,000 communicants. At first they had no distinctive name, but afterwards they were known as "Free Will Baptists" and later, as "Original Free Will Baptists," which name they dropped since 1890, calling themselves "Free Will Baptists." They accept the five points of Arminianism as opposed to the five points of Calvinism, and in a confession of faith, containing eighteen articles, declare that Christ "freely gave Himself a ransom for all, tasting death for every man"; that "God wants all to come to repentance"; and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved." They consider believers' baptism the only true principle and immersion the only correct form; no distinction is made in the invitation to the Lord's Supper, as they uniformly practise open communion. They also believe in foot-washing, anointing the sick with oil, restricting the ministerial office to men, and having ruling elders for the settlement of church difficulties. In polity the Free Will Baptists are distinctly congregational, quarterly conferences for business purposes being held, in which all members may participate. The quarterly conferences are united in state bodies, variously called conferences or associations, and there is an annual conference representing the entire denomination. In 1921 they had 876 ministers, 762 churches, and 54,996 communicants.

Freie Gemeinden. See *Lichtfreunde.*

French Equatorial Africa, a vast tract of land on the equator in Western Africa, belonging to France, to which the former German Cameroons were added after the World War, area 982,049 sq. mi., population 2,845,936, exclusive of the Cameroons, which have an area of 166,489 sq. mi., and a population of 1,500,000. Missions: General Council of Cooperating Missions, Oerebro Missionsfoerening, Société des Missions Evangéliques de Paris, Svenska Missionsfoerbundet. Statistics: Foreign staff, 104. Christian community, 5,823; communicants, 2,863. Cameroons: Foreign staff, 110. Christian community, 134,334; communicants, 47,205.

French Guiana. See *South America.*

French Indo-China, a dependency of France in Southeastern Asia, consisting of Cochin China, area, estimated, 22,000 sq. mi., population 3,795,613; Annam, area 39,758 sq. mi., population 5,731,189; Cambodia, area 57,900 sq. mi., population 2,000,000; Tonkin, area 40,530 sq. mi., population 6,470,250; Laos, area 96,500 sq. mi., population 800,000; Kwangchow, area 190 sq. mi., population 168,000. Total area, 256,878 sq. mi. Total population, 19,747,431. Missions: Christian and Missionary Alliance, Christian Missions in Many Lands. Statistics: Foreign staff, 33. Christian community, 432.

French Revolution, The, *Religious Aspect of.* — The great upheaval known as the French Revolution was a revolt of the French people against the feudal order of society and government with its crying iniquities and invidious discriminations, a protest of the commoners against tyranny and class privilege. It

was not, as is so often said, the direct result of the skeptical philosophy of the liberal French writers of the 18th century (Diderot, D'Alembert, Montesquieu, Voltaire, Rousseau), though their writings were a powerful factor in molding public opinion and in stirring the passions. The Church being an integral part of the existing order, it was, of course, drawn into the whirlpool, even to the extent of suffering temporary annihilation when the anticlerical frenzy reached its height. We proceed to give the main outline of events, so far as the revolution affected the Church. The national or constituent assembly (1789 to 1791), to save the nation from bankruptcy, confiscated the church property (estimated at over a billion francs) and suppressed the religious orders. To safeguard the sovereignty of the state it decreed the "Civil Constitution of the Clergy," that is, it reduced all ministers of religion to servants of the state, salaried out of the public funds and chosen by popular election. The decree set aside all ecclesiastical dioceses and provinces, reduced the number of bishops by one half, and expressly forbade all French citizens to recognize the authority of any bishop or metropolitan outside of the kingdom. It also declared liberty of conscience as man's inalienable right. These drastic measures, repudiating all ecclesiastical (including papal) authority, rudely shocked the conscience of many Frenchmen and stirred the wrath of the Pope and many bishops against the revolution. The legislative assembly (1791—92), instead of adopting a conciliatory policy, exacted of all the clergy an oath of allegiance to the constitution; the Pope forbade it — both on pain of permanent suspension. The Gallican Church was rent into two warring factions. The nonjuring priests and bishops were persecuted or driven into exile. But the climax was reached during the "Reign of Terror" (1793—94), when bald atheism celebrated a momentary triumph in the "total abolition of Christianity" and the establishment of the worship of Reason. About 2,000 churches were destroyed, images were torn down, and the "Holy Guillotine" took the place of the cross. A few months later Robespierre, believing that the state could not be built on atheism, stood forth as the champion of deism and by an eloquent address before the convention secured the adoption of the decree that the French people believe in the existence of God and the immortality of the soul. When Napoleon seized the helm of state, he concluded a Concordat with Rome (1801), which, while apparently making the Church dependent on the State, played directly into the hands of papal authority over the French clergy.

French West Africa, a vast tract of land in Central Africa, bordering on the Atlantic Ocean, belonging to France, whose area is about 1,800,500 sq. mi., and whose population is approximately 12,283,962, mostly Mohammedans. It comprises Senegal, area 74,112 sq. mi., population 1,225,523; Guinea, area 95,218 sq. mi., population 1,875,996; Ivory Coast, area 121,976 sq. mi., population 1,545,680; Dahomey, area 42,460 sq. mi., population 842,243; French Soudan, area 617,000 sq. mi., population 2,474,589; Upper Volta, area 154,400 sq. mi., population 2,974,142; Mauritania, area 345,400 sq. mi., population 261,746; Territory of Niger, area 349,400 sq. mi., population 1,084,043. About 20,200 sq. mi. of the former German Togoland after the War were attached to French Dahomey. Missions: Société des Missions Evangéliques de Paris, Gospel Missionary Union, West Indian African Mission, Wesleyan Missionary Society. Foreign staff, 37. Christian community, 147,627, communicants, 60,944.

Fresco. See *Al Fresco.*

Fresenius, Joh. Phil. b. 1705, d. 1761; pietistic devotional writer and preacher (his *Sermons on the Epistles* still in use); held various pastorates, 1743 in Frankfort-on-the-Main, 1748 senior ministerii; wrote against the Moravians; took deep interest in the founding of the Lutheran Church in America.

Freund, Kornelius, 1530—1591, precentor in Borna near Leipzig, later in Zwickau; form of hymns rough, but contents full of depth; wrote: "Freut euch, ihr Menschenkinder all'."

Freylinghausen, Johann Anastasius, 1670—1739; director of the Francke institutions in Halle, which under him attained their highest development; hymnological exponent of Halle pietism; edited *Geistreiches Gesangbuch;* wrote also a number of hymns.

Freystein, Johann Burkhard, 1671 to 1718, studied law at Leipzig and Jena, practised principally at Dresden; influenced by Spener; wrote: "Mache dich, mein Geist, bereit."

Frick, Wm. K., 1850—1918, prominent in promoting General Council's English work in the Northwest, entered ministry 1873, professor at Gustavus

Adolphus College 1883—89, pastor of Redeemer, Milwaukee, 1889—1918, president of the Synod of the Northwest 1894—1901, author of a life of Muhlenberg.

Friedrich, Johannes (1836—), for a time, leader of the Old Catholics, priest, professor of theology at Munich, finally separated from the Old Catholics because he opposed the abolition of clerical celibacy. See *Old Catholics.*

Friendly Islands. See *Tonga Islands.*

Friends, Society of, commonly called *Quakers,* a religious body founded by George Fox (1624—91) in the middle of the 17th century in England. Fox, who was a shoemaker by trade, was impressed by the lack of spirituality of both clergy and laity of his time and believed himself called to inaugurate a revival of primitive Christianity and to preach the doctrine of the "inner light," or the "Christ within." He began his ministry in 1647 and soon found followers who first called themselves "Children of Truth," or "Children of Light," and finally adopted the name "Religious Society of Friends." Their number grew rapidly, including many of the higher classes, ministers of the Established Church, army officers, justices. The most noted converts were William Penn and Robert Barclay, 1648 to 1690 (*qq. v.*). During the first decades the Friends suffered much persecution, due not only to their holding public meetings, while other non-conformists met in secret, but also to their virulent polemics against existing churches and interruption of their services, refusal to take oaths, to pay tithes, and to take off their hats in court. In 1656 Quakerism was introduced into the New England States, but everywhere it met with persecution, especially by the Puritans in Massachusetts, who hanged a number of Quakers in Boston. Persecuted in England and New England, William Penn created an asylum for them in the colony of Pennsylvania, which he founded in 1682. Here they prospered and became known for their kind treatment of Indians and their efforts in behalf of the abolition of slavery. With regard to their religious beliefs, Quakers deny that they are anti-Trinitarians. However, they reject such expressions as "person," "Trinity," etc., and use unbiblical modes of expression. Penn had a great admiration for Socinus (*q. v.*), and though modern Quakers have expressed themselves more clearly, they still regard the writings of Penn and Barclay as authoritative. Other characteristic teachings are mainly the result of their doctrine of the "inner light." The outward redemption of Christ is not sufficient; there must also be present an inner redemption, which is imparted by the "inner light." Justification is not imputative, but is an inner change, followed by good works, which are necessary for salvation. God gives His Spirit without the means of His Word, and it is possible to be saved without having knowledge of the historic Christ. All those are members of the Church who are illuminated by the "inner light" and are obedient to it, be they Christians, Turks, Jews, or heathen. Baptism and the Lord's Supper, being "outward rites," are rejected. The services are completely non-liturgical. With covered heads they sit in their bare assembly-rooms in silence, until some one, man or woman, is prompted to speak. If the Spirit prompts no one, the meeting ends in silence. God did not institute a special ministry. Any one, man or woman, may teach, if called by the "inner light." Lately, however, ministers have been employed, though they are not ordained and most of them do not receive any salary. Their code of morals forbids holding public office, taking oaths, participating in war, and taking human life. Their organization is simple, including monthly meetings of the societies, which send representatives to quarterly meetings, which, in turn, are represented at yearly meetings. Twelve of the yearly meetings of the Orthodox Quakers united to form a "Five-years Meeting." Quakerism experienced a number of schisms, such as that of Keith (1692) and of Hicks (1827—8). The 1916 census reported 92,379 Orthodox, 17,171 Hicksite, 3,373 Wilburite, and 60 Primitive Quakers in the United States. Indiana is the Quaker stronghold. England, Scotland, and Ireland have about 21,000; Canada, 1,200. There are also scattered societies and missions numbering more than 7,000 members in many other Old and New World countries.

Frincke (Fricke), **C. H. F.**; b. July 13, 1824, at Bundheim, Brunswick; attended the teachers' seminary at that place; prepared for the ministry by Wyneken and Sihler; the first home missionary of the Missouri Synod, "without salary"; ordained 1847; pastor at White Creek, Ind., Indianapolis, Baltimore; d. June 5, 1905.

Fritsch, Ahasverus, 1629—1701, jurist in high positions at Rudolstadt,

finally chancellor; full of enthusiasm for hymnology; wrote: "Der am Kreuz ist meine Liebe"; "Hoechster Koenig, Jesu Christ"; also arranged tunes.

Fritschel, Geo. J., son of Gottfried; b. 1867; studied in America and Europe; was ordained 1892 as pastor at Galveston; induced Texas Synod to join Iowa Synod; professor at Wartburg Seminary since 1906; wrote: *Geschichte der lutherischen Kirche in Amerika* (1896), *Schriftlehre von der Gnadenwahl, Zur Einigung der lutherischen Kirche*, etc.

Fritschel, Gottfried, prominent and scholarly theologian of the Iowa Synod; b. December 19, 1836, at Nuremberg; studied under Loehe and J. T. Mueller, and at Erlangen, followed his brother Siegmund to America in 1857; became a leader in the Iowa Synod; professor of exegesis and dogmatics in Wartburg Seminary (St. Sebald, Iowa, and Mendota, Ill.); was a prolific writer, a strong controversialist, and a regular contributor to the *Iowa-Kirchenblatt*, *Brobsts Monatshefte*, and *Kirchliche Zeitschrift;* wrote: *Passionsbetrachtungen, Indian Mission in the 17th Century*, etc.; d. at Mendota, July 13, 1889.

Fritschel, Max, leading theologian of the Iowa Synod; b. 1868; son of Siegmund F.; educated at Thiel College, Wartburg Seminary, Rostock, Leipzig, and Erlangen; professor in Wartburg Seminary at Dubuque since 1891 and its president since 1906.

Fritschel, Siegmund, brother of Gottfried F.; b. December 3, 1833, at Nuremberg; d. at Dubuque, Iowa, 1900; studied under Loehe and was sent by him to America in 1853; took part in the organization of the Iowa Synod and assisted Grossmann in the work at the seminary; for a while had charge of a church in Wisconsin and also served the Buffalo Synod church at Detroit; returned to the seminary 1858 and labored side by side with his brother for more than thirty years, occupying the chair of practical theology. Dr. Krauth gives him much credit for his beneficial influence on the development of the General Council. He was a contributor to *Brobsts Monatshefte* and *Kirchliche Zeitschrift*.

Fritz, J. H. C. See Roster at end of book.

Froebel, Friedrich; b. at Oberweissbach 1782; d. 1852; founder of the kindergarten and exponent of a philosophy of education which has exerted a wide influence on other educational institutions. According to Froebel, education is not primarily active, inasmuch as by external influences it molds the character of the child, as the potter molds his clay, but rather passive, in this, that it permits, stimulates, leads, and directs self-activity and self-expression of the child's inner nature. The first duty of the teacher is to nurse the "divine nature" in the child, then to correct aberrations and to provide suitable means for self-activity. Education is the proper development of what is in the child. While there is much truth in this, it is contrary to Scripture to assume that man is originally good and that depravity is but an acquired habit. Chief work, *The Education of Man*. In 1837 Froebel opened a school for little children at Blankenburg, the first kindergarten. The central idea of the kindergarten is to learn while playing, to make use of the self-activity of children, as manifested in their plays, for their education, and to provide suitable educative means for such self-activity. The kindergarten has made great progress since Froebel's days, also in our country.

Froehlich, Bartholomaeus. Details of life not known. Pastor at Perleberg in Brandenburg, 1580—90. His hymn, "Ein Wuermlein bin ich, arm und klein," appeared 1587 in Selnecker's *Christian Psalms*.

Frohnmeier, L. J.; b. December 12, 1850, at Ludwigsburg, Wuerttemberg, Germany; d. March 16, 1921, at Basel; missionary to Malabar Coast, India, 1876; recalled to be Inspector of Basel Mission, 1906.

Frommel, Emil; b. 1828; d. 1896; assistant of Aloys Henhoefer; 1869, military chaplain at Berlin; 1871, court preacher; very popular preacher and writer; positive in theology.

Frommel, Max, brother of the former; b. 1830; d. 1890 at Celle; through Harless a decided Lutheran; for a time in Breslau Synod; then general superintendent at Celle; also popular preacher and writer like his brother.

Frothingham, Nathaniel Langdon, 1793—1870; educated at Harvard; minister in the Unitarian Church at Boston for thirty-five years; published *Metrical Pieces;* among his hymns: "O Lord of Life and Truth and Grace."

Fry, C. L., leader in Lutheran Brotherhood; b. 1858; a son of Jacob Fry (see below); educated in Philadelphia Seminary; held pastorates at Lancaster, Philadelphia, Catasauqua, Pa.; superintendent of Church Extension work in the General Council, 1915 to 1918.

Fry, Elizabeth, *née Gurney;* b. 1780; d. 1845; a "female Howard" (*q. v.*); began to visit prisons in 1813. As a result societies for prison reform were organized in Great Britain and most countries of Western Europe. Her reading of the Scriptures in Newgate Prison is the subject of a famous picture.

Fry, Jacob; b. 1834; professor of homiletics and pastoral theology in the Philadelphia Seminary; b. at Trappe, Pa.; educated at Union College, Schenectady; licensed 1854; pastor at Carlisle and Reading, Pa.; professor in Philadelphia, 1891—1918; author of *Elementary Homiletics* and *Pastor's Guide.*

Fuehrich, Joseph, 1800—76; German painter of the idealist school; follows ancient style, thoughtful and expressive; fine composition work; among his paintings: "The Incarnation"; "The Prodigal Son."

Fuerbringer, L., D. D. See Roster at end of book.

Fuerbringer, Ottomar; b. June 30, 1810, in Gera, Thuringia; studied theology at Leipzig, 1828—30, together with Walther, Brohm, Buenger, and others of the circle led by Candidate Kuehn in their Biblical studies and devotional exercises. From 1831 to 1838 he was instructor in an institute for boys at Eichenberg, conducted by Pastor G. H. Loeber. He came to America as one of the Saxon pilgrims under the leadership of Martin Stephan, in 1839. Together with Brohm and Buenger he founded Concordia College in Perry Co., Mo., in which he was the first instructor in the classic languages and in history. In 1840 he became pastor in Venedy, Ill. He assisted in drawing up the constitution of the Missouri Synod, was present at the first meeting of the Synod, 1847; became a voting member at the second meeting, 1848. He became pastor of the congregations in Freistadt and Kirchhayn, Wis., 1851, and was thereby forced to take an active part in the controversy with Grabau; his articles appeared in *Der Lutheraner.* When the Missouri Synod was divided into Districts in 1854, he became president of the Northern District and retained this office until 1872. In 1858 he was called as pastor of St. Lawrence's Church in Frankenmuth, Mich. At the beginning of the Civil War he called together all the unmarried men in his parish and persuaded them voluntarily to fill the quota of men demanded from their county in order that the fathers of families might be exempted from military services. He was again prevailed upon to act as president of the Northern District, 1874 to 1882. D. July 12, 1892. Pastoral wisdom combined with Lutheran soundness characterized his pastoral work; his deep learning and simple, popular style rendered him an effective preacher and catechist; his contributions to *Lutheraner* and *Lehre und Wehre* and his presidential addresses proved him to be, as Dr. Graebner says, "the profoundest thinker among the fathers of the Missouri Synod."

Fugger, Kaspar, name of father and son, Lutheran clergymen, the elder dying at Dresden in 1592, the younger in 1617; the song: "Wir Christenleut' hab'n jetzund Freud" apparently by the father.

Fugue. A musical composition in strict polyphonic style, in which, as the name indicates (from *fuga,* meaning flight), the theme introduced by one part or voice is repeated and imitated by the others in a more or less regular succession, Bach being the great master in this style.

Funcke, Friedrich, 1642—99; cantor at Perleberg, later at Lueneburg; pastor at Roemstedt; both hymn-writer and musician; wrote: "Zeuch uns nach dir, so laufen wir."

Funcke, Otto, 1836—1907; pastor at Bremen, writer of devotional literature, some of his books being translated also into English.

Fundamentalism. A term which originated during the second decade of the twentieth century as an appellation of the evangelical party in the Reformed Churches of the United States as opposed to the rationalistic party, the so-called Modernists (New Theology men). The ground was laid for this movement by the publication, in 1900, of twelve small volumes of essays entitled *The Fundamentals,* which issued from the Moody Bible Institute press of Chicago, two laymen, who preferred to remain anonymous, defraying the expense of printing and dissemination. Fundamentals according to Lutheran doctrine are those doctrines which are essential to the faith unto salvation, particularly the doctrines of the deity of Christ, the atonement made through His blood, justification by faith, without the deeds of the Law, the resurrection of all the dead, the Judgment, and heaven and hell. In other words, they are the doctrines which constitute the essence of Christianity, and denial of which excludes from the covenant of divine grace. In this sense the term is used by the Fundamentalists generally, although their

eschatology is in the main chiliastic in its interpretation of Judgment and the resurrection. Fundamentalism lacks the emphasis of Lutheranism on the means of grace, due to the fact that its doctrine of sanctification has not been able to free itself of its Reformed (Zwinglian-Calvinistic) leaven and because of its Reformed rejection of Baptism and the Eucharist as a means of grace. The Fundamentalist controversy raged particularly in the Presbyterian Church, in which a layman, William Jennings Bryan (d. July 26, 1925), was the leader, but also in the Methodist and Baptist communions.

G

Gabriel (lit., champion of God). Used as the proper name to designate the heavenly messenger who was sent to Daniel to interpret the vision of the ram and the he-goat, Dan. 7, and to communicate the prophecy of the seventy weeks, Dan. 9. In the opening pages of the New Testament he is employed to announce the birth of John the Baptist to Zacharias and that of the Savior to the Virgin Mary. Luke 1, 11. 26. Gabriel is ordinarily spoken of as one of the archangels, his superior dignity being deduced both from the august nature of his messages and from the phrase "that stand in the presence of God." Luke 1, 19. If it is permitted to generalize upon the incidents recorded in Scripture, Gabriel's special ministration is one of comfort and sympathy, as Michael's is that of contention against evil. See *Angels, Michael.*

Galesburg Rule, a name given to a ruling of the General Council in regard to pulpit- and altar-fellowship at Galesburg, Ill., 1875. The declaration in regard to pulpit- and altar-fellowship, adopted by the General Council in 1868 (see *Four Points*), was explained in 1870 in answer to a question of the Minnesota Synod: "In employing the term 'fundamental errorists,' in the declarations made at Pittsburgh, it understands not those who are the victims of involuntary mistakes, but those who wilfully, wickedly, and persistently desert, in whole or in part, the Christian faith, especially as embodied in the Confessions of the Church Catholic, in the purest form in which it now exists on earth, to wit, the Evangelical Lutheran Church, and thus overturn or destroy the foundation in them confessed." The Iowa Synod, asking a further explanation of this declaration, was given the answer by Dr. Krauth: "I. *The rule is:* Lutheran pulpits for Lutheran ministers only; Lutheran altars for Lutheran communicants only. II. The exceptions to the rule belong to the sphere of privilege, not of right. III. The determination of the exceptions is to be made in consonance with these principles by the conscientious judgment of pastors as the cases arise." (Akron Rule.) At Galesburg, in 1875, the General Council declared: "The rule, which accords with the Word of God and with the Confessions of our Church, is: 'Lutheran pulpits for Lutheran ministers only; Lutheran altars for Lutheran communicants only.'" However, this declaration is open to the interpretation that in certain cases Lutheran pulpits are open to non-Lutheran preachers and Lutheran altars to non-Lutheran communicants, as was virtually admitted by the General Council in answer to an appeal of the New York Ministerium against violations of the Galesburg Rule. The question whether the addition to the Akron Rule (1872) made at Galesburg (1875), *viz.*, "which accords with the Word of God and the Confessions of our Church," did not practically annul Points II and III, regarding the exceptions, was answered by the Council at Pittsburgh (1889) to the effect that "inasmuch as the General Council has never annulled, rescinded, or reconsidered the declarations made at Akron in 1872, they still remain, in all their parts and provisions, the action and rule of the Council."

Galleries (*Gemaeldegalerien*) **for Religious Art.** Although none of the great galleries of Europe may be said to be devoted entirely to religious art and some frankly favor secular art, there are a few collections in which the religious element predominates very decidedly, as in those of the Vatican at Rome, that of the Uffizi and that of the Pitti Palace, in Florence, that of the Royal Gallery of Dresden, that of the Royal Gallery of Madrid, that of the National Gallery in London, and those of smaller collections at Rome (Borghese), Naples, Munich, Brussels, Venice, Antwerp, and Milan.

Gallicanism. The term applied to the polity of the Catholic Church of France until the rival theory of Ultramontanism gained the ascendancy. Gallicanism includes two primary principles:

1. The secular government is supreme in its own sphere. 2. The papal jurisdiction, even within the sphere of religion, is subordinate to the collective episcopate. These principles were generally maintained against papal absolutism from the thirteenth century to the days of Napoleon Bonaparte. The foundation of these "Gallican Liberties," as they are called, was laid by Louis IX (1226 to 1270) in the famous "Pragmatic Sanction," which overruled the arrogant pretensions of Clement IV by prohibiting all papal interference in the matter of ecclesiastical elections and all papal exactions and assessments without the king's consent. Wider in scope was the second "Pragmatic Sanction," issued, and incorporated with the laws of the kingdom, by Charles VII in 1438. It embodied twenty-three reformatory decrees of the Council of Basel directed against the extortionary and other arbitrary proceedings of the papacy. In particular, it declared the supremacy of the national Church as against the papal ideal of universal rule. But the fullest expression of Gallicanism grew out of the quarrel between Louis XIV and Innocent X, the details of which must be sought elsewhere. Suffice it to say that the French clergy supported the king and issued the four famous propositions of Gallican liberty: 1. The authority of the Pope is limited to spiritual matters. 2. The authority of a council is above that of the Pope. 3. The authority of the Pope is restricted by the laws, institutions, and usages of the French Church. 4. The doctrinal pronouncements of the Pope are final and authoritative only with the concurrence of the whole Church. As already stated, Gallicanism prevailed until Napoleon concluded his famous Concordat with Pius VII (1802), which afforded the papacy a welcome opportunity of fastening its hold on the French clergy. By the proclamation of papal infallibility in 1870 Gallicanism has definitively received its quietus.

Gambia. British colony and protectorate in West Africa. Missions: Wesleyan Methodist Mission Society. Christian community, 1,589; communicants, 711.

Gambling (and *Lotteries*). Taking part in games of chance or hazard for money, the expectation being of a large return on the smallest possible stake — an obvious transgression of the Seventh Commandment. In the strictest sense of the word gambling refers to gaming in its worst form, implying professional play for a money stake by men who are unscrupulous adepts at so-called games of chance. Gambling is a vice which has been common among most savage and barbarian, as well as among civilized nations. The ancient Germans were so addicted to it that they indulged it regardless of the cost to themselves. In the Scandinavian countries, in England, and along the Mediterranean Sea the passion for gambling was just as pronounced. In Rome, particularly during the days of the empire, the practise was common, and various enactments were made against it. Legislation against the evil has, in Christian countries, become ever stricter, especially during the last four centuries, the statutes of Henry VIII, of Queen Anne, and of Queen Victoria being so stringent as finally to include all betting-houses. In the United States statutes have been passed in practically all of the States, forbidding gambling for money at certain games, a number of jurisdictions including also betting in the category of gambling. In spite of this, however, gambling is almost universally practised in most of our great cities, and with but a partial veil of secrecy thrown over the haunts where it is carried on.

In connection with gambling, *lotteries* ought to be considered, that is, schemes for the distribution of prizes by chance. Lotteries, like every other species of gambling, have a pernicious influence on the character of those concerned in them. As this kind of gambling can be carried on secretly and the temptations are thrown in the way of both sexes, all ages, and all classes of persons, it spreads widely in a community, and thus silently infects the sober, economical, and industrious habits of a people. The lotteries of countries and states, formerly more prevalent than now, have had a pernicious influence on the people of a state or community, all argument as to their possible benefit having been found to be specious. The same applies to church lotteries in every form. In their case the considerations of faith being active in love must be added to the arguments of policy otherwise urged.

Gambold, John, 1711—71; educated at Oxford; vicar at a small post in Oxfordshire; later joined Moravians and became one of their bishops; wrote: "Thee We Adore, Eternal God."

Gangra, Council of. (Against Celibacy.) This synod held at Gangra, in Paphlagonia (360), vindicated the sacredness of marriage and opposed clerical celibacy.

Ganse, Hervey Doddridge, 1822 to 1891; studied at Columbia College and New Brunswick Seminary; pastor in

Reformed Dutch and in Presbyterian Church; recast the hymn "Nearer, My God, to Thee."

Gardiner, Allen; b. in England 1794; d. in Patagonia, 1851; pursued missionary work in South Africa, later in South America; founded the Patagonian Missionary Society in 1844 and unsuccessfully attempted missions in Tierra del Fuego, perishing of hunger on its coast in 1850. The South American Missionary Society was immediately formed and is carrying on the work with much success.

Gates, Mary Cornelia, *née Bishop,* married to Merrill E. Gates in 1873; two hymns attributed to her are in general use, one of which is: "Send Thou, O Lord, to Ev'ry Place."

Gausewitz, Carl F. W., son of pioneer Wisconsin Synod Pastor C. Gausewitz; b. at Reedsville, Wis., August 29, 1861; graduated at Northwestern College and Milwaukee Seminary; pastor at East Farmington, 1882—5; at St. John's, St. Paul, until 1906; since then at Grace Church, Milwaukee. While at St. Paul, he was active in bringing about formation of the Ev. Luth. Synod of Wisconsin and Other States, of which he was president a number of terms. President of Minnesota Synod 1894—1906. President of Synodical Conference since 1912. Chairman of Board of Trustees of Joint Synod and member of many commissions and boards. Author of official catechism, German and English, of Wisconsin Synod, which later was adopted by Joint Synod.

Gautama Buddha. See *Gotama.*

Gebhardt, Eduard von, 1838—1925; one of the most prominent modern German realists, but without the unsympathetic Oriental coloring, rather in the manner of Duerer; his Christ a clear-cut, Germanic type; among his most noted paintings: seven mural paintings in Loccum, the Crucifixion, the Lord's Supper, the Ascension, in all of which he emphasizes unusual, unconventional moments.

Gedicke, Lambertus, 1683—1735; studied theology at Halle under Francke; army chaplain; later garrison preacher at Berlin; wrote: "Wie Gott mich fuehrt, so will ich gehn."

Geier, Martin; b. 1614; d. 1680 at Freiberg as court preacher in Dresden; author of commentaries on Psalms, Proverbs, Canticles, and Daniel; also of postils.

Geiler, Johannes von Kaisersberg, German pulpit orator, 1455—1510; chief work done as preacher in the cathedral of Strassburg, his sermons being marked by great eloquence and earnestness.

Gellert, Christian Fuerchtegott, 1715—69; studied theology at Leipzig; held positions as tutor and lecturer; delicate from childhood, suffering from hypochondria; wrote, among others: "Gott ist mein"; "Gott, deine Guete reicht so weit."

Gemara. See *Talmud.*

General Assembly. The highest court of the Presbyterian churches, which meets annually on the third Thursday in May. It is composed of equal delegations of commissioners, both ministers and ruling elders, from each presbytery. Its officers are a moderator and stated permanent clerks. The General Assembly decides all controversies respecting doctrine and discipline, organizes new synods, appoints the various boards and commissions, and receives and issues all appeals. Its decision is final, except in all cases affecting the constitution of the Church.

General Baptists. The General, or Arminian, Baptists trace their origin to the early part of the 17th century, their first church being founded in Holland, in 1607 or 1610, and in England, in 1611. In 1714 the Arminian Baptists in England sent to Virginia Robert Nordin, who organized a church at Burleigh, Va. The Calvinistic Baptists were joined by most of the adherents of the General Baptists. A General Baptist Church was organized in Indiana, in 1823, by Benoni Stinson; and in 1824, there was organized the Liberty Association, with four churches. In spite of several movements to unite with other Baptist bodies, the General Baptists have remained a separate body, which, in 1915, formed a cooperative union with the Northern Baptist Convention. The distinctive feature of their confession, which, with the exception of two slight changes, is identical with the articles of faith as formulated by Benoni Stinson in 1823, is the doctrine of a general atonement (whence the name, "General Bapitsts"), to wit, that Christ died for all men, not merely for the elect, and that any failure of salvation rests purely with the individual; that man is "fallen and depraved" and cannot extricate himself from this state by any ability possessed by nature; that, except in the case of infants and idiots, regeneration is necessary for salvation and is secured only through repentance and faith in Christ; that, while the Christian who endures in faith to the end shall be saved, it is possible

for a Christian to fall from grace and be lost; that rewards and punishments are eternal; that the bodies of the just and the unjust will be raised, the former to the resurrection of life, the latter to the resurrection of damnation; that the only proper mode of baptism is immersion, and the only proper subjects are believers; and that the Lord's Supper should be free to all believers. Some of the churches practise foot-washing. In polity the General Baptists are in accord with other Baptist bodies. Foreign mission work is carried on in the Island of Guam, where, in 1916, they had two stations. Their theological seminary is the Oakland City College in Indiana, and their publishing house is at Owensville, Ind., where their church organ, the *Messenger*, is published. In 1921 the denomination had 500 ministers, 480 churches, and 30,000 communicants.

General Council of the Lutheran Church in North America, The. This body owed its existence to the disruption within the General Synod in 1866. In the face of the rising tide of confessionalism within the Lutheran Church of America, which was principally due to the testimony borne by Walther and others, the General Synod had received into membership the Melanchthon Synod, which stood committed to the "Definite Platform" (*q. v.*), in 1859, and the un-Lutheran Franckean Synod, at York, in 1864. The delegates of the Pennsylvania Ministerium protested against the admission of the Franckean Synod and withdrew from the sessions of the General Synod. Immediately after the York convention the Ministerium founded the Philadelphia Seminary in opposition to the liberal Seminary at Gettysburg. At the Fort Wayne convention, in 1866, the General Synod refused to seat the Pennsylvania delegates, whereupon this body severed its connection with the General Synod and a few weeks later issued a call, written by Dr. Charles Porterfield Krauth, "to all synods which confess the Unaltered Augsburg Confession, for the purpose of organizing a new general body upon distinctively Lutheran principles." In response to this call a convention was held at Reading, Pa., December 12—14, 1866, at which delegates from the following thirteen synods were present: Pennsylvania Ministerium, New York Ministerium, Pittsburgh, Minnesota, English Ohio (former members of the General Synod), Joint Ohio, English District Synod of Ohio, Wisconsin, Michigan, Iowa (German), Canada, Norwegian, and Missouri. At this convention Krauth's *Fundamental Principles of Faith and Church Polity* were unanimously adopted and referred to the various synods for ratification. At the organization meeting at Fort Wayne, in November, 1867, it was found that the following synods had adopted the confessional basis of the Reading convention: Pennsylvania, New York, Pittsburgh, English Ohio, Wisconsin, English District of Ohio, Michigan, Swedish Augustana, Minnesota, Canada, Illinois, Iowa (German). Ohio and Iowa desired a declaration on the part of the convention regarding the "Four Points" (*q. v.*): Chiliasm, Altar-fellowship, Pulpit-fellowship, Secret Societies. The answer being unsatisfactory, these two synods refused to unite fully with the new body. For the same reason Wisconsin, Minnesota, and Illinois withdrew at subsequent conventions and helped to organize the Synodical Conference in 1872. Michigan also left the Council in 1887, and the greater part of the Texas Synod, admitted in 1868, joined Iowa in 1895 as a district. The English Synod of Ohio disbanded in 1871. The following synods afterwards united with the Council: Indiana (II), later called the Chicago Synod (1872), Holston (1874; left 1884), English Synod of the Northwest (1893), Manitoba (1897), Pacific (1901), New York and New England (1903), Nova Scotia (1903), Central Canada (1909). The leading men in the Council were Chas. Porterfield Krauth (president, 1870—9), Wm. J. Mann, W. A. Passavant, B. M. Schmucker, G. F. Krotel (president, 1869; 1889—91), J. A. Seiss (president, 1888), A. Spaeth (president, 1880—7), R. F. Weidner, G. H. Gerberding, J. A. W. Haas, H. E. Jacobs, C. A. Swensson (president, 1893), and T. E. Schmauck (president, 1907—18). The doctrinal basis of the General Council was "the Unaltered Augsburg Confession, in its original sense, as throughout in conformity with the pure truth, of which God's Word is the only rule." The other confessions "are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same Scriptural faith." Over against the congregations the General Council was a legislative body and considered conformity to its decision a moral obligation. In spite of its strictly Lutheran confessional basis, however, the General Council was imbued with a spirit of subtile unionism. It never issued an entirely satisfactory declaration in regard to the much-discussed "Four Points." According to the Akron-Galesburg Rule (*q. v.*), non-Lutherans were under certain circumstances to be admitted to the Lord's

Supper, and there were exceptions to the rule: "Lutheran pulpits for Lutheran ministers." Its declaration against chiliasm leaves room for the finer kind, and, while its pronouncement on secret societies is in conformity with Lutheran principles, its practise has been sadly out of tune with its principles. The teachings of some of the leaders of the General Council on ordination, the ministerial office, conversion, predestination, the inspiration of the Scriptures, evolution, etc., were not always in harmony with the Bible and the Lutheran Confessions; and yet the General Council did not take such men to task. — The home mission work of the General Council was carried on chiefly in the Northwest and in Canada, the institution at Kropp, Germany, furnishing most of the German pastors. The General Council conducted a mission among the Telugus in India and, jointly with the United Synod in the South, also in Japan. The Augustana Synod also had its independent mission in China. — The General Council maintained the following institutions: Seminaries: Philadelphia (Mount Airy, 1864), Maywood, Ill. (formerly in Chicago, 1891), Augustana (Rock Island, Ill., 1860), Waterloo, Ont. (1911); classical institutions: Muhlenberg College, Allentown, Pa. (1867), Wagner Memorial College, Staten Island, N. Y. (formerly in Rochester, 1883), Thiel College, Greenville, Pa. (Pittsburgh Synod, 1870), and the colleges of the Augustana Synod (*q. v.*). Within the General Council there were 18 orphans' homes and many other charitable institutions, maintained either by district synods or private associations. Many of these owe their existence to the labors of Dr. W. A. Passavant. The General Council also conducted an immigrant and seamen's mission and took the lead in deaconess work for many years. John D. Lankenau established the Mary J. Drexel Home in Philadelphia, in 1888. — On October 24, 1917, the General Council approved of the plan to merge with the General Synod and the United Synod in the South in the United Lutheran Church in America. In November, 1918, this Merger was consummated in New York. The Swedish Augustana Synod, however, refused to enter the Merger and has stood alone since that time. At the time of the Merger the General Council numbered 13 synods, 1,059 pastors, 1,406 congregations, and 340,588 confirmed members. See also *United Lutheran Church.*

General Six-Principle Baptists. This body, organized in 1652, is a survival of the General (Arminian) Baptists, who prevailed in Rhode Island and Connecticut in the early Colonial days. These churches insist upon the six principles mentioned in Heb. 6, 1. 2 as the proper qualifications for church-fellowship, *viz.*, repentance, faith, baptism, laying on of hands, resurrection of the dead, and eternal Judgment. In doctrine they are in sympathy with the Arminian rather than with the Calvinistic Baptists. In 1921 the Convention counted 7 ministers, 8 churches, and 445 communicants.

General Synod of the Evangelical Lutheran Church in the United States of America, The, was organized at Hagerstown, Md., October 22, 1820. It was the first federation of Lutheran synods in America. The synods participating in the organization of the general body were the Pennsylvania Ministerium (founded 1748), the New York Ministerium (1786), the North Carolina Synod (1803), and the Synod of Maryland and Virginia (1820). The idea of a general body was broached in 1811 by G. Shober and A. G. Stork of the North Carolina Synod and took definite shape in the *Planentwurf* adopted in 1819 in Baltimore by the mother synod and representatives of other synods. The Tennessee Synod objected to the organization on doctrinal grounds, and the Ohio Synod also refused to join in the movement. Nine pastors and four lay delegates attended the organization meeting. The New York Ministerium withdrew after the first meeting because of lack of interest. In 1823 the Pennsylvania Ministerium severed its connection with the General Synod because of a proposed merger of the latter with the Reformed Church and because some of its congregations feared infringement on their liberties. It was due chiefly to the exertions of S. S. Schmucker, for more than forty years a leading spirit in the General Synod, that that body survived its critical initial years. When the Pennsylvania Ministerium withdrew, a new synod was formed west of the Susquehanna River, the Synod of West Pennsylvania, which joined the General Synod in 1825. The Hartwick Synod (founded 1830) joined in 1831, the South Carolina Synod (founded 1824) entered in 1835, the New York Ministerium came back in 1837, the Synod of Virginia, which branched off from the Maryland Synod in 1829, was admitted in 1839. Other synods joined in the following order: Synod of the West in 1840 (was divided into Synod of the Southwest, the Illinois Synod, and the Synod of the West in 1846), East Ohio

Synod in 1841, East Pennsylvania in 1842, Alleghany and Southwestern Virginia in 1843, Miami in 1845, Illinois and Wittenberg in 1848, Olive Branch in 1850, Pittsburgh, Texas, Northern Illinois, and Pennsylvania Ministerium in 1853, Kentucky and Central Pennsylvania in 1855, Northern Indiana, Iowa (English), and Southern Illinois in 1857, the Melanchthon Synod in 1859, and the Franckean Synod and the Minnesota Synod in 1864. In 1863, owing to the Civil War, the Southern synods, North Carolina, South Carolina, Virginia, and Southwestern Virginia, withdrew, and, with the Georgia Synod, organized the General Synod in the Confederate States. The admission of the Melanchthon Synod, which stood committed to the "Definite Platform" (*q. v.*), caused the withdrawal of the Scandinavians in 1860, and the reception of the un-Lutheran Franckean Synod in 1864 brought about the disruption of the General Synod in Fort Wayne, in 1866. The Pennsylvania Ministerium, the New York Ministerium, the synods of Illinois, Minnesota, Texas, and the English Synod of Ohio, together with the greater part of the Pittsburgh Synod, withdrew and organized the General Council. The Susquehanna Synod joined the General Synod in 1867, Kansas in 1869, Wartburg in 1877, German Nebraska and the Rocky Mountain Synod in 1891, California in 1892, and the New York Synod in 1908. — From its beginning the General Synod was a unionistic body. Neither the Confessions of the Lutheran Church were mentioned in its constitution nor even the Bible; and that the omission was intentional is evident from the fact that the General Synod maintained its silence in regard to its confession in spite of the vigorous protests of the Tennessee Synod and its refusal to join the general body on that account. Yet even the name Lutheran was not without some value. It kept many Lutherans from joining the sects, gave the Lutheran Church a standing among the sects and also in Europe, and diminished the danger of a merger with the Reformed churches in Pennsylvania and in the South. In opposition to the rationalism found in the New York Ministerium of that time it confessed "Jesus Christ as the Son of God and the Ground of our faith and hope," thus acting as a check on the inroads of Socinianism. On the other hand, the platform of the General Synod was so broadly "evangelical" that the essentials of Lutheranism were lost sight of. Fraternizing with, and yielding to, the sects was looked upon as a matter of Christian duty. The Augsburg Confession was indeed recognized as a confession of the Lutheran Church, but a distinction was made between fundamental and non-fundamental doctrines, without defining what was meant by the terms. Schmucker, the theological leader of the General Synod for thirty-eight years, repeatedly declared: The Augsburg Confession was not to be followed unconditionally, its binding force was limited expressly to the fundamentals. The confessional deliverances of the General Synod until 1864 may be summarized as follows: The fundamental doctrines of the Bible, *i. e.*, the doctrines in which all evangelical (non-Socinian) Christians agree, are taught in a manner substantially correct in the doctrinal articles (I—XXI) of the Augsburg Confession. The doctrines concerning baptismal regeneration, the real presence of the body and blood of Christ in the Lord's Supper, for instance, were considered obsolete. The Reformed view of the "Sabbath" was generally adopted. This emasculated Lutheranism was misnamed "American Lutheranism." Those who defended the Confessions were decried as "Henkelites" and "Symbolists." In 1855 S. S. Schmucker prepared the "Definite Platform" (*q. v.*), intended to be a substitute for the Augsburg Confession, and Benjamin Kurtz sponsored it most cordially in the *Lutheran Observer*. The confessional reaction, however, which had set in some ten years before, prevented the general adoption of this makeshift and even induced the General Synod to make the Augsburg Confession its doctrinal basis in 1864 (York Resolution). In course of time the official doctrinal basis of the General Synod conformed more and more to that of the Lutheran Church. In 1895, at Hagerstown, the General Synod defined "the Unaltered Augsburg Confession as throughout in perfect consistence" with the Word of God. In 1901, at Des Moines, the distinction between fundamental and so-called non-fundamental doctrines in the Augsburg Confession was dropped. In 1909, at Richmond, Va., the objection to "the secondary symbols of the Book of Concord" was withdrawn, and in 1913, at Atchison, Kans., all the Symbols of the Lutheran Church were at least formally and officially adopted. Still there remained a wide gap between the formal adoption and the actual recognition of the Confessions, and teachings contrary to the Confessions, as enunciated by leading men in the General Synod, were tolerated without

official censure; nor was un-Lutheran practise censured officially; neither did the General Synod ever take any action on the lodge-question. Freemasons, not only among the laity, but also among the clergy, occupied positions of trust and honor in the General Synod. The leading men of the General Synod were S. S. Schmucker, J. G. Morris, Benj. Kurtz, Sam Sprecher, J. A. Brown, J. G. Butler, C. Phil. Krauth, Wm. Reynolds, F. W. Conrad, L. A. Gotwald, E. J. Wolf, M. Valentine, J. W. Richard, D. H. Bauslin, G. U. Wenner, J. A. Singmaster. — Besides Home Mission work, carried on chiefly through the district synods, the General Synod conducted a mission at Guntur, India (begun by the Pennsylvania Ministerium in 1842), and another in Liberia, Africa (begun by the Franckean Synod). — Its educational institutions were: Seminaries: Hartwick (1815), Gettysburg (1826), Hamma Divinity School at Springfield, O. (1845), Susquehanna University at Selinsgrove, Pa. (1858), Western at Atchison, Kans. (1893), Martin Luther Seminary at Lincoln, Nebr. (1913); classical schools: Gettysburg (formerly Pennsylvania) College, Wittenberg at Springfield, O., Hartwick in New York, Carthage College at Carthage, Ill., Midland at Atchison, Kans., and Watts Memorial College, India. Some of these institutions were the property of district synods. Of inner mission institutions the General Synod had orphanages at Loysville, Pa., Nachusa, Ill., Springfield, O., and Lincoln, Nebr.; a home for the aged in Washington, D. C., and a deaconess institution in Baltimore. — In 1918 the General Synod entered the merger of various Lutheran bodies, which had its origin in the movement for a joint celebration of the Reformation Quadricentennial in 1917. At a meeting of the committee appointed to arrange a program for the celebration the laymen of the committee presented a plan, April 18, 1917, for a merger of the General Synod, the General Council, and the United Synod in the South. The General Synod approved of this plan in Chicago, June 20, 1917. The merger was consummated in New York, in November, 1918. At the time of this merger the General Synod consisted of 24 district synods, 1,438 pastors, 1,846 congregations, and 364,072 confirmed members. See also *United Lutheran Church.*

Geography. See *Biblical Geography; Geography, Ecclesiastical.*

Geography, Biblical. See *Biblical Geography.*

Geography, Ecclesiastical. That part of theological science, related to Church or Ecclesiastical History, which deals of places, districts, and countries of importance in the work of the Church, such as the chief cities of dioceses and patriarchates.

George, Margrave of Brandenburg, "the Confessor"; b. 1484; helped his brother Albrecht Lutheranize Prussia; favored the Reformation in Silesia and in Ansbach; protested at Speyer in 1529; rather than give up the Gospel, he would have his head chopped off, to which Carl replied, "Not head off, dear Prince, not head off!" — at Augsburg, in 1530; d. December 17, 1543.

George, St. Probably a Christian martyr of the third century; perhaps a victim of Diocletian's persecution. He is patron saint of England, the Order of the Garter, and many military orders. The czar's coat of arms bore his effigy. The legend of his combat with a dragon to liberate a princess arose about the 12th century, possibly founded on the myths of Perseus and Siegfried.

George the Bearded, Duke of Saxony; b. 1471; welcomed Luther's Ninety-five Theses and attacked the corruptions of the Church, but fiercely opposed Luther's doctrine of grace and rejection of the Council of Constance, though at Worms he opposed the breaking of Luther's safe-conduct; persecuted his Lutheran subjects and yet had to spread Luther's New Testament, with a few alterations; d., relying solely on the merits of Christ, 1539.

Georgia, Synod of. See *United Lutheran Church.*

Gerberding, G. H.; b. 1847 in Pittsburgh; studied at Philadelphia; ordained 1876; pastor until 1894; helped to organize Synod of the Northwest; since 1894 professor of practical theology at the Chicago Seminary; wrote: *The Way of Salvation, The Lutheran Pastor, The Life of Passavant, The Lutheran Catechist, Problems and Possibilities, What's Wrong with the World?*

Gerhard, Johann; b. October 17, 1582, at Quedlinburg; d. August 20, 1637, at Jena. The "arch-theologian," the standard dogmatician of the period of orthodoxy. Induced by Johann Arnd to study theology. Studied at Wittenberg, Jena, and Marburg. After passing through a severe sickness, he wrote *Meditationes Sacrae.* Highly recommended to Duke Casimir of Coburg, though only twenty-four years old, he was appointed superintendent at Held-

burg and made Doctor of Divinity, having preached only four times. In 1615 the Duke made him general superintendent at Coburg and entrusted him with the visitation of the realm and the drawing up of a new church order. Though eminently successful in these important duties, his inclination was toward a theological professorship. At last the duke's opposition was overcome, and Gerhard, especially through the remonstrances of the Elector of Saxony, George I, and the entreaties of the faculty of the university, in 1616 became professor at Jena. Here he remained to the end of his life, though called no less than twenty-four times to different universities, even to Upsala in Sweden. Though of delicate health, the amount of activity he developed as professor, author, adviser in theological, ecclesiastical, and even political matters — "the oracle of his times" — is truly prodigious. He was greatly beloved by the students, who on this account flocked to Jena. His most famous work is his *Loci Theologici* in nine volumes, begun at the age of twenty-seven and finished in 1622; other books: *Confessio Catholica*, his continuation of the *Harmonia Evangelistarum* of Chemnitz and Leyser, *Exercitium Pietatis*, various commentaries. The foremost champion of Lutheran orthodoxy, he was of a mild and irenic disposition.

Gerhardt, Paul, 1607—76; the Asaph of the Lutheran Church; the greatest hymn-writer after Luther, whom he exceeds in flexibility of form and in smoothness of language; b. at Graefenhainichen, near Wittenberg; at University of Wittenberg 1628—1642; lived in Berlin as candidate of theology 1643 to 1651; *propst* at Mittenwalde 1651; diaconus at Berlin 1657; deposed 1666; diaconus at Luebben 1668. The outward circumstances of his life are gloomy, but his hymns are full of cheerful trust, sincerely and unaffectedly pious, benign and amiable. Adhered loyally to Lutheran faith, even under persecution, refusing to sanction syncretism. His hymns reflect his feelings during this trying period; they show firm grasp of objective realities, but also transition to modern subjective tone of religious poetry; wrote, among others: "Froehlich soll mein Herze springen"; "O Jesu Christ, dein Kripplein ist"; "Nun lasst uns gehn und treten"; "Schaut, schaut, was ist fuer Wunder dar?" "Auf, auf, mein Herz, mit Freuden"; "O Haupt voll Blut und Wunden"; "Wie soll ich dich empfangen?" "Wir singen dir, Immanuel"; "Warum machet solche Schmerzen?" "Ein Laemmlein geht und traegt die Schuld"; "O Welt, sieh hier dein Leben"; "Sei mir tausendmal gegruesset"; "Sei froehlich alles weit und breit"; "Gott Vater, sende deinen Geist"; "Was alle Weisheit in der Welt"; "Du Volk, das du getaufet bist"; "Herr Jesu, meine Liebe"; "Der Herr, der aller Enden"; "O Jesu Christ, mein schoenstes Licht"; "Wie ist es moeglich, hoechstes Licht?" "Warum sollt' ich mich denn graemen?"

Gerlach, Otto v.; b. 1801; d. 1849 as pastor in Berlin; author of a three-volume German commentary on the Bible, in which the Bible-text is reprinted and brief introductions and explanatory remarks are added; written in popular style.

German Baptist Brethren (*Dunkers*). See *Church of the Brethren.*

German Baptist Brethren Church. See *Church of the Brethren.*

German Catholics. The name of a sect which grew out of the reform movement within the Roman Catholic Church occasioned by the idolatrous veneration of the Holy Coat of Treves, against which Johannes Ronge (subsequently excommunicated) emphatically protested. Doctrinal differences weakened the power of the secessionists, and to-day only a remnant survives in Saxony.

(German) Evangelical Synod of North America. (Die *Unierten, Evangelischen.*) The beginning of this denomination may be traced back to the union between Lutherans and Reformed Christians brought about by Frederick William III, in 1817, in Germany (*q. v.*). In 1840 members of the United, or Evangelical, Church of Germany who had immigrated into this country organized the German Evangelical Church Organization of the West at Gravois Settlement, Mo., later called the German Evangelical Synod of the West and since 1877 known as the German Evangelical Synod of North America. The Synod is a constituent member of the Federal Council of the Churches of Christ in America. — *Doctrine and Polity.* The synod acknowledges and uses the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism, accepting both Lutheran and Reformed confessions "as far as they agree with each other." Wherever these symbols do not agree, it grants liberty in interpreting Scripture-passages in question in order to accommodate both Lutheran and Reformed constituents of the body. In general the denomination leans to the Reformed Confessions, as is proved by the *Evangelische Katechismus*

and *Die Geschichte der deutschen Synode von Nordamerika* by A. Schory. A general conference meets once every four years. It is composed of the presidents of the districts, clerical delegates, one being allowed for every twelve ministers, and lay delegates, one for every twelve churches. — *Work.* The general activities of the churches are under the general control of the synod through central and district boards. The boards for home missions seek to gather into the synod those congregations which naturally belong to it, organizing them and supplying them with preachers and the Sacrament. Foreign missionary work under the care of the Board of Foreign Missions is carried on in East India. The educational work of the synod is now represented by a preparatory school for theological students and a training-school for parochial school teachers at Elmhurst, Ill., a theological seminary at Webster Groves, Mo., and an academy at Fort Collins, Colo. The three schools together reported an attendance of 242 students. There are also 324 parochial schools, 264 vacation schools, and 201 Saturday-schools with a total attendance of 17,410 pupils. The total amount contributed for educational purposes during the year was $82,240. The value of property is given as $410,000 and the amount of endowment as $25,588. There are 21 philanthropic institutions, including 10 hospitals or deaconess homes, four homes for the aged, four orphan homes, one pastors' home, and two asylums for epileptics and feeble-minded with a total of 9,601 patients and inmates. The entire value of the property is estimated at $700,000, and the amount contributed toward the institution in 1916 was $104,721. The Sunday-schools during 1916 contributed $102,451 for their own support, $20,921 for missions, and $22,141 for benevolent purposes. — The various societies of young people are combined in a Young People's Union, representing 605 young people's societies with 29,972 members, 95 young women's societies with 3,051 members, and 35 young men's societies with 1,067 members, making a total of 735 societies with 34,090 members. The men's brotherhoods and the women's affiliated organizations are very strong. In 1920 the denominations reported 1,136 ministers, 1,325 churches, and 274,860 communicants.

German Seventh-Day Baptists. This body was organized by John Conrad Beissel in 1728 when he withdrew from the Dunker Church. In 1732 Beissel left his congregation and, removing to Ephrata, Pa., lived as a hermit, gathering about himself persons of both sexes who shared his mystic and ascetic ideas. Celibacy was enjoined upon the members, and the organization became known as the Ephrata Society. In contradistinction to other Dunker bodies they observe the seventh day as the Sabbath. At the present time the denomination affiliates regularly with the Seventh-day Baptist General Conference. In 1921 only 4 ministers, 3 churches, and 155 communicants were reported.

German Southwest Africa. Formerly a German protectorate; since the World War under mandate of Union of South Africa. Area, 322,400 sq. mi. Population, 240,000, chiefly Ovambas and Hereros. Missions: Finska Missionssällskapet, Rheinische Missionsgesellschaft, South African Missionary Society. Statistics: Foreign staff, 105. Christian community, 62,924; communicants, 27,780.

German Theology (*Deutsche Theologie*). A book containing a summary of the fundamentals of the Christian religion, "a noble booklet of the right understanding concerning Adam and Christ, and how Adam should die and Christ arise in us," as Luther puts it, who published the tract, first as a fragment, in 1516, and two years later in its complete form. It is a product of the best period of German mysticism and belongs to the school of Tauler (*q. v.*), who formerly was considered the author.

Germany. *Christianity* had entered Germany as early as the third century, several flourishing congregations existing then in the Roman colonies of the Rhine and the Danube. During the Roman period these regions became Christian countries; during the Migration of Nations, pagan or semipagan. Towards the end of the sixth century a great missionary activity set in on the part of the Franks (whose ruler Clovis had received baptism 496) and of Britain. The first apostle of the Alemanni was Fridolin, a Celt, 550; he was followed (610) by Columbanus, of the celtic cloister Bangor, with twelve companions, one of them Gallus, d. 640, and Pirminius, a Frank, d. 753. To Bavaria with its scanty remnants of Christianity came the Frankish abbot Eustasius (615) later on Emmeran, at the end of the century Bishop Rupert of Worms, perhaps a Scot, who almost completed the Christianizing of the country, and the Frankish bishop Corbinianus. Kilian, a Celt, became the apostle of the Thuringians, in the same period. The Frankish priest

Amandus labored, after 630, among the Frisians, 677. The Anglo-Saxon Wilfred, and from 690 on the Apostle of the Frisians, the Anglo-Saxon Willibrod, were supported by Rome. Boniface (*q. v.*) performed splendid missionary work in Hessia and Thuringia; he was also instrumental in bringing the German Church into subjection to Rome. The Saxons, after an earlier missionary attempt by two Anglo-Saxon monks, were compelled by Charlemagne, in the wars of 772—804, to profess Christianity and were won for Christianity through the patient labor of the Frankish priests in the eight bishoprics established by the ruler. Christianity was spread among the Wendish races in Holstein, Mecklenburg, Pomerania, and parts of Saxony and Lusatia from 919 to 973 by conquest, compulsion, German colonization, and more or less preaching; Mecklenburg, its depopulated districts peopled with German colonists, became Christian with the conversion of its ruler in 1161; Pomerania submitted to the Duke of Poland 1121, and Bishop Otto of Bamberg established the Church 1124—1128. The Gospel was first brought to the Prussians (Letts) by Bishop Adalbert of Prague, martyred 997; not until 1209 their apostle came, the monk Christian, d. 1245 as bishop of the Prussians. The crusade of the Teutonic Knights and their allies ended 1283, with the greater part of the Prussians extirpated and Christianity established by a host of real missionaries.

Germany and the Lutheran Church. When Luther began his defense of the Gospel, he was followed by many monks of the Augustinians, Franciscans, Dominicans, Carmelites, and others. Strassburg was one of the first cities to declare for the Gospel (1523), followed by Magdeburg (1524), Bremen (1525), Brunswick (1526), Goslar, Eimbeck, Goettingen, Rostock, Hamburg. Electoral Saxony was the first country to introduce the Reformation (1525). Hesse followed the lead of Saxony (1528), as did Frankish-Brandenburg, joined by Nuernberg. Then came Brunswick-Lueneburg, East Frisia, Schleswig, Holstein, Silesia. On Luther's advice the Grand Master of the Order of Teutonic Knights, Albrecht von Brandenburg, became secular, the first Duke of Prussia (later a German state) (1525), and introduced the Reformation. Wuerttemberg came in 1534, followed by the city of Augsburg. Anhalt also came in 1534, as well as Pomerania and Westphalia. Luther's grim enemy, the bearded Duke George of Saxony, died in 1539, and just twenty years after the historic Leipzig Debate with Eck, Luther preached in St. Thomas's Church, and the Reformation was introduced. In the same year came Brandenburg; Kalenberg-Brunswick came, Mecklenburg, Quedlinburg, Naumburg, Brunswick, the Palatinate, and Cologne. At the Religious Peace of Augsburg of 1555 the Protestants were as strong as the Romanists. S. *Reformation.*

Subsequent Developments. The Catholics put forth strenuous efforts to halt the spread of Lutheranism and to reconquer lost ground. The activity of the Jesuits and of the courts of Austria and Bavaria, the virulent persecution and suppression of Protestantism (see *Counter-Reformation*), and the Thirty Years' War saved a large portion of Germany, especially in South Germany, for Rome. Other portions were lost to Calvinism — the Palatinate in 1560, Bremen in 1595, Nassau in 1578 and 1586, Anhalt in 1596, Lippe-Detmold in 1602, Hesse-Cassel in 1605. In 1613 John Sigismund, Elector of Brandenburg, of the House of Hohenzollern, turned Reformed, the people, however, remaining true to the Lutheran Church. The Union between the Lutherans and Calvinists, proposed by the king of Prussia in 1817 and approved by the great majority, was effected and sustained, partly by force, in Prussia; also in Nassau, Baden, the Palatinate, Anhalt, and to some extent in Hesse. The new Church thus brought into existence took the name Evangelical. The Separate Lutherans refused to have anything to do with it. See *Breslau* and *Free Churches.* Prior to the World War the Lutheran, Reformed, and Evangelical Churches in Germany were organized as state churches, the government generally being in the hands of consistories and superintendents appointed by the secular governing body, which provided, in greater part, for the support of the congregations out of the national revenues and more or less controlled the affairs of the Church. Of these thirty-four Protestant church-bodies the Prussian (including the older provinces) is Evangelical, Hanover having a Lutheran as well as an Evangelical-Reformed organization; Schleswig-Holstein, Lutheran-Reformed-Evangelical; Nassau, Evangelical; Frankfort on the Main, Lutheran-Reformed. The other Evangelical Churches are the Palatinate, Baden, Hesse-Darmstadt, Sachsen-Weimar, Sachsen-Meiningen, Anhalt, Waldeck, and Bremen. Lippe-Detmold is Evangelical-Reformed. The Lutheran Churches are: Bavaria, Saxony,

Wuerttemberg, Mecklenburg-Schwerin, Mecklenburg-Strelitz, Oldenburg, Braunschweig, Sachsen-Altenburg, Sachsen-Coburg-Gotha, Schwarzburg-Sonderhausen, Schwarzburg-Rudolstadt, Reuss Older Line, Reuss Younger Line, Schaumburg, Luebeck, Hamburg. Alsace-Lorraine has a Lutheran and a Reformed organization. The constitution of the German Republic (1918) has pronounced the separation of Church and State and complete equality among all religious denominations (religious freedom having been established already under the Empire by the several state constitutions and by imperial law). There is no longer a state church, theoretically. Neither is there, practically, a Free Church. The majority of the clergy and of the laity seem to desire some sort of state support and state control and a *Volkskirche* (People's Church, National Church), which the masses would regard as their Church without joining it individually. The number of Lutherans in Germany cannot be stated with any degree of accuracy. Reliable statistics of the thirty-four state churches of 1910 gave a total of 37,117,295. Vaguely stated, it may be said that two-thirds of the population of Germany (59,852,682 in 1923) are Protestants and two-thirds of the Protestants are Lutherans. — The "Dissenters" (representing mostly Anglo-American-Reformed denominations, which consider Germany as a mission-field; the German statistics include Christian Scientists and Mormons) number about 260,000. See *Lutheran Church.*

Germany, Catholic Church in. The Roman Catholic reaction against the Reformation in Germany, after a temporary truce marked by the Peace of Augsburg (1555), finally culminated in the bloody tragedy of the Thirty Years' War (1618—1648). The Peace of Westphalia, which terminated the struggle and guaranteed to the Protestants (Lutherans and Reformed) a legal existence, destroyed forever the hopes of reestablishing Catholic supremacy in Germany. The Catholic Church submitted under protest to the logic of events. Pope Innocent X condemned, in the customary papal phraseology, the ecclesiastical articles of the treaty and declared them null and void. But papal bulls had lost their effect. Protestantism had come to stay and, what is more, was destined to become the leading factor in subsequent religious history. Indeed, if Gieseler is right, the only thing that saved the Catholic Church in Germany was the so-called *reservatum ecclesiasticum* (ecclesiastical reservation), according to which every prelate who apostatized from Rome was liable to deposition and forfeiture of temporal and spiritual power. This measure, essentially an appeal to self-interest, served as a powerful barrier against further secessions from Rome. In fact, the geographical distribution between Protestants and Romanists as it existed at the close of the Thirty Years' War has remained substantially unchanged to the present day. The change of situation created by the outcome of the war necessitated a corresponding change in the Church's attitude and policy. The Hildebrandian idea of a papal theocracy was gone forever. Ban and interdict had passed into history. Even Roman Catholic states were growing increasingly impatient of papal interference in their affairs and often pursued an independent course in defiance of the Church. A conspicuous instance of this tendency are the reforms of Joseph II of Austria (see *Josephinism*), not to mention the earlier reforms of the Duke of Bavaria, Maximilian Joseph III, the Catholic ruler of the most Catholic country of Germany, as well as of the later kings of Bavaria in the first half of the nineteenth century (Maximilian I, 1799—1825; Ludwig I, 1825 to 1848; Maximilian II, 1848—1864). The official claims of the Church, as also its inability to realize them, are well illustrated in the events immediately following the downfall of Napoleon. At the Congress of Vienna (1815), convened for the purpose of reconstructing the political map of Europe, the papal curia went to the length of demanding "the restoration of the Holy Roman-German Empire in its medieval-hierarchical form." This demand was quietly ignored by the powers. History had pronounced its verdict on that ancient institution. When the Congress created that loose aggregation of sovereign states known as the German Confederation, the Church was obliged to adjust herself to the situation by concluding a series of concordats, more or less satisfactory, to regulate her relations with the several states. With some of them no agreement could be reached at all. Into the later developments along this line we cannot here enter. We only pause to add that the behavior of the ultramontane party at the founding of the German Empire in 1871 shows that, in spite of rebukes and rebuffs administered by the hard facts of history, the pretensions of Romanism are as sweeping and arrogant as ever. On the other hand, the Catholic Church of Germany has witnessed some powerful clerical

opposition within her own bosom. See *Emser Punktation.* In addition to anti-hierarchical movements, German rationalism also for a time disturbed the peace of the Church. The Church easily overcame these and similar assaults upon her authority. The latter was vigorously upheld and extended by the Jesuit order, which continued its anti-Protestant propaganda and agitation throughout the whole post-Reformation period (apart from the lull that followed the suppression of the Jesuits in 1773). One of their pet themes, especially after their restoration in 1814, was that Protestantism, in its very essence and nature, was the prolific mother of all religious, civil, and political disorder and strife, while Roman Catholicism was extolled as the only bulwark against these evils. This brazen lie was propagated with such persistence that many of the very elect were deceived. Says Kurtz (speaking of Protestant Prussia): "In incredible blindness the Catholic hierarchy was regarded as a primary support of the throne against the revolutionary tendencies of the age (1841 to 1871) and as the surest guarantee of allegiance in the preponderatingly Catholic provinces." Such was the power of the Catholic Church in Prussia that it commanded double the amount in state subsidies as compared with the appropriations for the maintenance of the evangelical churches, and this despite the fact that the Protestants outnumbered the Catholics almost two to one. Small wonder that such a state of affairs ultimately led to a collision under the stern régime of Bismarck, even apart from the immediate occasion of the quarrel. See *Kulturkampf.*

Of the sixty million inhabitants of Germany about one-third are Roman Catholics. The organization of the Church includes five archbishoprics, twenty bishoprics, three apostolic vicariates, and two apostolic prefectures. Politically, its interests are represented by the so-called Catholic Center. What the establishment of the German Republic (since 1919) will mean for the future of German Catholicism remains to be seen. The constitution provides for complete equality among all religious denominations.

Gerok, Karl von, 1815—1890, educated at Tuebingen; held positions in the state church, since 1849 at Stuttgart, finally as chief court preacher and *oberconsistorialrat;* eloquent preacher, but fame rests chiefly on his sacred poetry, especially his *Palmblaetter, Pfingstrosen,* and others; strictly speaking, he wrote only spiritual lyrics, not hymns for congregational use.

Gerson, Jean Charlier de (Johannes Arnaudi de Gersonio), 1363—1429, theologian, philosopher, educator; educated under patronage of the Duke of Burgundy, first at Rheims, then at College of Navarre, in Paris; doctor of theology in 1392, chancellor of the University of Paris 1395, prominent in the domain of ecclesiastical practise, preaching, and the cure of souls. He considered mysticism (*q. v.*) as the soul of theology, but he opposed radical and absolute mysticism. Following his teacher, D'Ailly, in the field of church politics, he exerted a strong influence on the Council of Pisa, although he did not attend in person. His doctrine concerning the character of a church council as composed of hierarchical authorities, with every believer, nevertheless, having the right to voice his opinion, was accepted by the Council of Constance (*q. v.*), but his later influence at the meetings was insignificant, so that he finally withdrew in disgust, to wander into exile from fear of his former patron, the Duke of Burgundy. He spent his last years in Lyons. Among his writings: *Consolatio theologiae, Monotessaron* (a gospel harmony), and others. He was later honored with the title *Doctor Christianissimus* (the most Christian doctor). See also *Education.*

Gesenius, Justus, 1601—1673, studied at Helmstedt and Jena, pastor at Brunswick in 1629, court chaplain at Hildesheim in 1636, chief court preacher and general superintendent at Hannover in 1642; an accomplished and influential theologian; edited Hannoverian hymn-books from 1646 to 1659; aimed at correctness of style according to poetical canons; wrote: "Jesu, deine heil'gen Wunden"; "Wenn meine Suend' mich kraenken"; "O Tod, wo ist dein Stachel nun?" "O heiligste Dreifaltigkeit."

Gesenius, Wilh., b. 1786, d. at Halle 1842; renowned Hebraist, author of a Hebrew grammar and dictionary. He was a born teacher, extreme rationalist; was attacked by Hengstenberg in his *Evangelische Kirchenzeitung.* Wrote also *Der Prophet Jesaia.*

Gesius (Goess), **Bartholomaeus,** 1555—1613, cantor at Frankfurt-on-Oder; prominent church musician, numerous collections of psalms, hymns, chorals, etc.; *Cantionale* containing most common choral tunes, two passions.

Ghiberti, Lorenzo, 1378—1455, Italian painter and artist in bronze; received contract (in competition with

Brunelleschi) for bronze doors of the Baptistery at Florence.

Ghirlandajo, Domenico Bigordi, 1449—94, Italian painter, celebrated principally as teacher of Michelangelo; painted chiefly frescoes in his native city, Florence, but also in Sistine Chapel at Rome.

Ghost, Holy. See Holy Spirit.

Gibbons, James, Cardinal, b. in Baltimore, Md., 1834, educated in Ireland and in Baltimore, ordained to the priesthood 1861, bishop of North Carolina in 1868, archbishop of Baltimore, "Primate of the United States" 1877, presided over the third plenary council of Baltimore 1884, created a cardinal by Leo XIII 1886, the leader of the Catholics in the United States until his death in 1921. Wrote *The Faith of Our Fathers,* a popular and clever defense of Roman Catholicism, widely circulated.

Gibbon, Edward, English historian; b. 1737, Putney; d. 1794, London. Roman Catholic for a few years; wrote monumental history *Decline and Fall of Roman Empire,* characterized by vast erudition, lucidity, comprehensive grasp, but, being a rationalist, he displayed, in chapters on rise and spread of Christianity, hostility to Christian Church, leading to unfairness and inaccuracies.

Gichtelians. Adherents of Johann Georg Gichtel; b. 1638, Regensburg; since 1667 in Amsterdam, where d. 1710; a German mystic and visionary and eccentric follower of Jakob Boehme (*q. v.*), who antagonized the Lutheran Church, especially its doctrine of justification. Because they rejected marriage and believed themselves as pure as angels, also called *Engelsbrueder.* Found in Holland, Hamburg, Berlin, and other places, and maintained themselves to nineteenth century.

Gideons (The Christian Commercial Travelers' Association of America). Organized July 1, 1899. Its purpose is to supply each room in the hotels of America with a Bible, to unite Christian travelers of America, and to win the commercial travelers for the Church. Official organ: *The Gideon.* Headquarters: Chicago, Ill.

Gieseler, Joh. Karl Ludwig, b. 1792, d. 1854; Church historian; professor at Bonn; 1831 at Goettingen, where he displayed marked activity as professor of Church history and dogmatics, and also in practical benevolences as curator of the Orphans' Home. His chief work is *Lehrbuch der Kirchengeschichte,* translated also into English.

Gifts, Spiritual. Any particular endowment of the believer, employed for the edification of the Church, 1 Cor. 7, 7; 12, 11; Rom. 12, 6. By the abundance and diversity of these gifts are revealed the riches of divine grace, 1 Pet. 4, 10. Several spiritual gifts, charisms, may be united in one individual. Among special gifts bestowed by the Holy Spirit upon the early Church were some of a miraculous character, — speaking in tongues, prophesying, healing the sick, and casting out demons. 1 Cor. 14; Matt. 11, 8; Mark 6, 13. These gifts particularly impose a heavy responsibility, hence the apostolic warning not to abuse them and to retain the most excellent gift of all, which is love. 1 Cor. 13. In apostolic times these miraculous gifts were bestowed by the laying on of hands, Acts 8, 17; 19, 6, though occasionally they followed the simple preaching of the Gospel, Acts 10, 44. 46. As fast as the reigning power of heathenism was broken, the miraculous charisms became less frequent and seem to have disappeared after the fourth century, though not fully and forever, since phenomena like those of the first age have been observed in times of awakening. They have also accompanied the entrance of the Gospel into lands newly opened to the Christian message. See *Healing, Divine; Tongues, Gift of; Irvingites; Montanism.*

Gilbert Islands. See *Polynesia.*

Gill, Thomas Hornblower, 1819 to 1906, owing to Unitarian tendencies led the life of an isolated student; belongs to small company of original British hymnists, noted for quaintness; wrote, among others: "O Mystery of Love Divine!"

Gilman, Samuel, 1791—1858, educated at Harvard; pastor of Unitarian congregation at Charleston, S. C., from 1819; his hymns include: "We Sing Thy Mercy, God of Love"; "This Child We Dedicate to Thee."

Giotto, properly *Ambrogiotto* or *Angiolotto Bondone,* 1266—1336, prevailed upon by Cimabue to study painting; his figures show life and freedom; noted paintings "Navicella" at Rome, and frescoes at Florence.

Girard, Stephen. An American philanthropist, b. at Bordeaux, France, 1750, d. 1831. He settled in Philadelphia, 1777; profuse in his public charities; successful business man. At his death he was worth $9,000,000, of which he left $140,000 to relatives, $500,000 to the city of Philadelphia, $300,000 to the State of Pennsylvania, and large sums to hospitals, asylums, schools, etc. His

principal bequest of $2,000,000, besides certain other property and a large plot of ground in Philadelphia, was for a college for orphans. No ecclesiastic, minister, or missionary, is allowed to hold any connection with the institution or even to be admitted to the premises as a visitor. Girard was a freethinker and an ardent admirer of Voltaire and Rousseau.

Girls' Clubs. See *Boys' Clubs.*

Girl Scouts. This movement began in 1912 in Savannah, Ga., but an organization was not incorporated and the name adopted until 1915. Its aims are similar to those of the Boy Scouts (*q. v.*). Each member promises: "On my honor, I will try to do my duty to God and my country, to help others at all times, to obey the Scout Laws." The little girls are organized into Brownies or Junior Scouts, and the older girls into the Citizen Scouts. *The American Girl* is the official publication.

Giving, Christian. Money, which is simply a convenient means of exchange, is needed by the Church to pay the salaries of pastors, missionaries, religious educators, and others employed by the church; also to build and maintain churches, schools, colleges, and seminaries; and to care for the needy. The Lord has made the giving of money a Christian duty. The apostle by the grace of Christ admonishes Christians to "abound in this grace also," and thereby "prove the sincerity of their love" to Christ and His Church. 2 Cor. 8, 7—9. The Lord took His children severely to task when they were remiss in the exercise of this duty. Mal. 3, 8—10; Hag. 1, 2—11. The churches of Macedonia and the poor widow were praised because, in spite of their deep poverty, they gave liberally. 2 Cor. 8, 1—4; Mark 12, 41—44. When the Tabernacle in the Old Testament was built, the people brought "much more than enough" and had to be "restrained from bringing." Ex. 36, 5—7. The Lord in His Word promises to reward Christian giving. Mal. 3, 10; Luke 6, 38; Prov. 19, 17. The lack of a thorough indoctrination in reference to Christian giving, of information in reference to the Church's needs, and of a good financial system for collecting moneys, has been largely responsible for the empty church treasuries and the resulting deficits.

Gladstone, William Ewart (1809 to 1898). "Grand Old Man." Prominent English statesman and noted author. Began career as High Churchman; disestablished Irish Church (Anglican); supported interests of Irish Catholic institutions; fought ritualism and ultramontanism (*The Vatican Decrees in Their Bearing on Civil Allegiance,* 1874; *Vaticanism,* and *Rome and the Newest Fashion in Religion,* 1875); held to the Bible as the Word of God.

Glassius, Solomon, b. 1593; d. 1656; He taught philosophy, Greek, and Hebrew since 1617 in Jena, became superintendent in 1625 at Sondershausen; in 1638 professor of theology at Jena as Gerhard's successor; from 1640 to the end of his life general superintendent and court preacher at Gotha. The greatest of his very numerous works is his *Philologia Sacra.*

Glass Painting. The art of producing pictures on glass with vitrifiable colors, as distinguished from figures built up by means of colored art glass, in which the color forms part of the composition of the glass itself. In figure windows, as developed in the Middle Ages, the figures of the artist's cartoon, or sketch, were made up of pieces of colored glass arranged and built up with great skill. The faces and hands (also the feet, if nude) were painted in enamel colors, and burned in. Shading and half tints were not attempted at that time, though the work is now done by etching with hydrofluoric acid. The finest examples of medieval glass painting are the windows of the north aisle in Cologne Cathedral.

Gloria in Excelsis. See *Canticles.*

Gloria Patri. See *Canticles.*

Glosses and Glossators. The practise of supplying manuscripts with glosses, *i. e.,* marginal notes to explain certain words in the text, dates back to classical times. Such glosses were also inserted in Bible manuscripts, both in the margin and between the lines. In the course of time, they were extended to include a variety of explanatory material. Glossing was carried to the greatest length in the canon law by the glossators, canonists living (especially in Bologna) from the twelth to the fifteenth century. By the successive additions of one master after another, a running comment was established, which explained, illustrated, and reconciled the various provisions. These glosses were held in high regard and enjoyed considerable authority.

Gluck, Christoph Willibald, 1714 to 1787, studied music in Prague, Vienna, and Milan; distinguished principally as operatic writer, spent his time between Paris and Vienna; wrote also *De Pro-*

fundis and an incomplete cantata, "Das Juengste Gericht."

Gnosticism, purporting to be a higher and more philosophic form of Christianity (*gnosis*, knowledge as opposed to mere faith), is a paganizing religious philosophy, which included Christianity in its vagaries and speculations. It has its roots in that peculiar mode of thought which in the early days of Christianity (Gnosticism was at its height in the second half of the second century) sought to save the wreckage of decadent heathenism by fusing into a single system the manifold and heterogeneous religious elements which the ancient world had produced. Gnosticism is the most stupendous and the most fantastic form of religious syncretism known to history. Oriental mysticism and Greek philosophy, Buddhistic nihilism and Platonic idealism, Zoroastrian dualism and Alexandrian Judaism, Babylonian cosmology and Greek mythology, and other elements together with Christian ideas are thrown into the crucible and, as it were, chemically compounded. Gnosticism was a serious attempt to solve the deepest metaphysical and theological problems, such as the nature of the Deity, the antithesis between God and matter, the creation of the material world, the origin of evil, etc. We can here only point out some of its salient features without referring to differences among the various Gnostic systems. Common to nearly all shades of Gnostic speculation is the dualistic idea of the eternal hostility between God and matter; the notion of the Demiurge, the Creator, as an inferior deity; docetism, or the denial of the real humanity of the Redeemer. God is a pure abstraction, a fathomless abyss, ineffable and incomprehensible. From him emanate a series of divine potencies, called aeons, hypostatized divine attributes, such as mind, reason, wisdom, truth, which in their turn beget further aeons. Together the aeons constitute the *Pleroma*, the divine fulness, an ideal world of light (cf. Plato's world of Ideas), as opposed to the *Kenoma*, Void, the eternal, unorganized world of matter. The latter is conceived as intrinsically evil and therefore eternally distinct from the *Pleroma* and the primal abyss (God). A Gnostic myth was invented to bridge the chasm. Seized with the impulse to penetrate the veil enshrouding the great First Cause, *Sophia*, Wisdom, one of the lowest aeons, disturbed the harmony of the ideal world (making a redemption or restoration necessary), and fell as a spark of light into the formless chaos without. Her union with matter gave birth to the Demiurge, or Creator, who transformed the chaos of matter into an organized universe and thus forms the connecting link between the transcendent Deity and the material world of phenomena. The Demiurge, ignorant of the *Pleroma*, imagined himself to be the Supreme Being and is identified with the Jehovah of the Old Testament. Redemption, according to the Gnostic idea, consists in restoring the cosmic harmony disturbed by the apostasy of *Sophia*, and in liberating the sparks of light which from the same cause became entangled in the meshes of evil matter — a redemption from ignorance rather than from sin. This is accomplished by Christ, the most perfect aeon, who appears in the semblance of a human body (since He can have no actual contact with matter), or unites himself with Jesus at His baptism and forsakes Him at His Passion. Christ is the Savior, inasmuch as He teaches men the true (Gnostic) wisdom, which, of course, only a select circle are fitted to receive, namely, the *pneumatikoi*, or spiritual. The second class of men, the psychic (*psychikoi*), to which the common body of Christians belongs, are unable to rise to true wisdom and must be content with faith, while the *hylic*, or material, are slaves of matter and associates of Satan, doomed to utter extinction at the final consummation.

Gobat, Samuel, b. Cremine, Switzerland, January 26, 1799; d. Jerusalem, May 11, 1879. He was missionary in Africa for the C. M. S.; later bishop in Jerusalem.

Gobelin. A fine piece of tapestry of silk and wool or silk and cotton, originally made by the Gobelin brothers of Paris, who flourished about the middle of the fifteenth century.

God. The eternal, infinite Spirit, subsisting in three Persons, Father, Son, and Holy Ghost. The existence of God is supported by various philosophical arguments, but is certified to the Christian by the multiplied statements of Holy Scripture that God IS. He who denies the existence of God is a fool. Ps. 14, 1. As distinguished from the conception of God as an energy residing in matter (hylozoism) or as a spiritual principle indwelling in nature (pantheism), God in Scripture is distinguished from all created things as a personal spirit, subsisting of and in Himself. (Personality of God.) God is a spirit, being not composed of a material and an immaterial element, but simply spirit, complete in His spiritual nature. John 4,

(See *Anthropomorphism* and *Anthropopathism.*) From the created spirits, God is distinguished as subsisting in Himself and as being one, possessing that individuality which is called the unity of God. Is. 44, 6; 48, 12; Deut. 6, 4; 1 Tim. 2, 5. God is *one.* God is also *three.* The one statement does not contradict the other. The divine plurality is indicated in the Hebrew word for God, *Elohim,* which is the plural form of the noun, yet expressing not a plurality of gods, but a plurality in God, as indicated by the singular form of the predicate, *e. g., created.* Gen. 1, 1. Although a Trinity, the divine Unity is one undivided and indivisible divine Essence, and the divine Trinity is not a Trinity of parts, but of persons, each of whom is in the same sense God. There is no God but the First Person; there is no God but the Second Person; there is no God beside the Third Person; and yet each Person is God, the same God, the only God. And, again, the First Person is not the Second nor the Third; the Second is not the First nor the Third; the Third is not the First nor the Second. "There is one Divine Essence which is called, and truly is, God. In this one Divine Essence there are three Persons, equally powerful, equally eternal, God the Father, God the Son, and God the Holy Ghost, all three *one* Essence, eternal, undivided, without parts, of infinite power, wisdom, and goodness, the Creator and Preserver of all things, visible and invisible." (*Augsburg Confession,* Art. I.) All similes, comparisons, images, or illustrations by which men have tried to represent the doctrine of three Persons in one Godhead fail to illustrate; much less do they explain. The Trinity has been compared to fire, which is said to possess the three "attributes" of flame, light, and heat; but this division is highly artificial, and the comparison is altogether faulty, because Father, Son, and Holy Ghost are not so many attributes of God, but are, each of them, God Himself. The Trinity has been compared to the division of the human being into body, soul, and mind; but each of these constituents is not separately a human being, while each of the divine Persons, separately considered, is truly God (as when it is said that "in Him [Christ] dwelleth all the fulness of the Godhead bodily"). The doctrine of the Trinity is, like all the rest, entirely beyond our powers of comprehension. By this we do not say that there is here a contradiction with human reason; it would be so if we taught: "There is only one God" and: "There are three Gods." But such is not the doctrine of Scripture. There is one God — there are three Persons — these three are one God. There is here not, properly speaking, a mathematical difficulty; in other words, the matter that is incomprehensible is not the numeral terms: one — three, but it is the relation of the three Persons to each other, the manner in which they are united in one Godhead, one divine Being, without being only parts of that Being. In the words of the *Augsburg Confession:* "By this word 'person' is not meant a part or an attribute of another." And this is the mystery of the Trinity. — That the Father, the Son, and the Spirit are three distinct Persons is evident from the narrative of the baptism of Christ. Matt. 3. The Father proclaims Himself in the voice from heaven: "This is My beloved Son, in whom I am well pleased." The Son is visibly present as He stands in the river Jordan. The Holy Ghost descends upon Him from above in the likeness of a dove. The three Persons are mentioned in the command of Christ to the apostles: "Baptize them in the name of the Father and of the Son and of the Holy Ghost." Matt. 28. They are clearly distinguished in Is. 48, 16, where mention is made of one who sends (the Father), of one who is sent (the Messiah), and of the "Spirit of the Lord God." In another passage, Is. 63, 9. 10, there is a reference to the Lord who sends the "Angel of His presence" (cf. Gen. 48, 16) and to the "Holy Spirit." Gen. 1 and Ps. 33, 6 also refer to the Lord, the Word (cf. John 1, 1), and the Spirit, or Breath, of God, as Maker of heaven and earth. — These three Persons are in many passages, both of the Old and New Testaments, declared equally powerful, equally eternal. Eph. 1, 10; 3, 14—16; John 8, 58; Job 33, 4. Of each of the three Persons, acts of divine power are predicated. All receive, in an equal degree, that honor and adoration which is due only to the Creator of all things, the Lord of heaven and earth. The entire and absolute equality (in rank) of the Father and the Son cannot be stated more succinctly than in John 5, 23: "All men should honor the Son even as they honor the Father" (cf. Heb. 1, 6: "Let all the angels of God worship Him"); or the omnipotence of the Son: "He shall be called: Wonderful, . . . The Mighty God," Is. 9; or the omniscience of the Spirit: "The Spirit [of God] searcheth all things, yea, the deep things of God," 1 Cor. 2, 10; cp. vv. 11. 13. 14. Hence the Athanasian Creed is right when it asserts: "Of these three Persons none is the first, none the last,

none the greatest, none the smallest, but all three Persons are equally eternal, equally great. . . . Yet there are not three Gods, but one God." — The unity of God implies His indivisibility. While we distinguish in Him certain qualities or attributes, God is not substance plus the sum of His attributes, but each of His attributes is identical with His essence. God is Love, love being His very essence. 1 John 4, 16. He is Life, essentially. John 11, 25. He is Wisdom. Prov. 8. Whatever God is He is whole and entire. And so each of the three Persons can truly be said to be the one and only God, the First and the Last, besides whom there is no God.

Because in the divine essence or attributes there never has been, nor ever will be, nor can be, any increase or decrease, or development, or any change of whatever kind, God is declared to be *immutable.* This is already implied in His *indivisibility,* but is frequently stated in Scripture, *e. g.,* Ex. 3, 14; Ps. 102, 27. God is *infinite,* inasmuch as He is not limited by space or time, there being in Him no distinction of here or there, sooner or later. God must not be represented as diffused through space, since He is indivisible; He is not related to space at all, but is simply everywhere. And since His attributes are Himself, each of them — His power, His wisdom, His truth — is everywhere. Is. 57, 15; Heb. 7, 26; Ps. 139; 36, 6. 7. God is likewise unlimited by time; He is *eternal.* There is in Him no sooner or later, neither past nor future, but a continual, unbroken, eternal present. Ps. 2, 7; 90, 2; 2 Pet. 3, 8. "As He is present to all things regardless of space, He is also present to all things regardless of time. There is with Him no difference of space and no difference of time, because there is with Him neither space nor time, all distances being *here* with Him and all durations being *now* with Him." (A. L. Graebner.) As God is infinite, His *life* also is infinite. God is life in the highest sense of the term, being determined only from within Himself. All His works have all their cause or causes within Him. John 5, 26.

God is a God of *knowledge.* 1 Sam. 2, 3. His is an ever-present knowledge, one that directly knows things that exist and come to pass; not progressive knowledge, but ever total, perfect, and complete. As God has no beginning, His knowledge had no beginning; it was in this respect before time and created things and all temporal events. Eph. 1, 4; Ps. 90, 2. This foreknowledge includes a knowledge of the acts of men, both good and evil. But knowing all things as they are, God knows the acts of men as the acts of rational and responsible beings, who have a will of their own and act according to the counsels of their hearts. — "*Wisdom* is the attribute of God by which He chooses, disposes, and directs the proper means to the proper ends." Job 12, 13; 1 Tim. 1, 14; Is. 55, 8. 9. The greatest exhibitions of the wisdom of God are the *plan of creation* and the *plan of salvation.* But though these counsels have been in a measure revealed to us, there are many things which God in His wisdom has reserved to Himself. Rom. 11, 33 f. God is *Will* inasmuch as He consciously prompts His own acts and is intent upon executing that which He has proposed and ordained. When God created angels and human beings, it was His will that there should be other wills besides His own. These were to be true wills and the acts of a rational being, own acts and self-determined. But God's will was to remain supreme, to which the created wills were to respond, though without coercion. With a view to this relation, God manifested His will in the heart of man by inscribing therein His holy laws. — "*Holiness* is the absolute purity of God, according to which His affections, thoughts, will, and acts are in perfect consistency and harmony with His own nature and in energetic opposition to everything not in conformity therewith." (A. L. Graebner.) 1 Pet. 1, 16; Ps. 145, 17; Ex. 20, 26. In this sense God alone is holy. His love is a holy love; His thoughts are holy thoughts; His will is a holy will; His acts are holy acts — inasmuch as they are divine, in perfect consistency and harmony with His divine nature. And thus God is the Source and Norm of all holiness, all things being sanctified as they are made His own and dedicated to His service. Since holiness is that purity which excludes everything that would defile, the holiness of God places Him in direct opposition to everything that is not in conformity with His nature. The wrath of God over sin is an exertion of His holiness. Rom. 1, 18 ff. — *Justice* is that quality in God by reason of which He legislates justly, His laws being the perfect expression of His holy will. He is true to His promises and will exact judgment in accordance with the principles of right. He is, indeed, Himself that principle; and being consistent with Himself, He is righteous, Deut. 32, 4; Ps. 19, 9. In His justice God has promulgated laws which are perfect. When they are transgressed, His justice de-

mands punishment, and if vicarious atonement is made, it must consist of full satisfaction. The justice of God takes into account the manner and measure of sin committed. Matt. 11, 21 ff.; Luke 12, 47. The purpose of those punishments which justice inflicts is retribution. Heb. 2, 2. But also the fulfilment of divine promises is exhibited as justice; what is in another respect credited to the grace of God, the Savior of sinners, is also referred to the righteousness of God, the Judge of the quick and the dead, to the justice of Him who will stand by His word and promise. Is. 54,10; 2 Tim. 4, 8. — God is *Truth* inasmuch as what He does is in agreement with what He says or promises. There is in Him no discrepancy between His will and His words. There is no change of will in God which might put Him at variance with His promises. Human promises often fail of fulfilment, whereas in God there is no such shortcoming or discrepancy, and therefore hope based upon His promises is never vain. Thus, as God is at all times and everywhere Himself, His words are at all times and in every instance the words of God, who cannot lie.

The *goodness* of God is in Scripture exhibited in four aspects, as love, benevolence, grace, and mercy. "God is *Love* inasmuch as He longs for, and delights in, union and communion with the objects of His holy desire." (A. L. Graebner.) That world which is the object of His love was a lost world; yet God would not have His creatures perish and He longs for reunion with them. John 3, 16. He yearns in bitter anguish for the children which have gone astray. Is. 1, 2—5; 49, 15 f. Yet it is a holy desire; God cannot have communion with those who are separated from Him by sin. To make them His own and unite them with Himself, He wrought a redemption. Is. 43, 1. — The *benevolence* of God is that kindness by which He provides for the wants of His creatures. Ps. 104, 27 f. Especially does He desire to promote the happiness of men, and hence He formed the plan of salvation. — "God is *gracious* inasmuch as He offers and confers His blessings regardless of the merits or demerits of the objects of His benevolence." Rom. 6, 23; Eph. 2, 8 f. That aspect of goodness by which He has compassion with the afflicted and bestows His benefits upon the miserable is called *mercy*. His mercy is plenteous and abundant and extends over all who suffer trouble and affliction, whether physical, mental, or spiritual, Ps. 68, 5; Is. 49, 13.

Finally, there is ascribed to God that attribute by reason of which He can perform, and actually does perform, whatever He has purposed — His *power*. Ps. 115, 3; 135, 6. Yet, when exerted through certain means, according to an established order, this divine power may be resisted by man. Thus in the means of grace the power of God operates in a certain established order peculiar to these operations and may by the opposite resistance of the evil will of man be prevented from producing its intended blessed effect. — For works of God see *Conversion, Creation, Election, Judgment, Redemption, Resurrection, Revelation,* and *Sanctification.*

Godet, Frederic Louis, 1812—1900; Swiss Reformed; native of Neuchâtel; tutor to crown prince of Prussia 1838 to 1844; pastor at Neuchâtel; professor there in the theological school of the Established Church; then, 1873, in that of the Free Church. *Commentaries on* gospels of *John* and *Luke,* on *Romans, First Corinthians;* etc.

Goenner, Johann Jakob; b. May 11, 1807; called, in 1843, as first full-time professor at Concordia College, then at Altenburg, Mo., he moved with the institution to St. Louis in 1849, retiring on account of illness 1861; d. January 25, 1864.

Goerres, Joseph; b. 1776 at Coblenz; in his earlier years a warm advocate of the ideas of the French Revolution; later, as professor of history at Munich, an equally ardent champion of ultramontanism; deplored the Reformation as a second fall and urged a revival of medievalism; d. in 1848.

Goethe, Johann Wolfgang von; b. 1749 in Frankfurt a. M.; d. 1832 at Weimar; greatest German poet. Although during his earlier life favorably disposed to Christianity, he later became impatient with Christian demands of self- and world-denial and inclined toward a pantheistic worship of nature as well as toward a worship of classical antiquity, fostered mainly by the fascination which the paganism of the ancient Greek and Roman world exerted upon him during his travels in Italy, 1786—8. As he had no true conception of the real character of sin, he had no appreciation of the Christian doctrine of redemption. Redemption to him was merely self-redemption, which, in accordance with the pantheistic aspect of his religion, is achieved by striving to comprehend the secrets of nature and to penetrate to the essence of things, as Faust tried to do. That is salvation by

works, as he says in Faust, that "he may be redeemed who strives and labors" ("Wer immer strebend sich bemueht, den koennen wir erloesen"). Goethe was essentially a rationalist, as was Kant, and though he endeavored to penetrate into the realm of the eternal, he failed in the attempt.

Gold Coast. A British crown colony in West Africa, on the Gulf of Guinea. Area of the colony, Ashanti, and Protectorate, ca. 80,000 sq. mi. Population, 1,600,000, chiefly of the Akkra and Tshi (Ashanti) tribes, which are steeped in fetishism of incredible cruelty, even practising human sacrifices. First missionary, Rev. Thomas Thompson, sent by the S. P. G. in 1751. Missions: American African Methodist Episcopal Zion Church, Burning Bush Mission, Seventh-day Adventists, Salvation Army, Society for the Propagation of the Gospel, Wesleyan Missionary Society. The United Free Church of Scotland now conducts the former Basel Missions. Statistics: Foreign staff, 81; Christian community, 146,112; communicants, 59,764.

Golden Rose. A costly ornament, blessed by the Pope every year on Laetare Sunday and often sent to Catholic sovereigns, churches, or communities as a token of esteem. The custom probably dates back to the 11th century. The ornament, originally a single rose, now consists of a branch of roses, all of pure gold, sometimes worth several thousand dollars. Henry VIII received three golden roses, and in 1518 one was bestowed on the Elector Frederick the Wise to make him proceed against Luther.

Good Samaritans, Independent Order of, and Daughters of Samaria. *History.* The Independent Order of Good Samaritans (white) was organized at New York City, March 9, 1847. A Grand Lodge was formed there September 14, 1847, by representatives of five lodges from New York and New Jersey. On December 9, 1847, the first lodge of the Daughters of Samaria was organized at New York as an auxiliary order for women. At the first meeting of the Grand Lodge, September 14, 1847, a charter was granted to I. W. B. Smith and others to institute a lodge of colored members. — *Purpose.* The Independent Order of Good Samaritans was organized, as a true descendant of the Sons of Temperance, "to aid in the work of rescuing people from the temptation of using strong drink." But it is educational as well as benevolent in its objects and has beneficiary features, including the payment of death-, sick-, disability-, old age-, and annuity-benefits. — *Character.* This order is, in the strictest sense of the term, a secret society, or lodge, having all the characteristics of a lodge, such as the oath of secrecy, a ritual, forms of worship, etc. Its emblem is the triangle, enclosing the dove and olive-branch, with the words "Love, Purity, and Truth" on its three sides, symbolizing perfection, equality, and the Trinity. — *Membership.* The order claims to have initiated 400,000 members; its lodges are found in nearly all the States of the Union and in England. Headquarters: Washington, D. C.

Good Shepherd, Sisters of. See *Sisterhoods.*

Good Works. In the Biblical and proper usage of the term the outflow and fruit of faith, especially in the outward deeds of the believers, performed by them for love of Christ and God and in agreement with the Word and will of God. Every good thing that a Christian says and does, and every act by which he omits something evil, as an evidence of the divine life of faith in his heart, is a good work. "We are His workmanship, created in Christ Jesus *unto good works*, which God hath before ordained *that we should walk in them.*" Eph. 2, 10. "Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, *zealous of good works.*" Titus 2, 14. "The God of peace . . . make you *perfect in every good work* to do His will, working in you that which is well-pleasing in His sight." Heb. 13, 20. 21. Good works, properly speaking, are not the believer's own performance, but the works of God in and through him; God gives both the incentive and the power for the performance of works that are well-pleasing in His sight. "I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15, 5. "And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may *abound to every good work.*" 2 Cor. 9, 8. Good works are to be done for the purpose of exercising the believer in godliness and for spreading abroad the glory of God. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2, 7. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure." Phil. 2, 12. 13. "Let your light so shine before men that they may see your good works

and glorify your Father which is in heaven." Matt. 5, 16. — It is true, of course, that, due to the presence of sin, of the natural depravity, the works of the believers are not in themselves perfect, either in their inception or in their fruition. "To will is present with me, but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7, 18. 19. But these flaws, imperfections, and frailties connected with the good works of the believers have been atoned for by Christ Jesus, for whose sake God looks upon these works, and upon those who perform them, as perfect. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8, 1. 10. — In direct contrast to the good works of believers we have the fictitious good works of men who have no faith, but whose outward behavior in many instances resembles that of the Christians. If these works are an outflow of an attempt to merit righteousness before God, as in the penances of the Roman Church and in all other self-appointed forms of religion, they defeat their own end. Such works are the basis of every false religion. The Lutheran Confessions say: "Without Christ, without faith, and without the Holy Ghost men are in the power of the devil, who drives men to manifold and open crimes." (*Form. Conc.*, II, 29. *Conc. Trigl.*, 893.) It is true that we distinguish a certain form of civic righteousness, with certain virtues connected with the outward maintenance of civic authority in the world, such as obedience to the laws, honesty in business, etc. It is true, also, that man has a free will to choose such outward manifestations and civic virtues and that they are often rewarded by a measure of wealth and honor in the world. But such exhibitions are not necessarily connected with a regenerated heart; they may be the outflow of natural altruism and even of the most extreme selfishness. They have nothing in common, therefore, with the essence of good works as found in the lives of Christians. — That the good works of the believers, in themselves, merit no reward is evident from the passages adduced above. Where the Bible speaks of such rewards, it is evident that a reward of mercy is meant. God looks upon the imperfect good works of the believers, on account of the perfect obedience of Christ, as though they were in themselves good and perfect. In this sense the good works will also serve as a criterion on the Last Day to prove the presence of faith. For, while good works are not necessary for salvation, as Georg Major (*q. v.*) taught shortly after Luther's death, they are a necessary fruit and proof of faith, and the Lutheran Church has been unjustly accused of setting aside good works and a life of sanctification. See *Apology of the Augsburg Confession*, Art. XX; *Formula of Concord*, Art. IV.

Gospel. Gospel is derived from "good spell," Anglo-Saxon for "good message." It is the translation of a Greek word discoverable in the synonymous "evangel." A more recent etymology derives the word from "godspell," meaning "God-story." The source of the Christian usage of "evangel" is found in Is. 61, 1: "The Lord has anointed Me to preach good tidings unto the meek." Jesus made this text the subject of His sermon at Nazareth. Luke 4, 18. He identified Himself with the preacher of good tidings and thereafter appropriated the term "evangel," or "gospel," to His message of salvation. See, for instance, Matt. 24, 14; Mark 1, 15, and Luke 7, 22. Not all the preaching of Christ, was, of course, Gospel. The evangelists distinguish between "teaching" and "preaching the Gospel." The Sermon on the Mount was Gospel in the wider sense only, since it does not reveal what God does for our redemption, but describes the God-pleasing life in a series of evangelical admonitions. (See *Law and Gospel.*) The Gospel is not simply a "new idea of God," or the revelation that God is our Father. If anything is plain from Jesus' own words, it is the identification of His own Father with the God of ancient Israel. The Gospel is rather the message of good will, by which the pardon procured for all men through the atoning work of Christ is announced to the world. It is termed "the Gospel of the grace of God," Acts 20, 24, because it flows from God's free love and mercy; "the Gospel of Christ," Rom. 1, 16, because Jesus Christ is the heart and center of it; the "Gospel of peace and salvation," Rom. 11, 15; Eph. 1, 13, because it publishes peace with God to the penitent and believing, and is the means of their salvation, temporal and eternal.

The phrase "Gospel of the Kingdom" describes the message of Jesus inasmuch as it announces and, indeed, establishes the kingdom of God on earth. (See *Kingdom of God.*) This "Gospel of the Kingdom," misinterpreted, is stressed by modern rationalism with utter exclusion

of those elements which constitute the essential message of the Christian Church. Under the term "social gospel" Modernism emphasizes the moral principles contained in Christ's teaching and applies them not so much to personal conduct as to social life and human relations. Naturalistic theology, by its "social gospel," eliminates the message of grace resting on Christ's atonement and is for this reason a perversion and denial of salvation through faith and, hence, of essential Christianity.

Gossner, Johannes Evangelista; b. December 14, 1773, at Hausen; d. March 20, 1858, in Berlin. He renounced the Roman Catholic Church and took a pastoral charge in Berlin (1829). He is the founder of the great Mission Society that bears his name (Berlin II). For many years he was its head and directed its policy. Many of his methods did not stand the test of time.

Gossner Missionary Society (*Gossnersche Missionsgesellschaft*), for short "Berlin II"; founded by Johann Evangelista Gossner (*q. v.*), 1836, at Berlin, Germany, influenced by Spittler and the Moravians. Gossner separated from the Berlin Missionary Society, believing that a different missionary policy at home and on the field should be observed, namely, that missionaries should, like Paul, support themselves by manual labor. Accordingly he sought and sent artisans, who were expected to witness for Christ by word and deed. Later he appears to have admitted that higher educational standards are also desirable. Work was begun in India and in Africa. Extraordinary successes were obtained in India among the Kols. Neither field could be worked during and since the World War. The Christians among the Kols in Bihar and Orissa, after some vicissitudes, succeeded in organizing an autonomous Church, 1919, which is fostered by the United Lutheran Church in America. The Ganges Mission was split up between the English Baptist Missionary Society, the Regions Beyond Missionary Union, the Church Missionary Society for Africa and the East, and the Methodist Episcopal Church Foreign Missionary Society. The work in the Kamerun was discontinued.

Gotama (Sanskrit: *Gautama*), family name of Siddhartha, son of the raja of the Sakya clan in the Ganges Valley, northeast of Benares; b. ca. 560 B. C. Founder of Buddhism. At twenty-nine, prompted by reflecting upon the frailty of human life, he renounced the succession to the throne and left wife and infant child (called by Buddhists "The Great Renunciation"), becoming a wandering mendicant. After the study of Brahmanic philosophy and six years of severe asceticism had failed to satisfy him, he received a vision whereby he became Buddha, *i. e.*, the "Enlightened One." In Buddhist terminology a Buddha is one who through knowledge of the truth and by overcoming all sin has escaped completely the burdens and pains of existence and then preaches the true doctrine to the world. The number of Buddhas is untold, the last historic one being Gotama. After his enlightenment, Gotama traveled about, preaching salvation, and organized a mendicant order for his followers. He died at eighty. For his teachings and their relation to Brahmanism see *Buddhism*.

Goths, Conversion of. The Goths, an East-Germanic tribe, had originally lived along the Lower Vistula, near the Baltic Sea. From here they moved to the north shore of the Black Sea, coming in conflict with the decaying power of the Roman Empire in the second half of the second century A. D. Christian influence is noticeable among them after 276 A. D., but it was not till the time of Ulfilas, or Wulfilas (*q. v.*), that Christianity was formally established among them. This was between 341 and 380. The translation of the Bible into Gothic was an important factor in bringing about the conversion of the Goths. Unfortunately, Arianism got a foothold among the Goths, and their subsequent westward migration (Visigoths in France, Ostrogoths in Italy) spread the error far and wide. The end of the Visigothic power came in 711, when they were overwhelmed by the Arabs.

Gotter, Ludwig Andreas, 1661 to 1735, privy secretary, later *Hofrat* at Gotha; tendencies toward pietism; one of best hymn-writers of the period; wrote "Herr Jesu, Gnadensonne."

Gotteskasten, Lutherischer. The name of a number of societies of professed Lutheran character in Germany, organized with the avowed intention of replacing the Gustav-Adolf-Verein, which had similar aims, but had become decidedly unionistic in tendency. The movement began in 1843; but the first society was not organized till 1851, in Hanover, this being followed by others in Mecklenburg, Saxony, Prussia, Bavaria, and elsewhere. The main object of the societies is to take care of Lutherans in the so-called *diaspora*, that is, those outside of Germany, chiefly by providing them with ministers, but also for related

purposes, such as the training of pastors and the erection of churches.

Gottschalk. See *Predestinarian Controversy.*

Gottschalk, Louis Moreau, 1829 to 1869; studied in Paris under Hallé, Stamaty, and Maleden; brilliant pianist; tours in France, Switzerland, Spain, the United States, and South America; some sacred music, including songs.

Gotwald, L. A., 1833—1900; American Lutheran theologian and educator; educated at Gettysburg; pastor till 1888, then professor of practical theology in Wittenberg Seminary till 1895; was tried by college directors for being too conservative, 1893.

Gounod, Charles-Francois, 1818 to 1893; studied at Paris Conservatory and at Rome (ecclesiastical music, especially that of Palestrina); lived in Paris as organist, composer, and conductor; many sacred compositions, including oratorios (*The Redemption*) and cantatas, especially masses.

Grace. The good will and favor shown to one who can plead no merit, but only his needs; particularly, the love of God in its relation to the sinner as such. There may be love, but not grace, between equals or between a judge and an innocent person. Between such there may be a relation of love or one of equity; but the quality of grace implies mercy or the feeling of compassion for one who has by every right forfeited his claim upon our love. Such is the grace of God to the sinner. It is called "free" grace because it is not grounded in any worthiness of man (Letter to the Romans). Any admixture of merit or deserts, as constituting a claim upon mercy, destroys the very idea of grace. Merit and grace are mutually exclusive.

Grace is universal. The entire world is its object. God became incarnate in Christ for the benefit of all men; He died for the atonement of the sins of all; all have been pronounced righteous through His resurrection; the invitation, or call, of grace is intended for all. No one is excluded from the salvation which grace has provided. (For the wrong view see *Calvinism.*)

The grace of God is revealed 1) in the sending of His Son into the flesh, 2) in the justification of the sinner who accepts Jesus Christ as his Substitute in the Judgment, and in the conversion of the sinner, and 3) in his glorification (resurrection, eternal life). It is this doctrine of grace that gives assurance to the faith of the Christian believer. Its promises are certain.

Grace is resistible, since it is offered to us through certain means. (See *Grace, Means of.*) Hence the constant warning of Scripture not to reject salvation; hence, also, in the experience of the Christian congregation the sad lapses from faith.

Saving grace, in Christian theology, has been distinguished in its various operations as "prevenient," inasmuch as by means of outward circumstances and associations, particularly through the outward hearing of the Word, the Holy Spirit would prepare the heart for conversion; ; as "operative," inasmuch as it generates faith; as "cooperative," inasmuch as it is active in the Christian, jointly with the regenerated will, unto the production of good works.

Scripture also employs the word "grace" in the sense of a gift possessed by man, as 1 Pet. 4, 10. This, properly a result of divine grace and not, as in its original sense, a divine quality or attitude, has been called "infused grace." The Roman Church teaches justification by "infused grace," or human conduct, and by doing so destroys the essence of the Scriptural doctrine of grace.

Grace, Means of. The special means which God has appointed for the bestowal of salvation, hence, the Word of God and the Sacraments. In the strictest sense the instrument of grace is one only, *viz.*, the Word of God, since it is the Word which makes a sacrament of Baptism and the Lord's Supper. (See *Sacraments.*) On account of the emphasis laid upon the Word in the Confessions of the Lutheran Church, the Holy Scriptures have been called the Formal Principle of the Reformation. Not only has Scripture alone normative authority in matters of faith and conduct, but all the regenerative influences of the Holy Spirit operate through the Word, and through the Word alone. The Reformed doctrine of Predestination excludes the idea of means which impart the Spirit and His gifts to men; the Spirit working effectively only upon the elect, according to the system of Calvin. Hence even in the earliest (Zwinglian) days Reformed theology substituted for the external Word, as means of grace, an "inner word," through which alone the Spirit is believed to work. Hence, too, the lack of emphasis, even in the best of Reformed preaching, upon the divine Word as the vehicle of regenerating grace and on the Sacraments. The office of the Word, then, is merely to point to the way of life, without communicating that of which it conveys the idea. The Word and the Sacraments are declared

to be necessary; their office in the Church is a divine institution; but they are only symbols of what the Spirit does within; and the Spirit works immediately and irresistibly. From these notions, already contained in Zwingli's *Method of Faith*, it was only another step to the so-called enthusiast (fanatical, *Schwaermer*) doctrine of the Anabaptists and of many sects since their day regarding the "inner light," generally identified with the "baptism of the Holy Spirit" and the "second conversion." The crudest extravagances of revivalism (Methodism, Pentecostalism, Holy Rollerism) have their root in this specifically Reformed doctrine of the immediate working of the Holy Spirit.

As against this idea of operations of the Holy Spirit without the Word, on the one hand, and as against the Roman doctrine of a magic (*ex opere operato*) operation of the Sacraments, on the other, the Lutheran Church teaches the uniform and constant efficacy of the Holy Spirit in and through the external Word, the preaching of the Gospel (spoken Word, *Verbum audibile*) and the Sacraments (visible Word, *Verbum visibile*). — The doctrine of the means of grace is a peculiar glory of Lutheran theology. To this central teaching it owes its sanity and strong appeal, its freedom from sectarian tendencies and morbid fanaticism, its coherence and practicalness, and its adaptation to men of every race and every degree of culture. The Lutheran Confessions bring out with great clearness the thought of the Reformers upon this subject. According to Lutheran doctrine the means of grace are — 1) *Unchangeable.* The emphasis of Luther upon purity of doctrine is accounted for by the fact that he regarded the Word as bound up with human salvation. Were the Spirit assumed to work immediately, there would be no need of urging purity of doctrine. 2) *Sufficient.* The Roman Church has added five sacraments to the Scriptural two and supplements the apostolic doctrine by the traditions of the Church. The Reformed look upon prayer, giving, "service," as means of grace. 3) *Efficacious.* The efficacy of Word and Sacraments is not conditioned upon the personal faith of the administrator, upon his ordination, or upon his personal endowment, nor upon the intention of the priest "to do what the Church does" (Rome). While it is true that the hearer of the Word as well as the communicant and the subject of Baptism derive no benefit from the means of grace unless they have faith, it does not follow that faith makes the means of grace effective. The Word is a living Word, the Sacraments true Sacraments (Christ's body and blood really present in the Lord's Supper), under all circumstances.

Among the statements of the Lutheran Symbols bearing on this subject, the following are generally regarded as the most notable: "That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake. They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works." (*Augsb. Conf.*, Art. V. *Conc. Trigl.*, p. 45.) — "In those things which concern the spoken, outward Word we must firmly hold that God grants His Spirit or grace to no one except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, *i. e.*, spirits who boast that they have the Spirit without and before the Word and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure." (*Smalc. Art.*, III, 8. *Conc. Trigl.*, p. 495.) — "We ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments." (*Ib.*, p. 497.) — "I believe that there is upon earth a little holy group and congregation of pure saints under one Head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms. I am also a part and member of the same, a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Ghost by having heard, and continuing to hear, the Word of God, which is the beginning of entering it." (*Large Catechism;* Creed, Art. III. *Conc. Trigl.* p. 691.) — "Both the ancient and modern enthusiasts have taught that God converts men and leads them to the saving knowledge of Christ through His Spirit, without any created means and instrument, that is, without the external

preaching and hearing of God's Word." (*Form. Conc.*, Art. II. *Conc. Trigl.*, p. 881.) "The enthusiasts, since they can do nothing in these spiritual things, but everything is the operation of God the Holy Ghost alone, they will regard, hear, or read neither the Word nor the Sacraments, but wait until God, without means, instils into them His gifts from heaven, so that they can truly feel and perceive in themselves that God has converted them." (*Ib.*, p. 899.) — "And by this means, and in no other way, namely, through His holy Word, when men hear it preached or read it, and the holy Sacraments, when they are used according to His Word, God desires to call men to eternal salvation, draw them to Himself, and convert, regenerate, and sanctify them." 1 Cor. 1, 21; Acts 10, 5. 6; Rom. 10, 17; John 17, 17. 20. (*Ib.*, p. 901.) — "The declaration, John 6, 44, that no one can come to Christ except the Father draw him, is right and true. However, the Father will not do this without means, but has ordained for this purpose His Word and Sacraments as ordinary means and instruments; and it is the will neither of the Father nor of the Son that a man should not hear or should despise the preaching of His Word and wait for the drawing of the Father without the Word and Sacraments. For the Father draws indeed by the power of the Holy Ghost, however, according to His usual order (the order decreed and instituted by Himself), by the hearing of His holy divine Word, as with a net, by which the elect are plucked from the jaws of the devil. Every poor sinner should therefore repair thereto [to holy preaching], hear it attentively, and not doubt the drawing of the Father. For the Holy Ghost will be with His Word in His power and work by it; and that is the drawing of the Father." (*Form. Conc.*, Art. XI. *Conc. Trigl.*, p. 1087 f.)

Graduale. See *Liturgy.*

Gradualia. See *Hymn.*

Graebner, August L.; b. July 10, 1849, at Frankentrost, Mich.; d. at St. Louis, Mo., December 7, 1904. An eminent theologian of the American Lutheran Church. He was early designated for the service in the Church. The plastic years of his youth were spent at Frankentrost and Roseville, Mich., and in St. Charles, Mo. A graduate of Concordia College, Fort Wayne, and of Concordia Seminary, St. Louis, he became a teacher at the Lutheran High School (later called Walther College), St. Louis, in 1872. Three years later he accepted a professorship at Northwestern College, a Wisconsin Synod institution at Watertown. In 1878 that synod elected him to a chair at its newly founded seminary at Milwaukee. In 1887 he was called to the chair of Church History at Concordia Seminary, St. Louis, as successor to the sainted Prof. G. Schaller. After the death of Prof. R. Lange, head of the English Department, he lectured on Dogmatic Theology. Both as historian and dogmatician he rendered distinguished services to his Church. His *Lutherbuechlein* and the more imposing *Dr. Martin Luther: Ein Lebensbild des Reformators* are works of high excellence, and his monumental *Geschichte der Lutherischen Kirche in Amerika*, the fruit of indefatigable investigation and research in Lutheran centers of the East, has stood the test of time. His thorough, though unique, *Doctrinal Theology*, a brief thetical compend of the outlines of Christian doctrine, is still highly esteemed. He was the founder of the *Theological Quarterly*, a publication attesting on every page his erudition, eloquence, and, above all, his strict fidelity to Scripture and the Lutheran Confessions. He contributed numerous articles for other synodical periodicals, frequently led the doctrinal discussions at synodical conventions, and was active as a member of the Board for Foreign Missions. He was generally recognized as a scholar of universal learning. In 1903 the theological seminary of the Norwegian Synod conferred upon him the honorary degree of Doctor of Divinity. In 1902 he visited the Lutheran churches in Australia and New Zealand.

Graebner, John Henry Philip; born July 7, 1819; d. May 27, 1898. Under Loehe's direction he emigrated in 1847 with a company of Franconians, establishing a colony at Frankentrost, Mich. Pastor at Roseville, Mich., in 1853, also serving Mount Clemens. Called to St. Charles, Mo., in 1859, he labored faithfully there for many years.

Graebner, William Henry; b. Roseville, Mich., April 2, 1854; educated at the Addison Teachers' Seminary; parish-school teacher at Bay City and Milwaukee for nineteen years; entered business at Milwaukee; served the Wisconsin Synod and the Joint Synod of Wisconsin and Other States many years as treasurer and member of boards.

Graebner, Th. See Roster at end of book.

Grail, Holy. See *Holy Grail.*

Gramann, Johann (*Poliander*), 1487 to 1541; gained for the cause of the

Reformation at the Leipzig Debate, where he was Eck's secretary; preacher at Wuerzburg, later at Nuremberg; pastor at Koenigsberg from 1525 to his death: wrote a poetical version of Ps. 103: "Nun lob, mein' Seel', den Herren," the oldest hymn of praise of the Lutheran Church.

Grand Army of the Republic. *History.* An organization of Union soldiers and sailors of the Civil War, founded by B. F. Stephenson at Springfield, Ill., in 1866. — *Purpose.* Its chief objects were "to preserve and strengthen the kind and fraternal feelings which bound together the soldiers and marines in the Civil War, to perpetuate the memory of the dead, give mutual assistance and aid, true allegiance to the Constitution and laws of the United States, to discountenance disloyalty and insurrection, and to encourage the spread of universal liberty, equal rights, and justice to all men." — *Character.* Like all secret societies, the G. A. R. has its oath of secrecy, its ritual, its chaplains, etc. Its "obligation" reads in part: "I do solemnly swear, in the presence of Almighty God and these witnesses, my former companions in arms, that I will never, under any pretense nor for any purpose whatever, expose the secrets of this Encampment; that I will never make known, or cause to be made known, any of the hidden mysteries, work, or ritual of this band of comrades, whereby the same may come to the knowledge of the uninitiated. . . . I do further swear that I take this obligation upon myself without mental reservation or equivocation, under no less a penalty than that of being treated and punished as a traitor by this order. So help me God and keep me steadfast!" From the *Service Book* of the G. A. R. we take the following part of the chaplain's address for the "Burial of the Dead": "It seems well that we should leave our comrade to rest where over him will bend the arching sky, as it did in great love when he pitched his tent or lay down, weary and footsore, by the way or on the battlefield for an hour's sleep. As he was then, so he is still — in the hands of the heavenly Father. 'God giveth His beloved sleep.' As we lay our comrade down to rest, let us cherish his virtues and learn to imitate them. . . . Let each one be so loyal to every virtue, so true to every friendship, so faithful in our remaining marches, that we shall be ready to fall out, to take our places at the great review hereafter, not with doubt, but in faith that the merciful Captain of our salvation will call us to that fraternity which, on earth and in heaven, remains unbroken. Jesus said, 'Thy brother shall rise again. I am the Resurrection and the Life.' Behold, the silver cord is loosed, the golden bowl is broken; we commit the body to the grave, where dust shall return to earth and the spirit to God, who gave it. Earth to earth, ashes to ashes, dust to dust, looking for the resurrection and the life to come through our Lord Jesus Christ." The following prayer is from the "Memorial Day Service": "Almighty God, in the name of our Lord Jesus Christ, who brought life and immortality to light, we bow before Thee on this Memorial Day. . . . And to the end that all for which we pray may be wrought in us effectually, grant, O God, that by Thy grace we may be enlisted in Thy great army of the redeemed, under Jesus Christ, the Captain of our salvation. Amen." — *Organization.* The Grand Army of the Republic was organized chiefly by Odd-Fellows and Freemasons and is largely made up of members of these orders. The various *army posts* are under the rule of the *National Encampment.* The ritual is derived from that of the old Soldiers' and Sailors' League. — *Membership.* The Grand Army has played quite a rôle in politics, but is now rapidly declining. In 1923 the total membership was given at 93,171.

Grand Army of the Republic, Relief Corps, Women's National. *History.* This is a female auxiliary to the Grand Army of the Republic, founded in Portland, Me., in 1869. The title "Women's Relief Corps" appeared when the first state organization of these societies was formed at Fitchburg, Mass., in April, 1879. In 1881 the National Encampment of the Grand Army approved the work of the Women's Relief Corps, authorizing it to add to its title "Auxiliary to the Grand Army of the Republic." At the National Encampment held at Denver, Colo., in 1881, the various national organizations were united into the Women's National Relief Corps and organized on the same lines as the Grand Army. — *Purpose.* The objects of the Women's Relief Corps are, mainly, "to aid and assist the Grand Army of the Republic and to perpetuate the memory of their heroic dead and to assist such Union veterans as need protection and to extend needful aid to their widows and orphans." The total amount expended for relief has been nearly $1,500,000. Membership, ca. 225,000.

Grant, Robert, 1785—1838; educated at Cambridge; admitted to the bar in

1807; served in political and diplomatic positions, at last as governor of Bombay; most popular hymn: "Savior, when in Dust to Thee."

Graul, Karl, Lutheran theologian; b. February 6, 1814, at Woerlitz; d. November 10, 1864, at Erlangen. He was called into the directorship of the Dresden-Leipzig Missionary Society in 1844, serving until 1860. From 1849 to 1853 he was in India, acquainting himself fully with mission problems and mastering the Tamil language. Much opposition was aroused by his treatment of the caste question.

Gray, James Martin, 1851—; b. in New York City; minister of Reformed Episcopal Church; dean of Moody Bible Institute; contributor to *International Standard Bible Encyclopedia;* wrote *Antidote to Christian Science,* etc.

Great Awakening in England and America. A religious revival almost in the nature of an epidemic, due chiefly to the work of the Wesleys in England and to that of George Whitefield and Jonathan Edwards in America. Due to the character of the preaching affected by these hortatory evangelists, great masses of people were aroused to a very high pitch of excitement, declaring their willingness to become members of the Church under circumstances of almost pathological intensity. After the death of the prime movers the excitement abated.

Greece. A peninsula in Southeastern Europe, divided, by the Corinthian Gulf, into two sections, Hellas, the northern, and Peloponnesus, the southern part, from about the fifth century B. C. till the second century A. D. the seat of an advanced classical civilization, but with all the attendant evils of an idolatrous heathenism, in which its foremost cities at the beginning of the Christian era, Athens and Corinth, together with the Macedonian cities Philippi and Thessalonica, excelled. Christianity was established here in exactly the middle of the first century, when the Apostle Paul began his work at Philippi. The country is still nominally Christian, the Greek Orthodox Church being the established religion. See *Greek Church.*

Greek. See *Ancient Languages.*

Greek Church (*Oriental Church,* including the *Russian Orthodox Church,* the *Orthodox Oriental Church of Greece,* the *Bulgarian National Church,* the *Albanian Orthodox Church,* and minor branches). *History.* Almost from the beginning a difference of opinion between the eastern and the western divisions of the Early Church appeared, which may, in part, be accounted for by the difference in language and in temperament. Although the eastern section produced the great majority of the most prominent early Fathers, such as Ignatius of Antioch, Polycarp of Smyrna, Papias of Hierapolis, Clement of Alexandria, Origen, Eusebius, Athanasius, Basil, Gregory Nazianzen, Gregory of Nyssa, Chrysostom, Cyril of Jerusalem, and Cyril of Alexandria, and although it had the strong sees of Antioch, Jerusalem, Alexandria, and Constantinople to represent it at the ecumenical councils, seven of which it controlled almost, if not entirely, yet its productive period did not survive the attack of Mohammedanism, and the Western Church, with only one great see, that of Rome, became the more influential in Christendom. Evidences of a difference in spirit appeared even in the Quartodeciman Controversy (*q. v.*) and at the Council of Nicea (*q. v.*), where Hosius of Cordova, a Western theologian, was Emperor Constantine's personal representative; it became more pronounced during the so-called Iconoclastic Controversy (*q. v.*), 726—842; it became more bitter with the Filioque Controversy (*q. v.*) and the veiled accusation of heterodoxy attending its discussions; it culminated in the mutual recriminations and condemnations and with the attending declarations of excommunication in 1054. Meanwhile John of Damascus (*q. v.*), the last great theologian of the Greek Church, had summed up the scattered results of the labors of the preceding fathers in a fairly complete system of theology. In the period following the great schism, up to the fall of Constantinople, we have teachers like Theophylact (d. after 1107) and Eutymius Zygabenus (d. after 1118). During this period, in the ninth and tenth centuries, the Greek Church made a great conquest in the conversion of the Slavonians (Bulgarians and Russians), in whose territory she has maintained herself to the present day. — *Doctrinal Position.* During the period of the seven Ecumenical Councils, that is, till the end of the eighth century, the Eastern Church was orthodox in doctrine, with the exception of her rejection of the procession of the Holy Ghost from the Father *and the Son* (Filioque), which the Western Church had inserted in the Constantinopolitan Creed. For almost nine centuries after the Second Council of Nicea (787) the Greek Church accepted no further symbols and made no collection representing her doctrinal position. But

in the seventeenth century it was found necessary to define her position over against Romanism and Protestantism, and so the Eastern Church now acknowledges three subordinate confessions, namely, the Orthodox Confession of Petrus Mogilas (1643), a catechetical exposition of the Nicene Creed, the Lord's Prayer, and the Beatitudes, and the Decalog; the Confession of Dositheus, or Eighteen Decrees of the Synod of Jerusalem (1672); and the Longer Catechism of Philaret, metropolitan of Moscow, adopted by the Holy Synod of St. Petersburg (Petrograd, or Leningrad) in 1839 and published in all the languages of Russia. A collection of the Greek confessions was made by Kimmel in 1843, and they have also been edited by Schaff (*Creeds of Christendom*, II, 273—542). It is evident that the Greek Church has become more than stagnant in its doctrinal position and that the mechanical routine of maintaining churches without thorough indoctrination has left little more than the rudiments of Christianity. The Church, according to the Eastern system, is the sum total of those divinely called who adhere to the formulated creed. The mysteries are the heritage of Christ, in which a sensual element is always combined with some intelligible factor, by which the soul is sanctified and the body receives its share of the consecration. Christian piety is placed into a scheme, or system, in an altogether mechanical manner, with a catalog of virtues and of vices. The use of pictures and ikons (*q. v.*) is justified and encouraged, the intercession of the saints is taught, the proper form of making the cross is transmitted as an essential thing. From a high state of doctrinal clearness the Greek Church has sunk to a level of low and sensuous restriction. — *Liturgy.* In worship and ritual the Greek Church is much like the Roman, with the sacrifice of the Mass as its center and with an even greater neglect of the sermon, while its worship has become a most elaborate drama, appealing almost entirely to the senses and the imagination, with hardly anything left for the intellect and the heart. There is a most complicated system of ceremonies, with gorgeous and even barbaric display and pomp, with endless changes of sacerdotal dress, crossings, gestures, genuflections, prostrations, washings, processions. The liturgy of St. Chrysostom is used (see *Liturgy*); but there are many later additions, which not only add to the length of the service, but bring in an excess of liturgical refinement and stress the sensuous element. — *Polity.* The Greek Church is a patriarchal oligarchy, rather than a monarchy in the Roman sense. The patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem are supposed to be equal in power, but the first has the primacy in honor. The administration of the churches involves, beside the lower clergy, an army of higher and lower ecclesiastical officers. — *Relation to the Reformation.* The men who were active in the Lutheran Reformation of the sixteenth century did their full duty in trying to bring the truth to the Eastern Church. The Augsburg Confession and the Catechisms of Luther were translated into Greek and sent to Joasaph II, patriarch of Constantinople; David Chytraeus, professor at Rostock, in 1569 published information concerning the Church in Greece; between 1574 and 1581 Martin Crusius, Jacob Andreae, Lucas Osiander, and Heerbrand corresponded with Patriarch Jeremias II of Constantinople. Later great hopes were placed on Cyril Lucar (1572—1638), who expressed himself as very decidedly in favor of many doctrines taught by the Reformers. But at his death it was found that he had no following, and, what is more, a reaction against Protestantism set in in the latter half of the seventeenth century. Since then all attempts to effect a real understanding have been ineffectual. The Greek Church had representatives at the Ethical Council of Stockholm, in 1925, but their attendance would in no way influence their doctrinal position, since the insistence upon any kind of doctrinal stand at Stockholm was negligible or negative.

Green, William Henry, 1825—1900, conservative Presbyterian; b. at Groveville, N. J.; instructor of Hebrew at Princeton; minister at Princeton, Philadelphia; professor at Princeton Theological Seminary 1851—96; chairman of American Old Testament Company of Anglo-American Bible Revision Committee; maintained verbal inspiration of Bible; d. at Princeton; wrote: *Moses and the Prophets, Introduction to Old Testament, Unity of Book of Genesis,* etc.

Greenland. The northernmost colony of Denmark. Estimated area, 46,740 sq. mi. Native Esquimo population, approximately 14,000. Greenland was discovered by Norsemen in the 10th century; rediscovered by John Davis in 1585 and explored by William Baffin in 1616. In 1721 Hans Egede, a Danish Lutheran, established a mission there. Later the Moravians followed, but have

now withdrawn. The religion is Lutheran. The Church in Greenland is in connection with the Danish Church.

Greever, W. H.; b. 1870; graduated from Philadelphia Seminary 1896; pastor in West Virginia and Columbia, S. C.; editor of *Luth. Church Visitor;* later, of *American Lutheran Survey;* active in promoting the formation of the United Lutheran Church of 1918; professor in seminary at Columbia, S. C.

Gregorian Chant. See *Cantus Firmus* and *Choral.*

Gregory I (*the Great*). One of the most influential Popes of the early centuries; b. ca. 540 in Rome; d. 604. His education was not unusual, embracing only the average training, together with a study of the Latin Church Fathers, especially St. Augustine. Leaving the political field, he founded a number of monasteries, was made imperial nuncio, then, 579, deacon in Constantinople; after his return to Rome elected Pope by unanimous vote, being consecrated to this office on September 3, 590. Since Italy at that time was under the rule of an exarch, who did not reside there, Gregory found himself obliged to discharge the duties of a worldly ruler, a position which he discharged with great prudence and energy. Due to this circumstance the office of Bishop of Rome soon became invested with an authority which it had never before possessed in the same measure. Although he rejected the title *Papa Universalis* (Universal Pope), he insisted upon the rights of such a position, chiefly by presuming to direct the affairs of various dioceses, as difficulties were brought to his attention. He took a determined stand against the increasing secularization of the clergy and tried to reform the status of the monks. Having become interested in some English slaves while still a deacon, he took the opportunity to send the abbot Augustine to Kent upon the occasion of the marriage of Bertha of France with Ethelbert of Kent. (See *England.*) While Gregory occasionally defended the separation of Church and State in theory, he followed a different policy in practise; as, when Phocas became emperor, after murdering Mauritius, Gregory sent him a strong letter of congratulation. — The writings of Gregory touched upon various fields of theological knowledge, but he excelled in homiletics, in liturgics, and in hymnology (*q. v.*). His *Regula Pastoralis* is a handbook of Pastoral Theology, he himself issued an *Antiphonarium* (book of responses), and he enlarged the *Sacramentarium* and the *Benedictionale* (two service books of the Church) to the form which they kept for many centuries. He was called *Doctor Ecclesiae* (Doctor of the Church).

Gregory VII (*Hildebrand*). The man who lifted the Pope's power to its highest point of earthly glory; b. ca. 1020 in Tuscany as the son of a carpenter; d. in Salerno in 1085. Without unusual education he became a monk in Rome and, by virtue of executive ability and unbounded energy, a friend and counselor of five Popes, beginning with Leo IX. On the death of Alexander II he was elected Pope, in 1073. He immediately set about to accomplish a number of objects which he regarded as paramount for the establishment of the power of the papacy. He opposed simony (the selling of church offices) and adopted stringent measures to have this malpractise reduced. He was just as emphatic in denouncing the licentiousness of the clergy, in which he, unfortunately, included not only concubinage, but also marriage; so he forced celibacy upon all the members of the clergy. In 1074 he assembled a council, which forbade prelates to receive investiture (the authority of their office) from a layman, this being directed against the rulers who had distributed church offices to their favorites. But the highest ambition of Gregory was to place the papal authority not only on a plane of equality with, but above, that of the empire. All his other orders had this end in view. Emperor Henry IV tried to resist the Pope, but he was summoned to Rome; when he refused to go and held a diet at Worms at which the deposition of the Pope was declared, Gregory countered by bringing about the deposition of the emperor and the election of another, Rudolph of Swabia. Henry was compelled to submit to the indignity of crossing the Alps in midwinter and of standing for three days as a penitent in the courtyard of the castle of Canossa, where Gregory was then staying. The conditions of absolution were so intolerable that Henry subsequently broke them, made war on Rudolph, defeated him, set up a rival Pope at Ravenna, and finally entered Rome, in 1081, where he had himself crowned by his own Pope and besieged Gregory in San Angelo. The latter was delivered by his henchman Guiscard, but died in exile, unbroken in his determination to the end.

Gregory IX (*Hugolinus,* or *Ugolinus*). A strong Pope of the thirteenth century; b. ca. 1147; d. 1241; became bishop of

Ostia, then cardinal; succeeded Honorius III as Pope in 1227. The principal events of his pontificate were his contest with the Emperor Frederick II, whom he repeatedly excommunicated, his levying a tithe on all personal property in England for his war with Frederick, and his establishment of the inquisition in various cities of France.

Gregory, Caspar Rene, b. 1846 at Philadelphia, Pa.; studied at Philadelphia, Princeton, and Leipzig; pastor of the American Chapel at the latter place; professor at the university; joined the German army during the World War and fell in Flanders. Authority in isagogics and textual criticism.

Gregory Nazianzen. A leading theologian of the Eastern Church; b. near Nazianzus, in Cappadocia, about 329 A. D.; d. at Arianzus ca. 390. His mother was the pious Nonna, whose influence on his life was profound. He studied literature and rhetoric at Caesarea, in Cappadocia, and later spent some time at Alexandria and then at the University of Athens; also traveled in Palestine and Egypt; was a friend of Basil of Caesarea. Arian in his earlier days, he later became a champion of the Nicene orthodoxy, which he represented in Seleucia and especially in Constantinople, where he became bishop in 381; is said to have preached the first Christmas sermon in Constantinople, December 25, 379. Among his writings are 45 orations, 243 letters, and a large number of poems, the latter being written in the artificial style of the rhetorical school.

Gregory of Nyssa. Prominent theologian of the Eastern Church, younger brother of Basil the Great; was bishop of the small Cappadocian town of Nyssa; d. after 394 A. D. He was a contemporary of Gregory Nazianzen (*q. v.*), who expressed his sympathy to him at the death of his wife Theosebia. Gregory of Nyssa was a defender of orthodoxy and was prominent at various councils. Among his works are the *Hexaemeron* and the *Making of Man* (exegetical), the *Great Catechism* (dogmatic), *The Soul and the Resurrection,* in defense of the truth, and a number of minor writings.

Gregory Thaumaturgus (Wonderworker); bishop of Neo-Caesarea, in Pontus (244—270); pupil and admirer of Origen; zealous and successful missionary; attended the synod at Antioch (265) which condemned Paul of Samosata. His *Declaration of Faith* is the most unequivocal statement of Trinitarianism of the ante-nicene age. The stupendous miracles attributed to him were not mentioned until a century after his death.

Grell, Eduard August, 1800—86; studied at Berlin, under his father and others; organist and choirmaster, principally at the court cathedral; teacher of composition; many musical compositions, among which arrangements of chorals for male chorus.

Grenfell, George; b. at Sancreed, Cornwall, 1849; d. 1906. Sent out by the Baptist Missionary Society in 1875 to the Kameruns, West Africa, he explored rivers in the Kongo Basin. In 1881 he, in company with others, established stations at Musuko, Vivi, Isangila, Manyanga. Later he violently protested to Leopold of Belgium against the maladministration.

Grenfell, Wilfred; b. February 28, 1865, at Parkgate, England; medical missionary in Labrador, 1887; founder and superintendent of the Royal National Mission to Deep-sea Fishermen.

Grenfell and Hunt. Two English scholars, whose work in deciphering and publishing Egyptian papyri has been a feature in Greek philology.

Griesbach, Johann Jakob; b. 1745; d. at Jena 1812; New Testament scholar; issued a rationalistic critical work on the text of the New Testament, based on ancient manuscripts and the Church Fathers.

Grigg, Joseph, ca. 1720—68; mechanic in earlier years; later minister, till his retirement in 1747; wrote and published many hymns, among them: "Behold, a Stranger at the Door."

Grimm, Karl Ludwig Willibald; b. 1807 at Jena; d. there 1891; was professor and consistorial councilor; in theology supranaturalist; wrote *Lexicon Graeco-Latinum in Libros Novi Testamenti,* based on Wilke; in the English revision by Thayer, the best general lexicon of the New Testament.

Groenning, Charles William, missionary; b. November 22, 1813, at Fredericia, Denmark; d. 1898 in Germany. Entered Mission Institute, Hamburg, 1840, commissioned to Telugus, India, 1845; at Ellore 1849; transferred to Lutheran General Synod 1851; stationed at Guntur; returned to Europe 1865.

Groot, Gerhard. Founder of the Brethren of the Common Life (*q. v.*), 1340—84. Educated at the cathedral school of his native city, Deventer, Holland, and at the University of Paris; traveled in Germany and Austria; converted in 1374, after which he became

a preacher of repentance, desiring to labor as a missionary preacher. He made a most profound impression with his sermons, especially in revealing the prevailing sins of his time. His chief works are his published sermons; but his letters and some of his tracts are also of abiding interest.

Gross, C.; b. September 26, 1834, in Frankfurt-on-the-Main; entered Concordia Seminary at Altenburg 1847; graduated 1856; his first charge, Richmond, Va.; 1867 pastor of the congregation in Buffalo which had beeen formed by uniting those who withdrew from the Buffalo Synod, after the Buffalo Colloquy, with the Missouri Synod congregation; 1880 pastor of Immanuel Church, Fort Wayne, Ind.; president of the Eastern District; vice-president of the Missouri Synod; member of the Electoral College and of the General Relief Board; d. July 10, 1906.

Grossmann, G. M., 1823—97; b. in Hesse; studied at Erlangen; was sent by Loehe to Michigan in 1852; inspector of Teachers' Seminary at Saginaw; removed to Iowa 1853; president of Iowa Synod from its organization, 1854, to 1893; president of the Seminary till 1875; founder of Teachers' Seminary at Waverly, Iowa, 1879.

Grotius (*de Groot*), **Hugo**, 1583 to 1645; distinguished Dutch scholar; b. at Delft, Netherlands; practised law 1599; chose political career; sided with Remonstrants (Arminians) and was sentenced to imprisonment for life 1618; escaped to France 1621; returned to native country 1631, but was banished; held position of Swedish ambassador at French court 1635—45. In his last illness, at Rostock, he gave up the governmental theory of the atonement, which he had originated, and, under the ministrations of Dr. John Quistorp, found comfort and calm in the Scripture doctrine of the substitutional suffering and death of Christ. Grotius cared little for dogma and wished to unite all Christian churches (*Way to Peace, Truth of Christian Religion,* etc.); approached historico-philological method in Scriptural interpretation (*Notes on Old and New Testaments*); excelled as publicist (*Freedom of the Seas, Rights of War and Peace,* latter his chief work and foundation of international law); distinguished himself as Latin poet (*Adam in Exile,* etc.); etc.

Gruber, L. Franklin; b. 18—; authority on Bible translations; studied at Muhlenberg and Philadelphia; professor at Wagner College 1901—2; pastor at Utica 1902—8, at Minneapolis 1908—14, at St. Paul since 1914; wrote: *The Truth about Tyndale's New Testament; Documentary Sketches of the Reformation; The Wittenberg Originals of the Luther Bible; Whence Came the Universe? Is the Doctrine of an Infinite and Unchangeable Deity Tenable?*

Gruber, Franz Xaver; b. in Hochburg 1787; d. at Hallein 1863; known as composer of the music for "Silent Night, Holy Night," writing it while serving as organist and choir director in Hallein; the melody written in 1818.

Gruenwald (*Gruenewald*), **Matthias**; ca. 1470—1525; prominent German painter, the "German Corregio"; executed a great many church paintings, also religious woodcuts; chief work the altar at Isenheim.

Grundemann, Peter Reinhold; b. January 9, 1836, at Buerwalde, near Berlin. Founder of Brandenburg Missionary Conference. Voluminous writer on missions. Foremost publication: *Allgemeiner Missionsatlas.*

Grundtvig, Nicolai Frederik Severin; Danish bishop, poet, and hymnwriter; b. 1783; d. 1872 at Copenhagen; became his father's assistant in 1811; was suspended several times for using impassionate language against prevailing rationalism and against the clergy; in 1839 appointed pastor of a free church at Vartan; in 1861, at his fiftieth anniversary, the king conferred on him the title of bishop. He asserted that the Apostles' Creed is from the mouth of Christ Himself, and, as a living word, is above the Bible. He held a wrong position on the Scripture.

Gryphius, Andreas (*Greif*), 1616 to 1664; studied at Leyden; was private tutor; settled in Fraustadt; appointed syndicus of the principality of Glogau 1650; one of principal poets of Silesia; wrote: "Erhalt uns deine Lehre."

Guenther, Martin; b. December 4, 1831, in Dresden, Saxony; his parents being adherents of Martin Stephan, he came to America with the Saxon emigrants; studied at Altenburg and at St. Louis and assiduously applied himself to private study; ordained pastor in Cedarburg, Wis., in 1853; pastor in Saginaw, Mich., 1860; of St. Matthew's in Chicago 1872; in 1873 he became professor of Symbolics, Homiletics, Catechetics, and kindred branches in Concordia Seminary, St. Louis; while at the seminary, he founded the church at Kirkwood and served it for years. He was a master of the art of saying much in

few words, particularly of bringing out the truth of the saving doctrine and of refuting error in terse and lucid language, as may be seen from his editorial writings in the *Lutheraner* and in *Lehre und Wehre*, from his contributions to the *Homiletisches Magazin*, and his *Populaere Symbolik*, a classic in its field, now in its fourth edition; he also wrote a biography of Dr. C. F. W. Walther. D. June 2, 1893.

Guericke, Heinrich Ernst Ferdinand; b. 1803, d. 1878; strict Lutheran theologian and opponent of Union in Prussia; studied at Halle; professor there in 1829; 1835 deposed from his professorship on account of his opposition to the Prussian Union; served scattered Lutherans as pastor till forbidden in 1838; in 1840 reinstated as professor by Frederick William IV; in the same year he founded, with Rudelbach, the *Zeitschrift fuer die gesamte lutherische Theologie und Kirche;* wrote: *Neutestamentliche Isagogik* (1867) and *Handbuch der Kirchengeschichte* (9th ed., 1866), both of which are considered standards.

Guetzlaff, Karl Friedrich August; b. in Pomerania, Germany; agent of the Netherland's Missionary Society to Batavia, 1827, then to Siam; visited Tientsin 1831; succeeded Dr. Morrison 1834; d. 1851. Was originator of German missions in China.

Guidetti, Giovanni, 1532—92; pupil of Palestrina; chorister in papal choir; worked, with his teacher, on revised Gradual and Antiphonary; published a Passion based on a harmony of the gospels.

Guilmant, Alexandre Felix, 1837 to 1911; studied under his father, then under Lemmens; organist of St. Joseph at Boulogne, France, at sixteen; later choirmaster at St. Nicholas, teacher, and conductor; in 1896, organ-professor at Paris Conservatory; concert tours in England, Italy, Russia, and in the United States (last at time of World's Fair in 1904) very successful; compositions almost entirely sacred, modern, and highly original.

Guizot, Francois Pierre Guillaume, 1787—1874; professor of history at the Sorbonne; filled highest political offices; leader of French Reformed Church, stanchly opposing liberal wing; prolific and brilliant writer.

Guatemala. See *Central America.*

Gundert, Hermann; b. at Stuttgart 1814; d. in Germany 1893; was a Basel missionary to the Malabar Coast, India, 1839; active especially in a literary way, controlling the Malayalam perfectly; his Bible translations are still valuable.

Gunkel, Hermann, German Protestant theologian; b. 1862 at Springe, Hanover; professor at Berlin since 1894, at Giessen since 1907. Writings show radical viewpoint, applying principles of comparative religion to Bible.

Gunpowder Plot. A Catholic conspiracy to destroy the Protestant government of England by blowing up the Parliament buildings on November 5, 1605, the opening day of the session, when the king, the Lords, and the Commons would all be present. Fortunately the plot was revealed, and the ringleaders were executed.

Gurney, Joseph John, 1788—1847; English Quaker; b. near Norwich; minister of Society of Friends; promoted prison reforms, advocated abolition of slavery; visited United States; wrote: *Water Is Best;* etc.

Gury, J. P., Jesuit; 1801—1866; professor of moral theology at the College of Rome and author of the *Compendium Theologiae Moralis*, essentially a reproduction of the ethical theories of the older Jesuits.

Gustav Adolf (*Gustavus Adolphus*), 1594—1632; king of Sweden, grandson of Gustav Vasa, champion of the Lutheran cause in Germany during the Thirty Years' War. Landing in Pomerania in 1630, he repeatedly defeated the imperial generals and conquered a large part of Germany, but was killed in the Battle of Luetzen, November 16, 1632.

Gustav Adolph Society (*Gustav-Adolf-Verein*), a Protestant Society (unionistic), organized for the purpose of subsidizing evangelical churches in Roman Catholic countries; founded 1832 by Superintendent Grossmann in Leipzig; was united in 1842 with a society organized for similar purposes by Dr. Zimmermann in Darmstadt in 1841; enlarged by receiving Prussian missionary societies in 1844; was authorized to organize district societies in Bavaria (1849) and Austria (1861); soon extended to Hungary, Switzerland, France, Russia, Sweden, Roumania, Italy, Holland, and Belgium. Prior to the World War the Society had more than 3,000 local associations; the benefactions of the Society amounted to some 40,000,000 marks; the working capital totaled 5,000,000 marks. See *Gotteskasten, Lutherischer.*

Gustav Vasa; b. 1496; gained the first favorable impressions of Lutheranism as an exile in Luebeck in 1519 and

1520. Freeing Sweden from the bloody tyranny of Christian II of Denmark, he was elected king of Sweden in 1523 and strengthened his throne by favoring Lutheranism and secularizing the wealth of the Romish Church. He corresponded with Luther, made Olaus Petri preacher at Stockholm and his brother Laurentius professor at Upsala, and had Laurentius Andreae translate the New Testament. The Reichstag of Westeraes, in 1527, established the free preaching and teaching of the pure Word of God, while the Synod of Oerebro, in 1529, considered the best means of educating good preachers and teaching the true religion to the people. In 1559 Gustav sent the first Lutheran missionaries to the despised pagan Laplanders. D. in 1560.

Gutenberg, Johannes, 1400—68; German printer. Having some mechanical skill, he either invented or perfected the modern art of printing and established the first printing-press at Mainz in partnership with Johann Faust, or Fust. The partnership was later dissolved, and Gutenberg was afterward joined by Peter Schoeffer, with whom he worked together for many years, his first large production being a Latin Bible.

Guthrie, Thomas, 1803—73; b. at Brechen, Scotland; Presbyterian minister; joined Free Church 1843; eminent pulpit orator, philanthropist, and social reformer; founded "Ragged Schools" (free schools for the poor); edited *Sunday Magazine;* d. at Hastings, England. Author.

H

Haas, J. A. W. (General Council); b. 1862, educated at the University of Pennsylvania, at the Lutheran Seminary at Philadelphia, and at Leipzig; ordained 1888; pastor in New York; since 1904 president of Muhlenberg College, Allentown, Pa.; wrote: *The Gospel of St. Mark, Bible Literature, Trends of Thought and Christian Truth;* coeditor of *Lutheran Cyclopedia* (1899).

Habermann (*Avenarius*), **Johann;** d. 1590 as superintendent at Zeitz; renowned Hebraist, but best known for his little book of prayers, a great favorite among devout Christians.

Habit. Acquired behavior. There may be a determined, conscious effort to acquire a habit; once formed, it operates much like instinct. The growth of habit depends, generally speaking, on the power of retentiveness; the method of forming habits is continued practise and iteration. Habits may be physical, mental, moral; they may be faulty or correct, bad or good. It must always be the aim of education to improve faulty and bad habits and to assist the formation of correct and good habits. Youth is the formative period of life, and habits then formed will usually cling to us through life. See Prov. 22, 6.

Hackett, Horatio Balch, 1808—75; Baptist; b. at Salisbury, Mass.; professor at Brown, Newton, Rochester (New Testament Greek); d. at Rochester; wrote *Hebrew Grammar;* associate editor of *Smith's Bible Dictionary;* etc.

Haeckel, Ernst; German zoologist and philosopher; b. 1834 at Potsdam; d. 1919. Since 1862 professor at Jena. Popularized Darwinism in Germany, especially in *Natuerliche Schoepfungsgeschichte,* 1868, and expanded and developed it into a complete philosophical system. Made contribution to evolution in "biogenetic law," according to which development of the individual is a recapitulation of history of the race. In *Weltraetsel,* 1899, he took an uncompromising monistic standpoint. Organic life is evolved from the albuminoid compounds of carbon ("carbon theory") and human soul from "soul-cell" of Protozoa. Denied existence of personal God and immortality. Exerted great influence, especially on freethinking masses. Also wrote *Der Monismus, Die Lebenswunder.* See *Monism.*

Haendel, Georg Friedrich; 1685 to 1759; talent showed at very early age; his father persuaded by Duke of Saxe-Weissenfels to let him study music at Halle, under Zachau; later studied at Halle University; in 1703 prominent member of German opera orchestra; visit to Italy 1706—9, where he came under influence of Scarlatti; *kapellmeister* of Elector of Hanover; visited England in 1710 and again in 1712, when he stayed; in 1718 chapelmaster to the Duke of Chandos and wrote his first great English oratorio, *Esther;* director of the new Royal Academy of Music; produced many operas, also oratorios *Deborah* and *Athaliah;* turned definitely to oratorio work in 1741, writing a number during the next eighteen years; his greatest work, the oratorio *Messiah,* was first produced at Dublin, April 13, 1742; it was also the last composition at which he was active as a performer, April 6, 1759.

Haentzschel, Klemens Esaias; b. in Meissen, Saxony, February 27, 1837; studied law in Leipzig; served in the Civil War; was parochial school teacher in Sheboygan and Fort Wayne; served sixteen years as professor in the Teachers' Seminary, Addison; d. October 21, 1890.

Haering, Theodor; b. 1848; educated at Tuebingen and Berlin; professor at Zurich; 1889 at Goettingen as Ritschl's successor; 1895 at Tuebingen; theologian of the Ritschlian School.

Hafenreffer, Matthaeus; b. 1561; d. at Tuebingen, 1619; in 1590 court preacher at Stuttgart; later professor at Tuebingen; a man of very extensive learning in the Old Testament, the Church Fathers, and also in natural sciences and mathematics; teacher and friend of the astronomer Kepler; best-known works: *Loci Theologici* and *Templum Ezechielis.*

Hagen, Peter, 1569—1620; rector of the Domschule in Koenigsberg; poems in ancient form; wrote: "Wir danken dir, Herr, insgemein"; "Freu' dich, du werte Christenheit."

Hagen, W. See Roster at end of book.

Hagenbach, Karl Rudolf, 1801—74; German-Swiss church historian and theologian; native of Basel; professor there; endeavored to reconcile culture and Christianity; prolific writer.

Haggadah. See *Talmud.*

Hagia Sofia. See *Cathedrals.*

Hahn, August; b. 1792, d. 1863; attacked Rationalism in 1827 at Leipzig; 1833 called to Breslau as professor and councilor of the consistory; there sought to win the "Old Lutherans" for the "Union"; edited Hebrew Old Testament.

Halacha. See *Talmud.*

Halevy, Joseph, French Orientalist and explorer; professor at Paris; b. 1827 at Adrianople; of Jewish parentage; made researches in Abyssinia and Arabia; opposed to many conclusions reached by higher criticism of Old Testament; d. 1917 at Paris.

Hall, Granville Stanley; b. at Ashfield, Mass., 1846; graduated from Williams College, spent several years in Germany studying philosophy and psychology; professor and lecturer on psychology at Antioch College, Harvard, Williams; in 1888 chosen president of Clark University; an important contributor to educational literature and a leading authority in that field; wrote: *Aspects of German Culture; Adolescence; Youth: Its Education and Regimen.*

Hall, Robert, 1764—1831; Baptist; b. at Leicestershire, England; preacher at Bristol, Cambridge, Leicester, Bristol (d. there); occupied high rank as orator; grew somewhat conservative with age; wrote *Modern Infidelity.*

Hallel. The song of praise at the chief Jewish festivals, consisting, in its entirety, of Pss. 113—118.

Hallelujah. Taken directly from the Hebrew, from the Jewish Passover liturgy; its meaning, "Praise ye Jehovah," Rev. 19, 1. 3. 6; sung after all antiphons, psalms, verses, and responsories, also after the reading of the Epistle-lesson; omitted in Lent.

Hamann, Johann Georg; b. 1730, d. 1788; "Magus of the North"; studied all branches of human knowledge, but without any system; later on turned to the study of the Bible and Luther's writings and became a brilliant defender of the realities of the Christian faith in an age of rationalism and unbelief; was highly esteemed by Claudius, Jacobi, Herder, and even Goethe.

Hamilton, James, 1819—96; educated at Cambridge; held various charges, the last at Bath and Wells; writer of unusual merit; among his hymns: "Across the Sky the Shades of Night."

Hamilton, Patrick; b. ca. 1504 of royal blood; abbot of Ferne when fourteen; studied at Paris; A. M. in 1520; professor at St. Andrew's University in 1523, when M. de la Tour vented Lutheran opinions. Lutheran books arrived in 1524. Hamilton was the first to preach the Lutheran teaching in 1526; fled to Wittenberg and Marburg in 1527; the first to defend theses at Marburg, *Patrick's Places,* which prove him a close student of Luther's *Freedom of a Christian Man;* returned to Scotland in 1527; married; preached; was tried and condemned for Lutheranism; burned in 1528, twenty-four years old, — the first Lutheran preacher and martyr of Scotland.

Hamilton, Sir William, Scotch philosopher; b. 1788 at Glasgow; since 1821 professor at Edinburgh; d. there 1856; promulgated the doctrine of nescience; believed in existence of Absolute Being, the Source of the visible universe, but asserted that knowledge of this fact is impossible; faith is "organ by which we apprehend what is beyond our knowledge"; greatly influenced agnosticism of Mill and Spencer (*qq. v.*).

Hamma, M. W., 1836—1913; prominent preacher of the Lutheran General Synod; donated $200,000 to Wittenberg College, Springfield, O., whose theological department is now called Hamma Divinity School.

Hammerschmidt, Andreas, 1611 to 1675; organist at Freiberg, then at Zittau for thirty-six years; work marked by great originality; chiefly sacred music, including motets, psalms, and hymns.

Hammond, William, 1719—83; educated at Cambridge; joined Calvinistic Methodists, later Moravians; very learned scholar; published *Psalms, Hymns, and Spiritual Songs;* wrote: "Lord, We Come Before Thee Now."

Handmann, Richard, missionary; b. 1840 at Oschitz, Silesia; d. December 7, 1912; missionary in India 1862—87; editor of *Leipziger Missionsblatt;* wrote *Die Ev.-Luth. Tamulenmission in der Zeit ihrer Neubegruendung.*

Hanover Ev. Luth. Free Church Mission Society; separated from the Hermannsburg Mission in 1892. "The work of this society in Africa remained unimpaired during and since the World War."

Hanser, C. J. O.; b. September 7, 1832, at Schopflohe, Bavaria; studied theology at Concordia Seminary, St. Louis; pastor in Carondelet, Mo.; in Boston; 1872 to 1879 Director of Concordia College, Fort Wayne; pastor of Trinity Church, St. Louis; resigned 1906, serving, however, during two vacancies; d. January 10, 1910; member of Board for Colored Missions and Board for Foreign Missions; editor of *Missionstaube;* contributor to *Magazin fuer Ev.-Luth. Homiletik;* autobiography: *Irrfahrten und Heimfahrten.*

Hanser, W. G. H.; a brother of the above; b. in Bavaria, July 13, 1831; studied theology in Concordia Seminary, St. Louis; pastor in Canada, Johannisburg, near Buffalo, and Baltimore (St. Paul's Church); d. July 29, 1885.

Harbaugh, Henry, 1817—67; educated at Marshall College; pastor in Reformed Church, at Lancaster and Lebanon, Pa.; later theological professor at Mercersburg; among his hymns: "God, Most Mighty, Sovereign Lord."

Hardeland, August; b. September 30, 1814, in Hanover; Rhenisch missionary to Borneo 1839; returned to Germany 1848; in service of Netherland's Bible Society 1849; returned to Borneo 1850; superintendent of Hermannsburg Mission 1857; in Africa 1859—63; returned to Germany 1864. Translated Bible into vernacular of Borneo; d. 1892.

Hardeland, Julius; brother of the above; b. 1828 at Hanover; leader in the mission-work of the *Leipzig-Gesellschaft,* visiting the East Indian field twice.

Harders, Gust. A.; b. 1863, d. 1917; sent by the "Rauhe Haus" to Riga, Russia, to serve in home for destitute children; educated at Springfield and Milwaukee seminaries; pastor in Milwaukee; resident superintendent of Arizona missions; poet, author of Indian mission novels: *Jaalahn, La Paloma, Wille wider Wille* (German).

Harless, Gottlieb Christoph Adolf von; b. at Nuremberg 1806; d. at Munich 1879; conservative Lutheran theologian; first studied philology, law, and philosophy, especially Spinoza and Hegel, at Erlangen, then theology at Halle under Tholuck's influence; then found in Luther's writings and the Confessions of the Lutheran Church the truth needed for his soul; in 1828 was called to Erlangen, where he exerted great influence and wrote his *Commentary on Ephesians* (1834), his *Theological Encyclopedia,* and his work on *Christian Ethics,* the last considered a classic; 1845 professor at Leipzig; 1850 court preacher at Dresden; 1852 president of the *Oberkonsistorialrat* at Munich, where he exerted great influence for sound Lutheranism.

Harmonists. See *Rappists.*

Harms, Klaus; b. at Fahrstedt, Schleswig-Holstein, 1778; d. at Kiel 1855; most influential Lutheran theologian in the first part of the 19th century; pastor and preacher. He grew up under rationalistic influences. At Kiel he passed from Rationalism to positive Lutheranism. Influenced by Schleiermacher's *Reden ueber Religion,* the study of Scripture brought about his complete conversion. After several pastorates he was, in 1816, called as archdeacon to Kiel; later he was chief pastor and *Oberkonsistorialrat.* Being convinced that the Church had left the faith of the Reformation, he published for the tercentenary jubilee of 1817, together with Luther's Ninety-five Theses, 95 of his own against Rationalism and the attempted union between the Lutheran and Reformed churches, which caused a tremendous sensation, calling forth no less than 200 answers. Author of several postils and a *Pastoral Theology.*

Harms, Georg Ludwig Detlev Theodor, better known as *Ludwig Harms;* a Lutheran minister; b. at Walsrode,

Hanover, 1808; d. at Hermannsburg, Hanover, November 5, 1865. In 1834 he founded a missionary society in Lauenburg, which affiliated with the unionistic North German Missionary Society at Hamburg. Called as his father's assistant to Hermannsburg in 1844, and succeeding him in the pastorate at Hermannsburg in 1849, he founded the Ev. Luth. Hermannsburg Missionary Society. After a preparation of four years twelve missionaries, accompanied by eight colonists, were sent out in 1853 on the *Candace*, which landed in Natal, Africa. In the following years other missionaries were sent out to India, Australia, and New Zealand. — At his death, in 1865, Louis Harms was succeeded as Director by his brother *Theodor Harms*, who, in turn, after his death in 1885, was succeeded in office by his son *Egmont Harms*. Theodor Harms separated himself from the state church of Hanover, taking his mission with him. A division in the forces resulted, and a new missionary society was organized. Since the death of Theodor Harms a working agreement with the state church has been effected.

Harnack, Adolf; b. 1851, son of Theodosius Harnack; educated at Dorpat; professor at Leipzig, Giessen, Marburg; 1889 at Berlin. He is a man of immense learning; theologically an exponent of Ritschlianism, the leader of that school. A consistent subjectivist, he has cast overboard the specific Christian doctrines, the divinity of Jesus Christ, the Gospel of the forgiveness of sins, etc. Among his numerous writings his best-known work is his *Lehrbuch der Dogmengeschichte*, which is considered epoch-making, but is of a negative tendency. Since 1881 one of the editors of the *Theologische Literaturzeitung*.

Harnack, Theodosius; b. 1817 at St. Petersburg; d. 1889; positive Lutheran theologian of modern type; 1848 professor at Dorpat; 1853 at Erlangen; returned to Dorpat 1866; exerted great influence on the Lutheran Church in the Baltic provinces.

Harpster, John Henry; b. April 27, 1844, at Center Hall, Pa.; d. February 1, 1911, at Mount Airy, Pa.; missionary of the Lutheran General Synod; sent 1871 to Guntur, India; returned to United States 1874; filled pastorates at Hays City, Kans., Trenton, N. J., Canton, O.; returned to India 1893; took over Rajahmundry station 1902; separated from General Synod 1906 to continue with General Council; was a very successful missionary.

Harris, James Rendel; b. at Plymouth 1852 (?); English Friend; Biblical scholar; professor and lecturer in American and English universities and colleges; director of studies of Friends' Settlement, Birmingham; wrote: *Sidelights on New Testament Researches*, etc.

Hart, Joseph, 1712—68; early life involved in obscurity; under Moravian influence in later years; hymns marked by great earnestness, among them: "Come, Holy Spirit, Come"; "Lamb of God, We Fall before Thee."

Hartwick Synod. Organized October 26, 1830, in Schoharie, N. Y., by the Western Conference of the New York Ministerium, the members of which wanted to satisfy their cravings for revivals more fully than they could in the mother synod with its increasing conservatism. Its territory covered fifteen counties in Central New York. The Hartwick Synod acknowledged the Augustana as its confession and joined the General Synod in 1831. In 1908 it merged with the Franckean Synod, which had seceded from it in 1837, and with the New York and New Jersey Synod into the Synod of New York (General Synod). At the time of this merger the Hartwick Synod numbered 40 pastors, 44 congregations, and 5,686 communicants.

Harugari, German Order of. *History.* This is a secret society, organized about 1848 (according to some, 1847) in New York City. The name was adopted from a supposed order, using the same name, among the ancient Cimbrians (*haruc* = forest). — *Purpose.* The objects of the order are mutual assistance, social benefits, and practise of the mother tongue. Motto: Friendship, Love, and Humanity. The original declaration of principles was very altruistic. *Organization.* The supreme officers are called "bards"; the branch societies, "lodges"; the members, "brethren." Where the order is well represented, there are State Supreme Lodges. Five degrees are conferred, of which the initial degree and the Grand Lodge degree are the most important. Woman members have their own separate lodges, conducted and governed like those for men. The *Harugari Singing Society*, an offshoot of the order, once numbered 20,000 members. The *German Order of Harugari of Illinois* is also an offshoot, organized in 1869. — *Character.* The usual objections to secret orders hold good also with regard to this order. Besides this, the order is largely controlled by "liberals" and "freethinkers." — *Member-*

ship, ca. 300 lodges and 30,000 men and women.

Hasselquist, Tuve Nilson; b. 1816 in Sweden, d. 1891; graduate of Lund University; ordained 1839; emigrated to America 1852; president and professor of Augustana Seminary; editor of *Hemlandet, Det Ratta Hemlandet, Augustana;* author; president of Scandinavian Augustana Synod.

Hassler, Hans Leo, 1564—1612; studied at Venice; one of the greatest composers of Lutheran church music, holding about the same place as Palestrina in the Roman Church; organist to Count Fugger at Augsburg, 1585; court musician at Prague, then director of music at Dresden; published *Psalmen und christliche Gesaenge, Kirchengesaenge, Psalmen und geistliche Lieder;* author of many beautiful chorals and hymn-tunes, such as "Herzlich tut mich verlangen."

Hastings, Thomas, 1784—1872; grew up on frontier of New York State; teacher and editor; strong interest in church music; finally choirmaster in New York City; wrote, among others: "Delay Not."

Hattstaedt, W. G. C.; b. August 29, 1811, at Langenzenn, Bavaria; sent to America by Loehe in 1844; located in Monroe, Mich.; founded congregations in Southern Michigan; established connection with Wyneken and the "Saxon" pastors; charter member of the Missouri Synod; d. March 22, 1884, as pastor in Monroe.

Hauck, Albert; b. 1845; first pastor, then professor at Erlangen; professor of Church history at Leipzig; an Evangelical of the modern scientific school; wrote *Kirchengeschichte Deutschlands.* In 1880 joint editor of the *Herzog-Plitt Realenzyklopaedie fuer protestantische Theologie und Kirche;* later its sole editor; the basis of *Schaff-Herzog Encyclopedia;* d. 1918.

Hauge, Hans Nielsen; b. 1771, d. 1824; Norwegian lay preacher and revivalist; converted to a living faith in Christ through reading Luther's works at the age of twenty-five and without any higher education began to preach the truth throughout the entire land; for this he was imprisoned 1804—1814. His work and that of other lay preachers following him did much to counteract rationalism in Norway. He stood on the Lutheran Confessions, in the main, "emphasized, however, sanctification at the expense of justification"; a pietist.

Haupt, Paul; Orientalist; b. 1858 in Goerlitz; studied at Leipzig, Berlin, and the British Museum; professor of Assyriology at Goettingen 1883—88; at Johns Hopkins, Baltimore, since 1888; member of the Society of Friends and the publisher of the *Polychrome Bible* (1898); a radical critic.

Hausrath, Adolf; b. 1837 at Carlsruhe; d. 1910 at Heidelberg; Reformed liberal theologian; a moderate adherent of the Tuebingen school; 1867 professor of church history at Heidelberg.

Havergal, Frances Ridley, 1836 to 1879; resided principally at Worcester and Swansea; visited various countries of Europe; not prominent as poet, but of distinct individuality; wrote: "I am Trusting Thee, Lord Jesus," and others.

Hawaii (formerly the *Sandwich Islands*), since 1898 a territory of the United States, 2,100 miles west of San Francisco, consisting of eight inhabited and a few very small uninhabited islands. Area, 6,449 sq. mi. Estimated population, 298,500, consisting of Hawaiians, Caucasians, Chinese, and Japanese. The natives belong to the Malayo-Polynesian stock. Capital city, Honolulu. The islands were discovered by Captain James Cook in 1778, the natives at that time practising crude and sanguinary idolatry and human sacrifices with cannibalism. — *Missions.* A request for Christian teachers was sent to England by King Kamehameha in 1794, but without success. Missionary efforts began in 1820, when the American Board of Commissioners for Foreign Missions took hold of the work. The Christianization of the islands has since made great strides. In 1864 the American Board withdrew its supervision, having constituted a local church organization, the Hawaiian Evangelical Association. In 1861 the S. P. G. sent two missionaries to Hawaii; the first person to be baptized by them was the queen. This mission was later transferred to the American Protestant Episcopal Church. This Church has also entered upon mission-work among the Chinese, Japanese, and Koreans. The Roman Catholic Church attempted to enter the islands in 1827, but her priests were banished in 1831. Another Roman Catholic mission was opened in 1839 and has operated since. At Molokai, a small island of the Hawaiian group, a leper colony was established in 1866. Missions: Assemblies of God, Methodist Episcopal Church, Pentecost Assemblies of the World, Protestant Episcopal Church, Seventh-day Adventists. Statistics: Foreign staff, 142. Christian community, 12,700.

Haweis, Hugh Reginald, 1838 to 1901; educated at Cambridge, England; held several positions in Established Church; numerous publications; hymn "The Homeland, O the Homeland," credited to him, but not on good authority.

Haweis, Thomas, 1732—1820; studied at Cambridge, England; assistant preacher at Lock Hospital, London, rector of All Saints, Aldwincle, and chaplain in Bath; wrote: "O Thou from whom All Goodness Flows," and other hymns.

Haydn, Joseph, 1732—1809; musical talent showed at very early age; studied under Reutter at Vienna, but was largely self-taught; kapellmeister in several cities, especially at the Esterhazy chapel; his immortal work the oratorio *Die Schoepfung.*

Hayes, Doremus Almy; b. 1863 at Russellville, O.; Methodist Episcopal; held various professorships; now in Garrett Biblical Institute; wrote: *Synoptic Gospels and Book of Acts; Great Characters of the New Testament;* etc.

Hayward. Under this name the hymn "Welcome, Delightful Morn" was given in Dobell's Collection, from which it has passed into several American hymnals.

Heart of Mary Immaculate. A devotion, in the Roman Church, similar to that directed to the heart of Jesus (see *Sacred Heart*), but having for its object the physical heart of Mary. It was first propagated in the 17th century.

Heath, George; facts of early life not known, Presbyterian pastor at Honiton, England, in 1770; d. in 1822; contributed to hymnology and wrote, among others: "My Soul, Be on Thy Guard."

Heathenism. A full account of heathenism in the Roman Empire during the first centuries of our era is impossible within the limits at our disposal. We can draw attention to only a few outstanding facts. At no time in history did heathenism seem to be more firmly entrenched than at the dawn of Christianity. There were "gods many and lords many," temples and shrines, cults and worships, in bewildering confusion. Religion was wrought into the very fabric of life. Besides, since the days of Augustus it had become an engine of state policy, such as it had never been before, culminating in the deification of the emperor as the incarnation of the state. Nevertheless there were evident signs of decay. The world was losing confidence in its gods. This appears above all in the syncretistic amalgam of gods and cults so characteristic of the religion of the empire. Literary testimonies tell the same tale. Greek philosophy had for centuries acted as a solvent of popular mythology. Xenophanes scoffed at man-made gods. Aristophanes ridiculed them in his comedies. Epicurus relegated them to a state of innocuous desuetude "amid the lucid interspace of world and worlds," while the Stoics reduced them to a pantheistic abstraction. Among the Romans, Lucretius proclaimed the gospel of irreligion with burning passion and intense vehemence. The carpenter in Horace deliberates whether he should convert a rude log into a bench or a god (*Sat.*, I, 7, 1—3). Both Cicero and Juvenal treat the underworld as an old wives' fable. The naturalist Pliny is openly atheistic. But these and numerous other testimonies must not mislead us to the idea that paganism had spent its force. The religion of the cultured classes never reflects the religion of the crowd, nor were all the cultured irreligious. Tacitus wavered; Plutarch and others were devout pagan believers. Besides, there were many dual personalities among the most advanced thinkers, who out of deference to tradition or to the beliefs of the vulgar duly observed, and even championed, superstitious rites and ceremonies which they inwardly despised. And, as in all ages, there was not a little genuine superstition even among the most cultivated and enlightened circles. It need hardly be added that neither the wisdom of the philosophers nor the numerous forms of paganism satisfied the deeper cravings of the soul. On the vital questions of salvation and immortality the ancient world declared its own bankruptcy. It remained for Jesus of Nazareth to bring "life and immortality to light." — Turning to the moral side of pagan life, we may observe that the dark side of the pictures has naturally been most emphasized, the monstrous crimes and hideous vices attracting the attention of satirists, moralists, and historians; that the virtues of which natural man is capable had not disappeared in this period; and that the moral tone of the second century, for example, was decidedly more elevated than under the early empire — owing, no doubt, to the silent working of the Christian leaven. Still, the picture of the heathen world drawn by St. Paul is not overdrawn. Its vices and crimes, its unbounded luxury and shameless self-indulgence have hardly been paralleled, certainly never exceeded, in the annals of history. We can here notice only in passing the extreme laxity of the conjugal tie, which

elicited from Seneca the remark that women count their years, not by the consuls, but by the number of their husbands; the evils of the slave system (60,000,000 slaves in the empire!) with the consequent degradation of labor; the wild extravagances and luxuries of the rich, and the abject misery of the poor; the coarse and inhuman brutalities of the amphitheater and the fierce passions of the circus, etc., etc. In short, the pagan world was in a state of moral decay, with no regenerative power to arrest its downward course. This was provided by that despised element of society which was deemed its greatest foe — the Christians.

Heber, Reginald, 1783—1826; educated at Oxford; vicar at Hodnet, later bishop of Calcutta; gift of versification even in early childhood; wrote: "From Greenland's Icy Mountains," composed before going to India, where he worked in the territory of Schwartz's earlier labors; "Holy, Holy, Holy"; "Brightest and Best of the Sons of the Morning"; hymnist of the first rank.

Hebrew. See *Ancient Languages.*

Hecker, Heinrich Kornelius, 1699 to 1743; pastor at Meuselwitz near Altenburg; neighbor of Christian Loeber; prolific poet, doctrinal hymns; wrote: "Gottlob, ein neues Kirchenjahr."

Hedonism, the grossest form of eudemonism (*q. v.*), which makes the pursuit and enjoyment of pleasure and the avoidance of pain the highest aim in life and consequently does not recognize any real ethical values. It was the moral principle of the Cyrenaics and some of the Epicureans. The hedonism of Hume, Bentham, and Mill, which makes happiness of all, or at least of the majority, the criterion, is properly utilitarianism.

Heerbrand, Jakob; b. 1521; studied at Wittenberg; diaconus at Tuebingen in 1544; deposed in 1548 for opposing the Interim; superintendent of Herrenberg in 1550; ambassador to Trent in 1552; helped Andreae reform Baden; chancellor of Tuebingen University; resigned in 1598 and died in 1600. His *Compend of Theology* is the best known of his writings, even translated into Greek.

Heermann, Johann, 1585—1647; only surviving child; destined for the ministry; studied at Fraustadt, Breslau, and Brieg; tutor at Brieg and at Strassburg; returned to Raudten, his home, 1610; diaconus, later pastor, at Koeben; retired to Lissa, in Posen, 1638; distressing scenes and horrors of Thirty Years' War made deep impression upon him; several times lost all his personal effects; bore everything with great courage and patience; was well trained in the school of affliction and therefore well able to write his hymns of consolation; ranks with the best hymn-writers of the century, some regarding him as second only to Gerhardt; wrote, among others: "Ach Jesu, dessen Treu'"; "Fruehmorgens, da die Sonn' aufgeht"; "Wir danken, dir, Gott, fuer und fuer"; "O Jesu Christe, wahres Licht"; "O Jesu, du mein Braeutigam"; "Jetzt ist die Gnadenzeit"; "So wahr ich lebe, spricht dein Gott"; "O Gott, du frommer Gott"; "Gottlob, die Stund' ist kommen."

Hefele, Karl Josef von; eminent Catholic divine; b. 1809, d. 1893; priest; professor; voluminous writer; leading authority on the history of councils; strenuous opponent of the Vatican decrees, though submitting later in the interest of peace. See *Old Catholics.*

Hegel, Georg Wilhelm Friedrich, German philosopher; b. 1770 at Stuttgart; professor at Jena, Heidelberg, and, since 1818, at Berlin; d. 1831 at Berlin. Main exponent of Absolute Idealism in modern philosophy. Everything that exists is the result, ultimately, of the development of one absolute thought or idea, or, expressed in terms of religion, the world, including nature and humanity, is only the self-manifestation of God. Though his philosophy claims to be in agreement with Christian doctrines and was hailed by many as the most rational explanation of Christianity, reconciling perfectly theology and philosophy, still, being in reality pantheism, it amounted to a complete negation of Christianity. Hegel did not believe in a concrete, historical Jesus, and in the Neo-Hegelian school his philosophy led to a destruction of the historical foundations of Christianity. Wrote: *Phaenomenologie des Geistes, Wissenschaft der Logik, Enzyklopaedie der philosophischen Wissenschaften.*

Hegesippus, a convert from Judaism; traveler and antiquarian; author of a collection of *Reminiscences* of the apostolic and post-apostolic churches in five books, a work used by Eusebius, the historian, and designed, it would seem, to combat the Gnostic heresy. Hegesippus lived during the reigns of Hadrian, Antoninus, and Marcus Aurelius.

Heidelberg Catechism. One of the symbolical books of the Reformed Church, also sometimes styled the *Palatinate Catechism,* from the territory (the Palatinate) of the prince (Frederick III)

under whose auspices it was prepared. Soon after the introduction of Protestantism into the Palatinate, in 1546, the controversy between Lutherans and Calvinists broke out and raged with great violence in Heidelberg. When Frederick III came into power, he adopted the Calvinistic view of the Lord's Supper and used his authority in favor of that side. In order to put an end to religious disputes in his dominions, he laid on Zacharias Ursinus and Caspar Olevianus the duty of preparing a catechism, or confession of faith. Drafts and sketches were prepared by each, and when the catechism was finally completed, Frederick III laid it before a synod of the superintendents of the Palatinate (December, 1562), and after careful examination it was approved. The first edition, entitled *Heidelberg Catechism*, appeared in 1563. A Latin version and two other editions of the German version were published in the same year. — The catechism, in its present form, consists of 129 questions and answers. It is divided into three parts: 1) Of the Misery of Man; 2) Of the Redemption of Man; 3) Of the Gratitude Due from Man (duties, etc.). On the doctrine of predestination it is so reticent that it was opposed, on the one hand, by the Synod of Dort, the most extreme Calvinistic body, perhaps, that ever assembled, and, on the other hand (though not without qualification), by James Arminius, the greatest of all opponents of Calvinism. On the nature of the Sacraments the catechism is Calvinistic, as opposed to the Lutheran doctrine.

Hein, Carl C.; b. 1868 in Hesse-Nassau; active in Joint Ohio Synod as president of Western District, vice-president of Synod since 1918, president since 1925; delegate to Eisenach Lutheran World Conference 1923.

Heine, Heinrich, German poet; born 1799 at Duesseldorf, of Jewish parents; to promote his professional career, embraced Protestantism 1825; since 1831 in Paris; died there, after many years of invalidism, 1856. One of greatest lyric poets. Being man of strange contrasts, there were in his character noble as well as ignoble traits. With bitter irony he attacked the religious, political, and social order of his time and preached "the gospel of the rehabilitation of the flesh." In later years his cynicism gave way to less ignoble sentiments, and it is even assumed by some that he returned to theistic beliefs.

Heinrich Moller von Zuetphen; b. ca. 1488; Augustinian monk; studied at Wittenberg; preached at Antwerp in 1522; imprisoned, but forcibly freed by the people, chiefly women; preached at Bremen in spite of the clergy, at Meldorp in 1524; burned by fanatic peasants December 11, 1524.

Hejaz (*Hedjaz*), **Kingdom of.** Formerly part of the Turkish Empire; independent since June, 1916, but under British auspices. Area, 96,000 sq. mi. Population (estimated), 600,000. Hejaz contains the chief Islamic sacred cities, Mecca and Medina. Mohammedanism is the accepted religion. The capital is Mecca. Missions have found no footing there.

Held, Heinrich, 1620—59, studied at Koenigsberg, Frankfurt, and Leyden; lawyer at Guhrau, his native city; one of the best Silesian hymn-writers; wrote: "Gott sei Dank durch alle Welt"; "Komm, o komm, du Geist des Lebens."

Helder, Bartholomaeus; b. at Gotha, d. 1635; pastor in Ramstaedt, near Gotha; distinguished hymn-writer and composer of church-tunes, his style marking the transition from the old classical to the modern aria; wrote: "Das Jesulein soll doch mein Trost"; "Du starker Held, Herr Jesu Christ"; "O Heil'ger Geist, du ew'ger Gott."

Hell. The state of eternal damnation (everlasting punishment, eternal death). To the wicked, temporal death is the transition of a soul spiritually dead into eternal death. This state is described in Scripture as one of everlasting shame and torment of body and soul with the devil and his angels in the fire of hell. From other texts it is clear that, while the punishment of all will be endless and severe, the degrees of torment will differ with different degrees of guilt in different individuals. — There can be no doubt that, when Jesus Christ appeared on the earth, the Jewish people, as a body, thoroughly believed, held, and taught the doctrine of rewards and punishments after death. It is evident that Jesus and His apostles, instead of framing their discourses so as to oppose or modify these prevailing ideas, expressed themselves in the same way and taught after a manner on this subject which not only encouraged the general belief of His day, but tended inevitably to support it as the truth. Though more than one-third of the New Testament is taken up with the pointing out, refutation, and condemnation of false doctrines and misbeliefs, there is not one syllable to indicate that there was any mistake of man's answerableness after

death for the life he lived upon earth. On the contrary, the Sadducees were condemned for not knowing the Scriptures nor the power of God when they came with the question about the seven husbands as an embarrassment to the Savior's doctrine of another life. Compare Luke 16, 23; John 5, 28. 29; Matt. 5, 22; 23, 33; 10, 28; 25, 31—46. Compare also Rev. 20, 10; 14, 10. 11; Is. 66, 24; Dan. 12, 2. The Day of Judgment is the day of wrath and revelation of the righteous judgment of God, Rom. 2, 5, on which God will have judgment without mercy, Jas. 2, 13. After that day the fire of divine anger will burn forever, Jer. 17, 4, and unto the lowest hell, Deut. 32, 22. In that world sin will not be forgiven. Matt. 12, 31. 32. That the state of the damned is torment unspeakable is plainly taught in God's Word. No man has ever known in this life what it is to be completely cut off from God. The final condition of the unrepentant soul, in the light of all these passages, is a condition of unspeakable loss and tragedy, punishment, and disaster.

The Sacred Scriptures expressly declare that the punishment of the finally impenitent shall be eternal. Matt. 12, 31. 32; 17, 8; 25, 41. 46; 26, 24; Mark 3, 29; 9, 43; Luke 12, 10; Eph. 2, 17; 2 Thess. 1, 9; Heb. 1, 4. 6; 10, 26. 27; 1 John 5, 16; Jude 13; Rev. 9, 3; 14, 11; 20, 20. Severe as may seem the doctrine of eternal punishment, this is not a question for us to solve according to our inclination. We must ask, with reference to all matters connected with the future world, What has God revealed? What has He declared? The Scriptures are the ultimate appeal, and these are plain and positive on the subject. Moreover, the same abstract arguments which are often adduced against the everlasting punishment of sin apply to its present punishment, and, indeed, against the fact of sin itself. If God loves man and loves holiness, why does He suffer him to sin at all? The duration of future punishment is most definitely represented in Holy Scriptures as absolutely endless. Mark 9, 44—50; Rev. 14, 11, etc. We shall here call to mind only the fact that those who maintain the contrary of restorationism can bring forward numerous and plain statements of the Lord; and such words as those in Luke 16, 26; Matt. 25, 10. 41; 26, 24 could hardly be vindicated from a charge of exaggeration if he who spoke them had himself seen even a ray of light in the outer darkness and been able and willing to kindle it before other's eyes. The Bible nowhere opens up to us a prospect of the continuance of the gracious work of God on the other side of the grave.

In the New Testament the Greek for hell is either *hades* or *gehenna;* one passage (2 Pet. 2, 4) uses the word *tartarus.* Gehenna is originally the word for Valley of Hinnom, the dumping-ground of Jerusalem, and is exclusively used in the figurative sense by the New Testament. Hades is the equivalent for the Old Testament *sheol.* The word hades is used only by Matthew, Luke, and John. It occurs nine times: Matt. 11, 23; 16, 18; Luke 10, 15; 16, 23; Acts 2, 27; Rev. 1, 18; 6, 8; 20, 13. 14. As to the understanding of Matt. 11, 23 and Luke 10, 15, the opposition of heaven and hades is decisive; the extremes of happiness and despair are contrasted. In Luke 16, 23 the Lord's teaching concerning hades is too plain to leave room for honest doubt. In Matt. 16, 18 hades, again by force of contrast, denotes the spiritual powers of darkness, which Paul characterizes in Eph. 6, 11 f. Death and hades, named conjointly in Rev. 1, 18; 6, 8; 20, 13 f., might denote the same place or state of existence, if they were not clearly differentiated in 6, 8, and if 20, 14 did not say that all hades was cast into the lake of fire. In Acts 2, 27 Peter quotes from Ps. 16, 10 as part of his argument. For the Old Testament word "sheol" he uses the Greek "hades." It is clear that in the ordinary sense this word means the place where God's judgment overtakes the evil-doers. Korah's rebel band went down to sheol, Num. 16, 30, and all the congregation of Israel witnessed this shocking spectacle. To people who provoke God with their vanities is held up for their warning a fiery sheol, Deut. 32, 22: "A fire is kindled in Mine anger and shall burn unto the lowest sheol." They that "take the timbrel and the harp and rejoice at the sound of the organ," that "spend their days in wealth," go down to sheol in a moment. Job 21, 13. Sheol "consumes" those who have sinned. Job 24, 19. Sheol and Abaddon (hell and destruction) are joined in the same statement: Job 26, 6; Prov. 15, 11; 27, 20. "The wicked shall be turned into sheol." Ps. 31, 17. Cp. v. 18. Those children of Belial who are enticing the God-fearing to join them in their evil-doings are impersonating death and sheol. Prov. 1, 12. Sheol is the place for harlots. Prov. 5, 5; 7, 27; 9, 18. Beating a stubborn child with the rod will not cause him to die, but it will deliver his soul from sheol. Prov. 23, 13. 14. In all these passages, what else is meant by sheol than that which Christians are

wont to call hell, the place and the condition, or state, of the damned? Compare also Ps. 28, 1; 30, 3; 49, 12—15; 55, 15. These and many other texts speak of final perdition and not simply of dying.

It is safe to say that a single circumstance has caused the consistent rendering of "hell" for the Hebrew sheol to appear inadmissible: sheol in the Old Testament is also a place to which godly persons expect to go in the hour of death. In his passionate grief over the loss of Joseph, Jacob exclaims: "I will go down into sheol unto my son mourning." Gen. 37, 35. He supposes Joseph to be in sheol and believes that, dying of a broken heart, he will soon join him there. Compare Gen. 42, 38. Job, as the gloom of despair is settling upon him, cries out to God: "O that Thou wouldest hide me in sheol!" Job 14, 13. It is plain from these passages that Scripture recognizes and describes a state of death, a state of the departed, and that occasionally it employs the term sheol to designate this state.

Helmbold, Ludwig, 1532—98; the "German Asaph"; held various teaching positions in secondary schools, later diaconus and pastor at Muehlhausen; wrote: "Von Gott will ich nicht lassen"; "Herr Gott, erhalt uns fuer und fuer"; "Nun lasst uns Gott dem Herren."

Helvetic Confessions. The confessions of faith of the Reformed churches of Switzerland; the first, framed by a convention of delegates and adopted in Basel, 1536; the second, a revision of the first, by Bullinger, with the aid of Beza, adopted in March, 1566. The former was drawn up by Bullinger, Myconius, and Grynaeus and consists of twenty-seven short articles. Articles I to V treat of Scripture, its interpretation and purpose; VI—XIII, of doctrines of salvation; XIV—XXVII, of doctrines of the Church, the Word, the Sacraments, and church ordinances. The latter consists of thirty articles: I and II treat of the Scriptures, tradition, etc.; III, of God and the Trinity; IV, V, of idols, or images of God, of Christ and the saints, and of the worship of God through Christ, the sole Mediator; VI, of Providence; VII, of the creation of all things, of angels, devils, man; VIII, of sin and the fall of man; IX, of free will; X, of predestination and election; XI, of Christ as God-man, the only Savior; XII, XIII, of the Law and the Gospel; XIV—XVI, of repentance and of justification by faith; XVII—XXII, of the Church, the ministry, and the Sacraments; XXIII and XXIV, of assemblies, worship, feasts, and fasts; XXV to XXIX, of catechism, rites, ceremonies, etc.; XXX, of the civil magistracy.

Hemerobaptists (*Mandeans; Mendaeans*). The former, so called from their practise of daily ablution, are possibly identical with the Gnosticizing sect of the "Disciples of John" mentioned in the *Clementine Homilies*, where John is called a Hemerobaptist. With these the Mandeans, to whom the name "Christians of John" is also sometimes applied, may have no historical connection. Their religious system is a wild conglomerate of pagan, Jewish, and Christian elements, which, according to Kessler, shows distinct traces of Babylonian mythology. A remnant of the Mandeans still exists in the marshy tracts of Southern Babylonia.

Hengstenberg, Ernst Wilhelm; b. 1802, d. at Berlin 1869; son of a Reformed clergyman, a moderate rationalist; first studied under the direction of his father, 1819, at Bonn; tutor in 1823; in 1824 *Privatdozent* (lecturer) in Berlin; 1825 licentiate of theology; 1826 professor extraordinary; 1828 full professor. Through private study of the Bible he had found in Christ his Savior, and in the Confessions of the Lutheran Church he saw the clearest expression of true Biblical theology. By his work of the interpretation and defense of the Old Testament he became the staunchest defender against rationalism, unionism, and the mediating theology of his day. As a mouthpiece of his testimony for the truth he founded in 1827 the *Evangelische Kirchenzeitung*, a most powerful organ in defense of the truth and in attacking error without fear. For forty-two years he was identified with this paper and was its chief contributor. Because of his orthodoxy he was disliked by the authorities in Berlin, who made attempts to transfer him to other places under the guise of promotion; but he refused all calls, looking upon his position in Berlin as the place assigned to him by God, and there he remained to the end of his life. He was subjected to violent slander and insult because of his defense of Bible doctrine and his attacks on error. — It must be said, however, that in the end he remained within the "Union" ("What God hath joined together let not man put asunder") and refused to break with the rationalists within the Church. Sternly opposed to rationalizing, he yet bespoke a certain measure of freedom for theology. In his later years he adopted a

Romanizing view of the doctrine of justification. — He was a very prolific writer. His chief works are: *Christologie des Alten Testaments, Beitraege zur Einleitung ins Alte Testament, Evangelium Johannis, Offenbarung Johannis, Die Psalmen* — all translated into English.

Henhoefer, Aloys; b. 1789 at Voelkersbach, Baden, of Catholic parents; through reading of Martin Boos and Scripture he began preaching justification by faith alone; was excommunicated for this and joined the Evangelical Church; exerted a great and beneficial influence in Baden; d. 1862.

Henkel, Wilhelm; b. July 2, 1868, at Brandenburg; graduate of Northwestern College and Milwaukee Seminary; Wisconsin Synod pastor 1891—1912; professor at Northwestern; Wauwatosa Seminary 1920; secretary of Joint Synod's Educational Commission.

Henkels, The. This family, which gave a large number of pastors and educators to the Lutheran Church in America, was descended from Anthony Jacob Henkel, 1663—1728, who had been court chaplain to Duke Maurice of Saxony, but was exiled when the duke became a Roman Catholic. Anthony Jacob Henkel came to America in 1717 with his oldest son Gerhard (with whom he is often confounded) and with his son-in-law, Valentine Geiger, settled at New Hanover, Pa. Dr. Kline assigns two terms of service to Anthony Jacob Henkel at New Hanover, 1717—20 and 1723—28. He is regarded as the founder of the old Lutheran churches in Philadelphia and Germantown. On August 12, 1728, he was killed by a fall from his horse; he lies buried in the shadow of the Germantown church. — *James Henkel*, the son of Gerhard Henkel, was the father of Moses (who became a Methodist minister), Paul, Isaac, John H., and two others. Of these, *Paul*, born in North Carolina in 1754, educated by J. A. Krug, ordained by the Pennsylvania Ministerium, 1792, was the most prominent. He was pastor at New Market, Va., Salisbury, N. C., and again at New Market, took part in the organization of the North Carolina Synod (1803), the Ohio Synod (1818), and the Tennessee Synod (1820). He was the great home missionary of the Lutheran Church in the early part of the 19th century. In New Market he established a printery, from which, in the course of time, many Lutheran books were issued, such as Luther's Catechism, the Augsburg Confession, a liturgy, hymn-books, and, later, the complete Book of Concord. Of the six sons of Paul Henkel — Solomon, Philip, Ambrose, Andrew, David, and Charles — all became Lutheran ministers except Solomon, who was a physician and manager of the printery at New Market. *Philip* was pastor in Greene Co., Va., and was the first to conceive the plan of organizing the Tennessee Synod as a protest against the colorless Lutheranism of the North Carolina and other synods then forming the General Synod. He opened a union seminary in 1817, which, however, was of short duration. Two of his sons, Irenaeus and Eusebius, were Lutheran ministers, both locating in Western States. — *David*, "the most gifted of the Henkel family," a zealous defender of Lutheran truth in the days of Rationalism, was pastor in North Carolina, but his missionary journeys extended into Kentucky and Indiana. As early as 1817 he was requested by the North Carolina Synod to visit Lutherans in Southeastern Missouri. D. in 1831, at the age of thirty-six years. — Andrew and Charles were pastors in Ohio. The latter translated the Augsburg Confession into English in 1834. — Ambrose was in charge of the publishing house at New Market, where he was pastor. — Of the two sons of David, Polycarp and Socrates, the latter was pastor for more than forty years in New Market, where he was of assistance in publishing the Book of Concord, while the former extended his missionary activities into Missouri. Solomon was a distinguished physician and much interested in the publication of good Lutheran books. Thus for almost two centuries the Henkels made their influence felt for good in the Lutheran Church of America as earnest preachers, tireless missionaries, faithful educators, and zealous publicists.

Hennepin, Louis, 1640—1702; French explorer and missionary; accompanied Laval to Quebec in 1675; traversed the region of the Great Lakes; explored the Upper Mississippi; returned to France in 1683 and published an account of his discoveries, in which he claimed credit unwarranted by the facts; d. in Holland.

Hennig, Martin; b. 1864; clergyman in Breslau and Berlin; director of the *Rauhe Haus;* d. 1920.

Henotheism. A term employed by Max Mueller (*q. v.*), to denote a kind of monotheistic polytheism as found in ancient India, which, while not denying the existence of many gods, emphasizes only one tribal deity. By evolutionistic science of religion (*q. v.*) believed to be a stage between polytheism and monothe-

ism in the upward development of religion.

Henry VIII, king of England 1509 to 1547. Reign witnessed first step in English Reformation. Henry's *Defense of the Seven Sacraments,* 1521, drew a violent reply from Luther; won for the author the papal title of "Defender of the Faith." Occasionally Henry favored Protestantism as a result of policy or desire to please one or the other of his six successive wives: Catherine of Aragon, Anne Boleyn, Jane Seymour, Anne of Cleves, Catherine Howard, Catherine Parr. Noteworthy events: appointment of Cranmer as archbishop of Canterbury 1533; Supremacy Act 1534; dissolution of monasteries 1535—6; promulgation of Ten Articles 1536; translation of Bible with royal sanction 1536; enactment of Six Articles 1539; execution of Cromwell 1540. Luther: "King Henry wants to kill the Pope's body [papal authority], but to keep his soul [papal doctrine]."

Henry, Duke of Saxony; b. 1473; won for the Reformation by his wife and brother-in-law, John the Constant; joined the Smalcald League in 1536. His brother, George the Bearded, would make him successor on condition of becoming Catholic, which he spurned as a temptation similar to the one wherewith Satan tempted Christ. Matt. 4, 9. On his accession in 1539 he introduced the Reformation in ducal Saxony with the help of Luther and others. Old age compelled him to transfer the government to his son Maurice, and death came soon after, in 1541.

Henry, Matthew; Non-conformist; b. at Flintshire, Wales, October 18, 1662; Presbyterian pastor at Chester and Hackney; d. near Chester June 22, 1714. *Exposition of the Old and New Testaments* (his work to *Acts* incl.), 6 volumes; has had many editions.

Heortology. The science of the festivals (*heorte,* Greek, meaning a festival) of the Christian Church, concerning itself with the origin, meaning, growth, and history of the festivals and periods, and their relation to one another.

Hephzibah Faith Missionary Association. See *Evangelistic Associations.*

Heptasophs, Improved Order of, or *Seven Wise Men. History.* The Improved Order of Heptasophs was organized in Maryland in 1878, when dissatisfied members of the Order of Heptasophs, or Seven Wise Men, left the Original Order of Heptasophs, an offspring of Greek Letter Fraternities, founded by prominent Freemasons at New Orleans, La., in 1852. — *Purpose.* The Improved Order was organized for the purpose of "uniting fraternally all white men of sound bodily health, good moral character, socially acceptable, engaged in an honorable profession, between eighteen and fifty years of age." In May, 1917, the new society was merged with the Fraternal Aid Union of Lawrence, Kans. — *Organization.* The organization of this secret society is similar to that of other like fraternities. The Subordinate Conclaves are under the jurisdiction of Grand (State) Conclaves, or under the Supreme Conclave in territories where no Grand Conclave exists. The Grand Conclaves are composed of Past Archons (presiding, and former presiding officers). The Supreme Conclave is made up of Past Grand Archons. There are no auxiliary branches for women. — *Character.* The order requires from its candidates the profession of a belief in a Supreme Being. Its motto is: "In God we trust." It admits both Jews and Christians on the common ground of mutual dependence and universal brotherhood under the "fatherhood of God." The order has no oaths or prayers. The ceremonial is based on Greek history.

Herbart, Johann Friedrich; b. at Oldenburg, 1776; d. at Goettingen, 1841; tutor at Interlaken; professor at Koenigsberg and Goettingen; prominent German educator and psychologist; was the first to perceive that education was thoroughly worthy to be a science of itself. Developing and sytematizing Pestalozzi's idea of "psychologizing" education, he became the first great scientific exponent of psychological education. According to Herbart the end and aim of education is to develop moral character. Character depends upon knowledge, ideas act as forces, so that the will, desire, interest, and feeling are all of them grounded in some sort of intellectual activity, thus the content of the mind largely regulates the behavior; hence the duty of the teacher "to fill the mind" with dominant thoughts and ideas, and the necessity of educative instruction, *"erziehender Unterricht."* Reflective thought makes the mind many-sided, and the necessary steps in producing this are clearness, association, system, method, from which were later developed the "Five Formal Steps," preparation, presentation, association, generalization, application, according to which the teacher first prepares the pupil by recalling to consciousness such ideas as will put the mind in a receptive mood for the new material, which is then presented; this is then associated or compared with other ideas that may suggest themselves;

then the central thought of the lesson is brought out and applied. These steps were to Herbart factors in the process of thinking rather than logical subdivisions of a lesson period, as was held by some of his followers. Works: *Allgemeine Paedagogik; Psychologie.*

Herberger, Valerius, 1562—1627; studied theology at Frankfurt and Leipzig; master of lower classes in school at Fraustadt; 1590 diaconus; 1599 chief pastor; notable preacher; published only few poems; wrote "Valet will ich dir geben," written during the siege of the pestilence in Fraustadt, when every hour saw death before his eyes, — one of the finest German hymns for the dying.

Herbert, Petrus; native of Fulnek, in Moravia; member of the Moravian Brethren; died 1571 at Eibenschitz; one of the principal compilers of German hymn-books; wrote: "Die Nacht ist kommen."

Herder, Johann Gottfried; b. 1744, d. 1803 as general superintendent at Weimar; one of the great poets and writers of Germany; Lutheran by birth, early education, and office; his creed more humanitarian than Christian.

Hereros. An African Bantu tribe in former German Southwest Africa, now under the dominion of the Union of South Africa. — The first missionaries were sent to the Hereros by the Rhenish Mission Society in 1829, followed by the Finnish Mission Society in 1870.

Heresy. Originally (Gal. 5, 20; 1 Cor. 11, 19) applied to divisions in the Church; the later sense of heresy, as found in Titus 3, 10, is a designation for those who profess Christianity, but profess it erroneously. Heresy is a distortion of divine truth. Heresies have become challenges to the Church to defend her views of truth. In this sense every dogma of the Church, every doctrine fixed by her Symbols, is a victory over a corresponding error. Even for a number of inspired New Testament books the occasion was a heresy (Gospel of John, First Epistle of John, Galatians, and many sections of the Corinthian letters, Jude, Colossians, Second Peter, etc.). In its definition, heresy is identical with false doctrine, and all the Scripture-texts which declare false doctrine a sin apply to heresies, the term denoting the divisive character of false teaching. — Schism means, literally, a division, or separation. One might be a schismatic without being a heretic, as when one causes division in the body of Christendom through carnal strife; in such a case a sin is committed against the law of love, even though intellectually an orthodox stand is maintained. It is not possible, however, to be a heretic without being a schismatic, the multitude of divisions in the Christian Church being in great part caused by the introduction of false doctrine. The inner unity and true oneness of the Church is violated through every teaching of views contrary to the Scriptures. Even when there is no outward severance of relationship, the existence of divisions and party strife within the Church is covered by the definition of schism (conditions in Corinth when men caused divisions who did not openly renounce allegiance; Modernist strife within the Reformed denominations).

Heresy (*Roman Catholic Definition*). Any doctrine contrary to the teaching of the Roman Catholic Church when held by one who professes Christianity. Various terms of censure are employed in condemning "heretical" propositions. If a proposition contradicts clearly defined teaching, it is simply "heretical"; if its logical consequences do so, it is "erroneous"; if it contradicts a doctrine not clearly defined, the proposition "approaches heresy"; if it contradicts a doctrine held as probably true, the proposition "approaches error"; if it is not clearly, but probably, heretical, it "savors of heresy." Propositions may also be "evil sounding," "offensive to pious ears," "rash," etc., etc. Pertinacious heresy, according to Roman principles, should be visited not only with spiritual, but also with physical punishments, including death.

Heretical Baptism, *i. e.,* baptism performed by heretics outside the pale of orthodox Christianity, was the subject of a heated controvery in the Church of the third century. The question was, Is heretical baptism, even if administered in the right form, true baptism, or is it merely a mock ceremony? Cyprian, the great African churchman, emphatically defended the latter position. "How can one," says he, "consecrate water who is himself unholy and has not the Holy Spirit?" Thus he made the virtue of the Sacrament dependent on the religious status of the administering agent. This view was shared by the African Church, which rejected heretical baptism in several synods at Carthage (255—6). The Church of Asia Minor took the same stand. On the other hand, the Roman bishop Stephen (253—7) vigorously defended the validity of heretical baptism, provided it was administered in the name of the Trinity. This view ultimately

prevailed. It was sanctioned by the Council of Nicea in 325, adopted in North Africa in 348, and championed by the powerful voice of St. Augustine against the Donatists. The Augustinian view, which defends the validity of heretical baptism as to form, but denies it any saving efficacy until the baptized heretic returns to the bosom of the true Church, is still held by the Roman Catholic Church, which "bases upon the validity of heretical and schismatical baptism even a certain . . . claim on all baptized persons as virtually belonging to her communion."

Hering, Hermann Julius, 1838 to 1920; educated at Halle, from 1878 till his retirement, 1908, professor of practical theology at Halle; conservative theologian.

Herman, Daughters of. A social and beneficiary auxiliary to the Sons of Herman, which receives woman relatives of the members of that order. (Cp. the latter.)

Herman, Nikolaus, faithful friend of Johann Mathesius, pastor at Joachimstal, in Bohemia, and schoolteacher, at least after 1524; master in Latin school, also cantor, organist, and choirmaster; d. 1561; poet of the people, homely, earnest, and picturesque; very good musician; wrote: "Lobt Gott, ihr Christen allzugleich"; "Erschienen ist der herrlich' Tag"; "Die helle Sonn' leucht't jezt herfuer"; "Hinunter ist der Sonnenschein," and other hymns.

Herman, Order of the Sons of (*Orden der Hermannssoehne*). This order was founded in New York City, about 1840. Attacks upon German-Americans and political issues between 1835 and 1855 were probably the immediate cause of its organization. The order was founded "to foster German customs and speech and to spread benevolence among Germans of the United States." It was named after the ancient Teutonic warrior Hermann. The new fraternity followed in the footsteps of Freemasons, Odd-Fellows, Druids, Foresters, and others in their secret work and in their caring for sick and needy members. The order confers no degrees. The National Grand Lodge of Sons of Herman meets every four years. The spirit of the order appears from the symbolic colors, which have been explained thus: "Together, the colors are the symbol of German unity. *Black* typifies darkness, the outgrowth of ignorance, prejudice, and indifference. *Red* signifies light and enlightenment, spread by German culture and German spirit. *Gold* is emblematic of true freedom, which man arrives at through knowledge and labor." The order is an antichristian organization. Lodges, 876; members, 62,800. Headquarters, New Britain, Conn.

Hermann, Zacharias, 1643—1716; Namslau, in Silesia, his home town; pastor and inspector at Lissa in Posen; lost several children in succession, which caused him to write "Wie kurz ist doch der Menschen Leben."

Hermannsburg Ev. Luth. Missionary Society, founded by Pastor Louis Harms (b. 1808; d. 1865) at Hermannsburg, Germany; formerly connected with the unionistic North German Missionary Society. Candidates were given a religious and industrial training. The first eight missionaries and a colony of laymen were sent out in 1853 on the ship *Candace.* Louis Harms was succeeded by his brother Theodor Harms. Since the World War the field of this society in India was turned over to the Lutheran Joint Synod of Ohio. The property is still held by the Mission Trust of Southern India. In South Africa the work of the society was not disturbed by the war.

Hermeneutics. See *Biblical Hermeneutics.*

Hermits (*Anchorites, Eremites.*) Men and women who withdrew from the society of their fellow-men for ascetic reasons to live in various degrees of seclusion and solitude. Hermits appeared in Egypt in the third century, some as recluses (*q. v.*). The practise soon spread to other Eastern lands and invaded the West in the fourth century. Its chief impetus issued from St. Anthony (*q. v.*). Morbid, grotesque, and immoral features were frequent. Eremitism gradually gave way to cenobitism (see *Monasticism*), but sporadic cases have continued till the present. The influence of Rome has been cast for cenobitism.

Hernaman, Claudia Frances, 1838 to 1898; composed more than 150 hymns, most of which are for children; also some translations from Latin and German; among her hymns: "Holy Jesus, We Adore Thee."

Herrnschmidt, Johann Daniel, 1675 to 1723; studied at Altdorf and Halle; assistant to his father, then at the town church; later preacher at Idstein; then professor at Halle; wrote: "Lobe den Herren, o meine Seele."

Herold, Max, 1840—; b. in Rossweiler; pastor in Schwabach, Bavaria; editor of *Siona,* a monthly magazine devoted to liturgics and hymnology; his interest in these fields shown also in his

books: *Passah* (services for Lent and Easter), *Vesperale* (services for the afternoons of festivals), and *Alt-Nuernberg in seinen Gottesdiensten.*

Herzl, Theodor. See *Zionism.*

Herzer, J. See Roster at end of book.

Herzog, Eduard. Bishop of the Christian Catholics of Switzerland, formerly priest in Bern. See *Old Catholics.*

Herzog, Johann Friedrich, 1647 to 1699; studied law at Wittenberg; tutor; pactised law at Dresden; played the lute, good musician; wrote: "Nun sich der Tag geendet hat."

Herzog, Johann Georg, 1822—1910; studied under Bodenschatz and at the Seminary at Altdorf, Bavaria; held several positions as cantor and organist; later musical director at Erlangen University, and finally professor, retiring in 1888; brilliant organ virtuoso, many standard publications, among them *Orgelschule, Choraele mit Vor-, Zwischen- und Nachspielen,* and *Chorgesaenge fuer den kirchlichen Gebrauch.*

Herzog, Johann Jakob, 1805—82; Reformed theologian; b. at Basel, educated at Basel and Berlin; professor at Lausanne 1838, Halle 1847, Erlangen 1854 (d. there); important works on *Oecolampadius* and *The Waldenses; Church History;* editor of a religious encyclopedia (22 vols., 1853—68; 3d ed. by A. Hauck 1896—1909); last English edition (1908): *The New Schaff-Herzog Encyclopedia.*

Heshusius, Tilemann; b. 1527; D. D. at Wittenberg in 1553; superintendent of Goslar; deposed in 1556 for being conscientious in office; driven out of Rostock for opposing worldliness; professor of theology at Heidelberg; deposed for opposing a Lutheran (?) for preaching the Calvinistic doctrine of the Lord's Supper; superintendent in Magdeburg; deposed for opposing an edict forbidding all polemics and driven out of town; wrote a work against the Antichrist, for which he was driven out of Wesel; court preacher to Count Wolfgang of Pfalz-Neuburg 1565; subsequently professor in Jena; deposed and exiled in 1573 by the Crypto-Calvinists; bishop of Samland in Koenigsberg; deposed 1577; finally professor at Helmstedt, where he helped to keep Brunswick from accepting the Formula of Concord; d. 1588. He published commentaries, sermons, and polemical writings.

Hesychius, an Egyptian bishop mentioned by Eusebius as the editor of a revised text of the Septuagint and of the New Testament. Hesychius would thus be the first textual critic. Of the character of his work nothing is known.

Heune, Johann, 1514—81; pupil and friend of Justus Jonas; 1543 to 1546 rector of court school at Pforta; later pastor at Schweidnitz; wrote: "Ach liebe Christen, seid getrost."

Heyer, John Christian Frederick, first missionary of the Lutheran General Synod to India; b. 1793 in Germany; studied in Philadelphia, Pa., and in Goettingen; home missionary in the Middle West 1819—39; appointed missionary of Pennsylvania Ministerium in 1840; sailing from Boston October 14, 1841, and arriving in India in 1842, he immediately began work at Guntur, preaching his first sermon through an interpreter in August of that year. He was then nearly fifty years of age; 1846 to 1848 he spent in the United States, returning to India in the latter year; in 1850 the mission of the North German Missionary Society at Rajahmundry was taken over; in 1857 Heyer again returned to the United States to engage in home missions in Minnesota; in his seventy-seventh year he again went to India, remaining in Rajahmundry over a year; d. in America, in November, 1873.

Hicksites. See *Friends, Society of.*

Hierarchy. The word *hierarchy,* which may signify any body of officials arranged in gradations of rank, is most familiar as the title of the governing body of the Roman Church. The following canons of the Council of Trent apply here: "If any one saith that in the Catholic Church there is not a hierarchy by divine ordination instituted, consisting of bishops, priests, and ministers, let him be accursed." (Sess. XXIII, can. 6.) "If any one saith that besides the priesthood there are not in the Catholic Church other orders, both greater and minor, by which, as by certain steps, advance is made unto the priesthood, let him be accursed." (Can. 2.) "If any one saith that bishops are not superior to priests, . . . let him be accursed." (Can. 7.) A distinction is made between the hierarchy of order and the hierarchy of jurisdiction. The hierarchy of order, based on the "sacrament" of order and therefore really on the celebration of the Mass (see *Priesthood*), consists of the following ranks: bishop, priest, deacon, subdeacon (major orders; all, except last, claimed to be of divine institution), acolyte, exorcist, lector, doorkeeper (minor orders; admittedly of ecclesiastical institution). The bishop confers the

power to celebrate Mass; the priest exercises this power; the deacon is the chief servant at Mass; the members of the other five orders are in various stages of candidacy. — As the hierarchy of order refers to the sacramental body of the Lord, so that of jurisdiction is said to refer to His mystic body, the Church. The hierarchy of jurisdiction is charged with the general guidance and control of the Roman Church and exercises legislative, judicial, coercive, and administrative functions. The most important dignitaries rank as follows: 1) the Pope; 2) cardinals (*q. v.*); 3) patriarchs (now only titular and honorary); 4) primates (having only a preeminence of honor over archbishops); 5) metropolitans or archbishops (*q. v.*); 6) bishops (*q. v.*), and suffragan bishops (assistants or substitutes). The Pope exercises his immediate jurisdiction at a distance through legates, nuncios, and apostolic delegates (*qq. v.*). Divine institution is claimed, in this hierarchy, only for Pope and bishops. "Neither the consent nor vocation nor authority of the people is required" (Council of Trent, sess. XXIII, chap. 4) for the ordination of any of these dignitaries, nor, indeed, for anything else. The hierarchy is supreme in the Roman Church and accountable only to itself; the prerogative of the laity is to listen, to submit, and to obey. They have abdicated the royal priesthood with which Scripture credits them, 1 Pet. 2, 9; Rev. 1, 6, as their "superiors" have forgotten the teaching of Christ and the apostles, 2 Cor. 4, 5; 1 Pet. 5, 3; Matt. 20, 25—27; 23, 8—11.

Higher Criticism. As distinguished from Lower, or Textual, Criticism (*q. v.*), which is concerned solely with the correction of the transmitted text according to the rules of Hermeneutics, Higher Criticism, by an alleged scientific study of the origin, the dates, and the literary structure of the books of the Bible, has operated with theories which tend to subvert the very foundations of belief in the Bible. Some of the chief exponents of Higher Criticism have made statements like the following: "We no longer believe that a Bible statement is necessarily true simply because it is a Bible statement." "No belief, however Scriptural we may be able to prove it, can claim the serious attention of thoughtful men and women to-day merely because it is Scriptural." "There is not, either in Church or in Bible, any infallible authority for doctrinal truth, and we should face the fact." — *History.* There was a time when a certain form of Biblical criticism referred simply to objective investigations and conclusions regarding the authenticity and canonicity of certain books of the Bible or of sections of Biblical books. In this sense Luther himself was a keen Biblical critic; he did not hesitate to apply the rule of full agreement in doctrine to various passages and to several New Testament books, for which the historical evidence in his days was rather meager. In this sense also Hengstenberg, the German scholar, and Horne, the English theologian, may be called higher critics. Their sole interest lay in establishing the truth, and in this respect their work commands attention even to-day. But the exponents of the Higher Criticism as we now know it had a different objective. They were frankly enlisted on the side of unbelief, and the avowed intention of the majority of them was to change the attitude of believers toward the Bible from one of trust and confidence to one of distrust and doubt. In its origin Higher Criticism was Franco-Dutch, and its early expressions showed it to be speculative, if not skeptical, from the outset. The fountainhead of the movement was Spinoza (*q. v.*), the rationalist Dutch philosopher. In his *Tractatus Theologico-Politicus* (1670) he came out boldly in an attack on the traditional date and Mosaic authorship of the Pentateuch, ascribing its origin to Ezra or to some other late compiler. He was followed by the British philosopher Hobbes, an outspoken opponent of the necessity and the possibility of a personal revelation, who flatly denied the Mosaic authorship of the Pentateuch. A few years later a French priest, Richard Simon of Dieppe, in his *Historical Criticism of the Old Testament*, pointed out the supposed varieties of style as indications of various authors. In 1685 another Dutchman, Le Clerk, advocated still more radical views, maintaining that reason is an infallible guide in judging Biblical matters. His theory was that the Pentateuch was composed by a priest sent from Babylon ca. 678 B. C., and that there was a later editor, or redactor, of the whole book. In 1753 the Frenchman Astruc, a freethinker of profligate life, brought out for the first time the Jehovistic and Elohistic divisive hypothesis and thus opened a new era. According to him all the sections of the Pentateuch in which the name "God" (*Elohim*) occurs alone were written by one man, called Elohist, and those in which the name "Lord" (*Jehovah*, or *Jahveh*) is found alone, by another writer, the Jehovist, their accounts being afterwards edited by a further writer, a redactor, or editor. On

the basis of his book *Conjectures Regarding the Original Memoirs in the Book of Genesis*, Astruc may be called the father of the modern documentary theories, as they have been promulgated with regard to most of the books of the Bible. — The man who first spread the vagaries of Higher Criticism in Germany was Eichhorn, of Goettingen, whose *Introduction to the Old Testament* was published in 1780. By formulating the documentary hypothesis in a new way, so as to take away the sting of outspoken hostility to the Scriptural truth, he gained a large following among Biblical scholars. After him came Vater and later Hartmann with their "fragment theory," which also undermined the Mosaic authorship of the Pentateuch, reducing the book to a heap of fragments carelessly joined by a late editor. In 1806 De Wette, professor of philosophy and theology at Heidelberg, published an introductory study, which followed the principles of Eichhorn, its supplemental hypotheses assuming that Deuteronomy was composed in the age of Josiah. Not long after, Vatke and Leopold Georg declared the post-Mosaic and post-prophetic origin of the first books of Moses. Bleek advocated the idea of a basic writing (*Grundschrift*) and the redactor theory. Hupfeld (1853) held that the original document was an independent compilation; Graf declared that the Jehovistic and the Elohistic documents were written hundreds of years after Moses' time. Professor Kuenen, of Leyden, Holland, in his *Religion of Israel* and *Prophecy in Israel* (1874—77), proved himself to be one of the most advanced exponents of the rationalistic school. One of the last and most destructive critics of the Continental school was Wellhausen (*q. v.*), who in 1878 published the first volume of his *History of Israel*, thereby making such a great impression as to get a large following. It was he who introduced the evolutionistic idea into Biblical criticism. — Unfortunately the movement spread also to Great Britain and America. Thus the work of Davidson, especially in his *Introduction to the Old Testament* (1862), was largely based on the fallacies of the German rationalists. Robertson Smith took over the German theories in his works on the Pentateuch, *The Prophets of Israel*, and *The Old Testament in the Jewish Church* (1881—2), and showed a strange radicalism, which became even stronger in his later writings. A man holding a similar position was George Adam Smith, whose book *Modern Criticism and the Preaching of the Old Testament* (1901) goes very far in the rationalistic direction. Cheyne, for many years professor at Oxford, was particularly unreasonable and violent in his opposition to the revealed truth. With him was associated in some of his work Driver, Regius professor of Hebrew at Oxford, who wrote an *Introduction to the Literature of the Old Testament*, in which he took over practically all the theories of the Continental School. In a similar manner Briggs, for some time professor of Biblical Theology at Union Seminary, New York, advocated the German and British theories, especially in his *Biblical Study* (1883), in his *Messianic Prophecy* (1886), and in his *Higher Criticism of the Hexateuch* (1893). Other names could be added, for the sake of greater completeness, but those now mentioned pretty well represent the leaders in the movement. In the field of Higher Criticism of the New Testament the most radical opponents of the revealed truth was Baur, of Tuebingen, and his school, who left only a few shreds of the New Testament as authentic and canonical. — *Principles.* If we ask what were the basic thoughts or ideas of the higher critics, we may say that three things may confidently be asserted of nearly all those named above. In the first place, they were men who denied the validity of miracles and therefore the truth of any narrative pertaining to miracles. They considered the inspired account of the Bible a "legendary exaggeration of events that are entirely explainable from natural causes." In the second place, these men denied the reality of prophecy and the validity of prophetic statement. They take a peculiar delight in calling the prophetic sections of the Bible "dexterous conjectures, coincidences, fiction, imposture, or accounts following the historical event of which they claim to be speaking as eventuating in the future." In the third place, these men denied the reality of revelation, namely, in the sense in which believers of all times have regarded the Bible as the inspired Word of God. The supernatural element was ruled out by practically every one of them, in some cases with the hostility of agnostics and naturalistic evolutionists. And whether the men were out-and-out rationalists or belonged to the school of compromise, the result of their teaching and writing was the same, namely, the discrediting of the Bible. — *Fallacies.* That the higher critics have been operating almost entirely with preconceived notions and theories, constructed in the interest of unbelief, appears from a summary of their tenets. We have, in the first place, their *analysis of the Penta-*

teuch. It has been shown time and again that the detection of composite authorship is a task exceeding even the bounds of probability. It has been found flatly impossible to detect the various contributions where a composition has been openly declared to be a collaboration. How can men accomplish in a dead language what they cannot do in their own? The argument from a supposed difference in vocabulary has so often been demonstrated to be unreliable that its constant repetition merely emphasizes the weakness of the critical position. In connection with this we may also consider, as a second fallacy, the statement that *Deuteronomy was not written by Moses.* The fact that the higher critics read into the account of 2 Kings 22 the attempt at a pious fraud alone repels the Christian believer. And it is hardly conceivable that our Lord should have chosen the Book of Deuteronomy, if it was the result of a deliberate deceit, as His arsenal in foiling the attacks of Satan. Matt. 4, 1—11. A third fallacy is this, that *the Bible is to be regarded as a natural book,* that is, as a product of mere human beings working in the field of religious literature. The divine in the Bible, according to these teachers, is merely that of all men who might be said to be inspired in their works in the field of art and literature. But the difference between the Bible and other alleged inspired religious books is apparent to even the most superficial critic. And the Christian knows by the direction of the Spirit, by the consciousness resulting from his fellowship with God, that the Bible is the product of the Holy Spirit. A further fallacy consists in this, that *the miracles are denied,* either by the critics' insisting that happenings in the realm beyond the ordinary laws of nature are impossible or by injecting as much of the natural into the account of miracles as to take away the supernatural essence. But all efforts to set aside the accounts of the miracles have been wrecked on the clearness of the authentic records, and the search for parallels in the pagan mythologies has weakened the critics' own case. To deny the supernatural in the domain of the Christian religion is to become unreasonable. A fifth fallacy of higher criticism *denies the testimony of archeology.* It was formerly stated that Moses could not have written the records ascribed to him, because the art of writing had not yet been invented. We now know that writing was a common accomplishment among the poorer classes in the countries of the Orient before the time of Abraham. It was said that Abraham is a mythological figure. Now the various circumstances of his life are substantiated by unquestioned records of the past, and the name is found in accounts both contemporaneous and previous to the time in which he lived. It may safely be said that practically every discovery in Bible lands tends, in one way or the other, to corroborate the Bible narrative. A sixth fallacy is the statement that *the psalms were written after the Exile.* The fact that the Bible ascribes a great number of the psalms to David is not accepted by the higher critics. But they are quickly confronted by an unanswerable question: If David and his contemporaries did not write the psalms ascribed to them, who did? There is no indication that the Golden Age of poetry among the Hebrews extended to the time much beyond the Exile. We have individual psalms which show a later authorship, but they are, humanly speaking, the exceptions which confirm the rule. All external and internal reasons point to the fact that the psalms, with the exceptions noted, are of ancient origin. The last fallacy is this, that *the so-called priestly legislation,* the passages found in Exodus, Leviticus, and Numbers, *was not enacted until the Exile.* This takes the books away from the Mosaic authorship and makes them a conglomeration of material which was fraudulently issued under his name, besides bringing in the idea of evolution into the religion of the Jews. The supposition of forgery, and of forgery so cunning, so elaborate, and so minute, is abhorrent. That the religion of the righteous God must be promoted by such schemes is revolting to every mind that has ever studied the books concerned. The very people to whom the higher critics desire to ascribe the sections of these books are the most unlikely authors, since their own writings would reflect most adversely upon themselves. — With regard to the New Testament the radical theories of Baur had attempted to cut the synoptic gospels to pieces, to deny the authenticity of the Pastoral Epistles, and to mutilate practically all the rest of the New Testament. Fortunately the more careful investigations of later critics have shed a flood of light on the New Testament books, and Biblical criticism has now turned in the direction of sanity, especially with regard to the gospels. — *Conclusions.* Such are the chief fallacies of Higher Criticism. They constitute an array of impossibilities. And they lead to Modernism in its most repulsive form, a position which denies the inspiration

of the Bible, the truth of prophecy, the happening of miracles, including the Virgin Birth, and has placed a stamp of naturalism on Holy Writ. Higher Criticism is neither intelligent nor scholarly. Two passages of Scripture have rightly been applied to the movement: "If the foundations be destroyed, what can the righteous do?" Ps. 11, 3. "The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord, and what wisdom is in them?" Jer. 8, 9.

Higher Education. At the beginning of the Christian era the pagan world possessed numerous schools of advanced learning, the rhetorical and philosophical schools, the universities of Athens, of Rome, of Alexandria. Alexandria was for centuries the intellectual center of the world, where many of the early Church Fathers were educated. But as the danger of pagan learning and philosophy was more keenly realized, the catechumenal schools (*q. v.*) were developed into catechetical schools, which were designed to give a higher education to the leaders and ministers in the Church. One of the first of these was the school at Alexandria, where Pantaenus (179 A. D.), Clement (216), and Origen (203) taught. Another school was established by Origen in Caesarea ca. 231; another about the same time by Calixtus at Rome, which rapidly developed into a flourishing school, was patronized by emperors, and possessed a large library. Though scholars of all classes came to these schools, where literature, history, and science were studied, they were planned especially for the training of the clergy under the direction of the bishop. These schools, later called episcopal or cathedral schools, spread over all Europe and continued throughout the Middle Ages; some of them persist to the present time. As promotion in the ranks of the clergy soon came to depend somewhat upon the studies pursued in these institutions, their importance increased. During the 5th and the 6th century the Church Councils legislated that boys destined for the priesthood should be placed in these schools. As the attendance increased, appropriate buildings were erected, the teaching staff was augmented, the course of study regulated, and the life of teachers and pupils subjected to regular rules and canons. With the overthrow of Roman culture by the barbarians also higher education fell completely into the hands of the Church. From the 8th to the 12th century the monastic schools were of greater importance, but with the expansion of knowledge and the greater tolerance of inquiry the rigidity and narrowness of these schools resulted in the renewed growth and revived importance of the cathedral schools. The study of dialectics was emphasized, which stimulated an interest in intellectual activity and in the logical formulation and statement of religious beliefs. Plato and Aristotle dominated in these schools; the method was logical analysis of the subject, less observation and research; the knowledge was primarily of a theological and philosophical character. Because of the scholastic movement and the new intellectual and educational interest, stimulated during the Crusades by the contact with Eastern and Saracen learning, a number of these cathedral schools developed into universities. The universities of Naples (1224), Bologna (1158), and Paris (1180) became prominent. During the 13th century 19 of these chartered institutions were created by Popes and monarchs; during the 14th century 25 more were added; during the 15th century, 30 more. These universities enjoyed certain privileges; students were exempt from military service and taxation, had their own internal jurisdiction, and were empowered to grant degrees, which meant a license to teach. Masters and students organized into groups, according to their national affiliation. The term *faculty* was, in the course of time, applied to the various departments of study, as, the faculty of theology, of law, etc., and finally to the instructors who had charge of a particular department. Method and content of study were dictated by scholasticism (*q. v.*). Education was still one of books, rather than of research and observation.

While these schools represent the intellectual and ecclesiastical education of the age, the institution of chivalry represents the education which secular society received, and the training in knightly ideals and activities formed the only education of the members of the nobility. This education was divided into two distinct periods: that of a page, which covered approximately the period from the seventh to the fourteenth year; and that of a squire, from the fourteenth to the twenty-first year, when, after going through some religious ceremonies, the squire was knighted. This education was rather a discipline both for the individual and for the social class to which he belonged; the intellectual element was very slight. Under chivalry the ideals constituting the character of a gentleman were more definitely formulated than in modern ages,

The knight summed up his duties under his obligations to God, to his lord, and to his lady. Chivalry performed for the secular life a service similar to that performed by monasticism for the Church, inasmuch as both dignified the ideals of service and obedience.

The Renaissance (*q. v.*) vitally affected the educational ideals of the age. The "new learning," the study of classical antiquity, wedged its way into all schools and universities. The most important phase of this revival was the restoration of the idea of a liberal education as formulated by the Greeks and adapted to the Romans by Cicero, Quintilian, Tacitus, and others. Paulus Vergerius (died 1420) of Padua defines its aim thus: "We call those studies liberal which are worthy of a free man; those studies by which we attain and practise virtue and wisdom; that education which calls forth, trains, and develops those highest gifts of body and mind which enable men and are rightly judged to rank next in dignity to virtue only." The Renaissance education emphasized the physical element and endeavored to influence conduct and behavior, it was practical and sought to train for effective citizenship and to produce practical judgment in every-day affairs. Its esthetic element found expression in the study of literature and became the dominant feature in the work of the schools. This broad content and scope of the Renaissance education was later restricted to the study of the languages and literatures of the ancients, which study, formerly but a means to the end, became the chief end in Humanistic education. The classics were studied chiefly for the sake of the language and less for the sake of their educational value. In Italian universities the "new learning" first found a permanent home; wandering "poets" brought it to the North. In 1494 a chair of "Poetry and Eloquence" was established at Erfurt, and by 1520 the "new learning" was at least represented in all the German universities. At Oxford it was introduced by a group of students from Italy, at Cambridge by Erasmus. The hostility of the Church led to the establishment of many schools embodying the new spirit under the patronage of monarchs and of the nobility, such as the court schools in Italy and the *Fuerstenschulen* in Germany. The *Gymnasium*, which has remained to this day, is the best type of Humanistic secondary schools in Teutonic countries. In many cases it developed from existing burgher- and church-schools. The *Gymnasium* at Strassburg, organized in 1537 by J. Sturm (*q. v.*), exerted the greatest influence of any of these schools. St. Paul's School of London, 1512, became the model for English advanced schools in curriculum, method, and purpose, and the narrow Humanistic training was continued in them almost up to 1860. The grammar schools of the American colonies, as to scope and method, were fashioned after the English schools. The Boston Latin School, founded 1635, has existed continuously to the present time. But in America the Humanistic school gave place to a new type earlier than in any of the European countries.

The Reformation deeply affected educational ideas and aims. The interests of the Renaissance were chiefly literary and esthetic; the Reformation again emphasized the religious and the moral interests. It made use of the "new learning," but the knowledge of languages and the culture they offered was to serve a higher purpose, the Word of God. Besides the vernacular, Latin, Greek, and Hebrew were studied; logic, mathematics, history, science, and music were added. The work of carrying out the ideas of Luther was largely left to his coworkers. Melanchthon became the *Praeceptor Germaniae;* he was to Germany as to educational reform what Luther was with respect to religious reform. Wittenberg, from which all these influences radiated, was remodeled along Humanistic-Protestant lines and became the model of many new universities. At the death of Melanchthon there was scarcely a city in all Germany that had not modified its schools according to his direct advice or his general suggestions. Many of the universities and schools threw off their allegiance to the Pope and transferred it to princes and the state. But even under state control the dominant motive was a religious one, and the school plan was strongly Humanistic. These schools were early organized into a system, in Saxony in 1525, in Wuerttemberg in 1559. The effectiveness of the Protestant schools as a means of reforming social and ecclesiastical evils and of establishing churches induced the Roman Church to employ the same means. Teaching orders, especially Jesuits, adopting many of the ideas and methods of the Protestant schools, made education their chief aim and controlled the Roman Catholic institutions. While from a modern viewpoint their education was not broad, it was very thorough and effective.

With the 18th century there came a very decided movement away from the dominant theological spirit and from the

formal Humanistic content of education. Modern education may be described as rational, psychological, realistic. Rational, inasmuch as it acknowledges no other authority than that of reason and of actual experience. While in other fields of knowledge it has cleared away many antiquated theories that were unfounded in fact or in reason, it has seriously impaired the study of theology and undermined its very foundation, because it will not accept unreservedly the teachings of the Bible, but subjects even them to the test of reason and personal experience. As to method, education has developed along psychological lines. The fundamental idea is that learning and education are a natural process, which starts from the natural instincts and tendencies and leads to action and should be controlled by principles derived from the study of the development and functionings of the mind. Educational material are facts and phenomena of life and nature. As to method and material, psychology plays a very important rôle in modern education. Education became realistic, not only inasmuch as it emphasized the study of natural phenomena and social institutions, the sciences, rather than languages and literature, but also inasmuch as its aim was not chiefly disciplinary, but practical, not merely desiring to develop the various faculties of the mind, but to fit the youth for the actual duties of life. The *Realschulen* of Germany, the academies of England, and the vocational schools in this country are intended to give to the student such a realistic education. Besides, the plan of study in our high schools, colleges, and universities is so flexible that a student may select just such subjects as will best fit him for his future career.

During the last century, schools for higher education have multiplied in number and in kind, and while each country developed its own system, it may be said, in general, that the entire school system of each country may be divided into primary, secondary, and superior schools. Primary schools include kindergarten and elementary grammar schools; the secondary schools include a large variety of advanced schools, high schools, academies, colleges, commercial, and technical schools; superior schools are normal schools, medical schools, theological seminaries and universities.

The Lutheran Church has done much for higher education in our country. The various Lutheran synods maintain at their own expense a large number of seminaries, normal schools, colleges, academies, and high schools. In 1839 the Saxon immigrants built a log cabin in Perry County, Mo., which was the first college of the later Missouri Synod. Since then the schools for higher education of this synod have rapidly multiplied: 3 theological seminaries, 2 normal schools, 11 colleges, 5 high schools. The Joint Synod of Wisconsin has 1 seminary and 3 colleges. The Synodical Conference: 2 colleges for Negroes. And the aim of the Lutheran Church is to expand its educational system and to increase its efficiency. See *Colleges, Seminaries, Universities.*

Hilary of Poitiers, "the Athanasius of the West"; of pagan parentage; bishop, though married, ca. 350; devoted himself to checking the spread of Arianism; banished, he withstood the Arians and their emperor in the East; returning, he purged Gaul, though not Italy, of the heresy; his chief work: *De Trinitate;* the first exegete among the Latin writers; composed hymns of great beauty and power; d. 366.

Hillel I, noted Jewish rabbi; b. ca. 75 B. C.; d. 10 A. D.; Babylonian by birth; emigrated to Palestine; became president of Sanhedrin; in opposition to his colleague Shammai (*q. v.*) advocated more lenient interpretation of the Law; claimed by Renan to have been Jesus' teacher, which, however, was disproved by Delitzsch.

Hiller, Johann Adam, 1728—1804; studied at Goerlitz Gymnasium, in Dresden, and at University of Leipzig; conductor of Gewandhaus concerts; later *Musikdirektor* of Thomasschule; originator of *Singspiel;* among his compositions a Passion cantata.

Hiller, Philipp Friedrich, 1699 to 1769; pastor and hymn-writer; wrote several books of devotion, such as *Kurze und erbauliche Andachten, Morgen- und Abendandachten nach dem Gebet des Herrn.*

Hilprecht, Hermann Vollrath, German-American Assyriologist; b. 1859 at Hohenerxleben, Germany; came to University of Pennsylvania, 1886; directed several of the university's expeditions to Nippur; wrote *Explorations in Bible Lands during 19th century;* d. 1925.

Hincmar, archbishop of Rheims; b. ca. 806, d. 882; strong, not in dogmatics, but in statesmanship (adviser of Charles the Bald of France) and church government; upheld the rights of the national Church against Pope (Nicholas I) and prince and the assumed rights of the Metropolitan against the bishops. See also *Predestinarian* and *Eucharistic Controversies.*

Hinduism. Collective name for the religious and social systems of the Hindus. Hinduism is based on Brahmanism (*q. v.*) and the old Vedic religion of India, but has strong admixtures of popular religious beliefs and practises. It developed since the rise of the "great heresies," Buddhism and Jainism (*qq. v.*), and is to-day the religion of two-thirds of the more than three hundred million inhabitants of India. Though the heretical systems of Buddhism and Jainism affected the native religion profoundly, the latter was able to survive, and this survival, with its later multiform developments, is designated by the term Hinduism. As Hinduism is a conglomeration of Brahmanism and popular beliefs and cults, particularly of the non-Aryan population, and as there are many degrees of this compromise, it presents a great variety of religious forms and an indefinite number of sectarian parties, which are on religious levels, varying from the metaphysical, monotheistic speculations of the cultured Brahmans down to the most degraded nature worship and demonology of the lowest classes. Hinduism embraces the pantheism of the Upanishads, the speculations of the six orthodox systems of Brahmanic philosophy (see *Brahmanism*), asceticism and self-torture (see *Yoga* and *Fakir*), magic, a pantheon of innumerable male and female greater and lesser divinities, animism and fetishism, belief in innumerable evil spirits that must be propitiated or driven away, worship of celestial bodies, trees, rocks, of useful animals, particularly of the cow, whose tail is seized by the dying Hindu, and of harmful animals, as the snake, reverence for holy men, the saddhus, of whom there are at least five million, pilgrimages to sacred streams, as the Ganges, whose water is considered especially holy, to mountains, to Benares and other holy cities, pronounced phallicism, gross immorality, and prostitution in the temples. Hinduism has in common with the older Brahmanism the fundamental doctrines of karma and transmigration (*qq. v.*) and the caste system, the latter in an extremely developed form. The division into castes is the basis of the whole social structure of India. Its beginning goes back to the time when the Aryan invaders, coming from the Punjab, pushed to the south and reduced the non-Aryan population to a position of servitude. Early in the Brahmanic period there developed four castes: the Brahman, or priestly, class, which is socially supreme; the Kshatriya, or warrior, class; the Vaisya, or agricultural, class; the Sudra, or servile, class. These four major castes are now subdivided into thousands of smaller groups, each of which is endogamous, that is, marriage is permitted only within the group. Even the Brahman caste is subdivided into many such endogamous groups, and in the lower classes subdivisions are especially numerous. The chief reason for the formation of these numerous castes is the difference in occupations and the mixture of races in varying degrees. Occupations are hereditary, and new castes are continually being formed, mainly because new occupations, hitherto unknown, arise. Besides the marriage restrictions all social intercourse, especially eating and drinking, with members of a lower caste is prohibited. Pariahs is the term applied to some of the lowest castes. They do not belong to the four original castes and, though not the lowest, are lower even than the Sudras. During the early centuries of Hinduism the worship of two gods from out of the great pantheon of male and female deities, namely, of Vishnu and Siva, became prominent and divided the Hindu world into two great sects, the Vishnuites and the Sivaites. Vishnu was orginally an old Vedic sun-god and now has become the most popular of the Hindu gods. He exerts his influence for the maintenance of the universe mainly through his *avatars*, *i. e.*, incarnations, in which he assumes animal, human, and superhuman forms. Siva is the old Vedic Rudra. His present worship includes many non-Aryan elements. His symbol is the phallus. While Brahmanism emphasized knowledge and the performance of the ritual as the means of salvation, the Vishnuites and Sivaites lay great stress on the *bhakti*, *i. e.*, the personal faith in, and devotion to, their deity. However, this *bhakti* frequently leads to excesses. Prostitution is common in many Vishnuite temples, and certain Sivaite sects indulge in immoral orgies. The center of modern Hinduism is Benares, on the Ganges, with its more than two thousand temples. Thousands of other temples and innumerable shrines are found throughout India. Numerous priests, musicians, and temple-girls are associated with the larger temples. In Vishnuite temples there are images of Vishnu and minor deities, which every day are awakened, bathed, clothed, given food, as if they were human beings. In Sivaite temples the phallic stone is venerated with prayers and obeisances. The most important sources of our knowledge of the earlier phases of Hinduism are the two

great national epic poems, the *Mahabharata* and the *Ramayana*. The *Mahabharata* has 100,000 verses and was of gradual growth, extending from ca. 400 B. C. to 400 A. D. One of its prominent heroes is Krishna, an *avatar* of Vishnu. Its most important part is an episode called Bhagavad-Gita ("Song of the Blessed"), a frequently edited and popular book, which has exerted great influence on Hinduism. The *Ramayana*, composed several centuries B. C., has for its subject also an *avatar* of Vishnu. An important occurrence in the history of Hinduism is the rise of the sect of the Sikhs (*q. v.*). The introduction of Christianity and European civilization resulted in several reform movements, directed against the polytheism, idolatry, and abuses of the old religion. In 1828 a theistic society, the Brahma Samaj ("Society of God") was founded by Ram Mohan Ray. He was succeeded, 1841, by Debendra Nath Tagore and, 1865, by Keshab Chandra Sen. The movement broke up into several branches, all of which attempt to unite the best elements of Hinduism with the monotheism and spiritual character of Christianity, one branch even asserting belief in a trinity, father, son, and spirit. The movement, which had 6,388 adherents in 1921, is making little progress. A similar monotheistic movement, but holding to the Veda as divine revelation and pronounced in its antagonism to Christianity is the Arya Samaj ("Society of Nobles"), founded 1875, with 467,578 members in 1921, and growing rapidly. The 1921 census gives the following figures for the religions of India (including Burma): 216,734,586 Hindus, 68,735,233 Mohammedans, 11,571,268 Buddhists (nearly all in Burma), 9,774,611 Animists, 4,754,079 Christians, 3,238,803 Sikhs, 1,178,596 Jains, 101,778 Parsees, 21,778 Jews, 17,989 others.

Hippen, Johann Heinrich von; b. at Wohlau, Silesia; in 1676 councilor and chamberlain in Limburg; wrote: "So tret' ich demnach an."

Hippo Regius, Canon of. In this city of Numidia, where Augustine (*q. v.*) was bishop for so many years, a council was held in 393, the first of the African councils, or synods. (See *Carthage, Synods of.*) In 419 A. D. another council was held at Hippo, and the Carthaginian Catalog of the Books of Scripture is found in the canons of this meeting. This agrees with that of the Third Council of Carthage, held in 397, in which all the present books of the New Testament are listed, but instead of the strange circumlocution of the Carthaginian resolution with regard to Paul's writings: "thirteen epistles of the Apostle Paul, one epistle of the same to the Hebrews," we have here: "fourteen epistles of Paul." The resolution is known as the *Breviarium Canonum Hipponensium.*

Hippolytus, Schism of, occasioned by the opposition of Hippolytus against the lax discipline and Patripassian heresy of Pope Calixtus of Rome (217—222), lasted until the year 235, when, according to the chronological catalog of Popes from 354, a "presbyter" Hippolytus, together with the Roman bishop Pontianus, was banished to Sardinia. Thereupon both parties united in the election of a new Pope, thus ending the schism.

Hirschberger Bibel. The Bible reprinted with brief and pointed annotations and parallel references by Ehrenfried Liebich, pastor at Lomnitz, assisted by John Fr. Burg, of Breslau. Printed at Hirschberg, 1756. Good.

History of Doctrines (*Dogmengeschichte*). The orderly presentation of the various doctrines making up the systematic arrangement of Bible dogmas in their logical relation and especially in their historical development.

Hobbes, Thomas, English philosopher; b. 1588 at Malmesbury; d. 1679 at Hardwick Hall. By the sensationalism of his philosophy ("only source of knowledge is sensation"), his denial of miracles and revelation, and, in general, by his critical, rationalistic attitude toward religious doctrines, he helped much to lay the foundations of English Deism (*q. v.*).

Hochstetter, C.; b. April 1, 1828, at Lorch, Wuerttemberg; studied theology in Tuebingen; pastor of St. John's, Fort Wayne; 1857 *Diakonus* of Pastor Grabau; joined the Missouri Synod in 1866, after the *Colloquium;* served in Pittsburgh, Indianapolis, Frohna, Mo., Stonebridge, Can., Wolcottsville, N. Y., Jordan, Can.; d. June 12, 1905; editor of *Luth. Volksblatt;* author of *Geschichte der Missouri-Synode.*

Hodenberg, Bodo von, 1604—50; in the service of the Duke of Lueneburg; tutor; later chief magistrate and director of the mines at Osterrode in the Harz; wrote: "Vor deinen Thron tret' ich hiermit."

Hodge, Archibald Alexander, 1823 to 1886; Presbyterian; son of Charles Hodge; b. at Princeton; missionary in India; professor of theology at Allegheny, Pa.; succeeded his father, at Princeton (d. there); one of the founders of the *Presbyterian Review.*

Hodge, Charles, 1797—1878; conservative Presbyterian theologian; b. at Philadelphia; began to teach in his *alma mater,* Princeton College, 1820, and was connected with its faculty until his death; founded the *Biblical Repository and Princeton Review* 1825; wrote *Commentary on Romans* (among the very best English commentaries on Romans); *Systematic Theology;* etc.

Hoe von Hoenegg, Matthias; b. 1580 at Vienna; d. at Dresden 1645; third court preacher at Dresden in 1602; at Prague in 1611 as director of the evangelical churches and schools; in 1613 recalled to Dresden, remaining there until his death; a firm defender of true Lutheranism against both Catholics and Calvinists.

Hoefling, Johann Wilhelm Friedrich; b. 1802, d. at Munich 1853; conservative Lutheran theologian; educated at Erlangen; first pastor at several places, then professor of practical theology at Erlangen; in 1852 supreme consistorial councilor at Munich; one of the founders and editors of the *Zeitschrift fuer Protestantismus und Kirche;* wrote an extensive work on Baptism and *Kirchenverfassung;* originator of a peculiar theory of the holy office, denying its divine institution.

Hoelemann, Hermann Gustav; b. 1809; d. 1886; professor at Leipzig; conservative Lutheran theologian; most noted works: *Bibelstudien* and *Die Reden des Satans in der Heiligen Schrift;* held the orthodox Lutheran view of inspiration.

Hoelter, L., D. D. See Roster at end of book.

Hoen (*Honius*), **Cornelius;** Dutch theologian; d. at The Hague 1524; developed theory that *is* in words of institution of Eucharist means *signifies;* Carlstadt, Zwingli, and Oecolampadius adopted, Luther rejected it.

Hoenecke, Adolf; b. February 25, 1835, at Brandenburg; prepared himself for the university at Brandenburg Gymnasium; studied theology at Halle, where he was favored and influenced by Tholuck; was in Switzerland some years; then accepted offer of Berlin consistory to serve a number of years as pastor in America under an agreement which the Berlin Missionary Society had with Wisconsin Synod. His American service was to count toward a later appointment in the Prussian Church. Once in America, Hoenecke found himself. A return to Germany and its confessional indifference was impossible to the man who had become immediately a fiery and devoted apostle of true Lutheranism. He did not hesitate to cast his lot with his new friends, sacrificing personal advancement. Pastor of the little rural parish of Farmington, 1863—6, he then came to the seminary at Watertown, teaching there until 1870. At this time an agreement with Missouri called for his service at St. Louis. The state of his health made acceptance impossible, and he followed a call to St. Matthew's, Milwaukee, which pastorate he retained until 1890, even after he had assumed the directorate of the reestablished seminary in 1878, filling the chair of dogmatics and homiletics. His learning made him the spiritual leader of the Wisconsin Synod to his dying day and left his imprint on every young pastor sent forth from the seminary. But it was more than scholarship that gave him influence; he was preeminently the expounder of the Gospel. His brilliant gifts, shining brightly even in controversies where they were unwillingly employed, made the Gospel stand out the more clearly. He was not so keenly concerned with matters of church government, though his sound judgment was ever sought, but rather found his task in fortifying the heart with the Truth; the rest, he reasoned, might then care for itself. For many years he was editor-in-chief of the *Gemeindeblatt,* and under his directorate the *Theologische Quartalschrift* was founded, 1903. His many duties did not prevent his preparing numerous books, only one of which, *Wenn ich nur Dich habe,* a volume of sermons, was published during his lifetime. Posthumously his lifework, the *Dogmatik,* was published, edited by his sons, Walter and Otto J. R. In the same manner a volume of *Entwuerfe* and a volume of Lenten sermons, *Ein Laemmlein geht,* were published. He was made D. D. by the faculties of Concordia, St. Louis, and of Northwestern Seminary, Watertown, Wis., 1903. He died at Wauwatosa, January 3, 1908, generally acclaimed, within and without his synod, as one of the great men of the Lutheran Church of this country.

Hoermann, Arthur; b. November 12, 1869, St. Louis; graduate of Northwestern, Milwaukee Seminary; Ph. D., Berlin 1902 (history); professor of history at Northwestern, 1903—15; pastor at Honolulu, 1915; author of *History of Northwestern College.*

Hofacker, Ludwig; b. 1798, d. 1828; and **Wilhelm,** b. 1805, d. 1848 at Stuttgart; both very popular and influential

preachers in Wuerttemberg at the time of the reawakening from rationalism to living faith in Christ. Ludwig's book of sermons has been sold in hundreds of thousands of copies and has exerted a very great influence in awakening sinners. Wilhelm's sermons were more polished, but less powerful.

Hoffmann, Gottfried, 1658—1712; studied at Leipzig; conrector, then rector at Lauban, later at Zittau; most hymns written for his scholars; wrote: "Hilf, Jesu, dass ich meinen Naechsten liebe."

Hofmann, Heinrich; 1824—; a very popular painter; free departure from strict classicism, with romantic tendency; among his well-known paintings: Christ in Gethsemane, Child Jesus in the Temple.

Hofmann, Johann Christian Konrad von; b. at Nuremberg, 1810; d. at Erlangen 1877; considered the most influential Lutheran theologian of his type and time (see *Erlangen School*); educated at Erlangen and Berlin; first professor at Erlangen; 1842 at Rostock; recalled to Erlangen in 1845, where he remained to his end. Hofmann's theology is not that of the Lutheran Confessions, which is based entirely on the revealed Word of God. Hofmann, following Schleiermacher, tries to develop and unfold his theology from his own consciousness as a believer. "I, the Christian, am the proper material of my science as theologian," is his own confession. Christianity, according to him, is the communion of God and man as mediated by Christ, but Christ *in* us. Thus he denied the vicarious atonement, asserting that Christ suffered on our behalf, but not in our stead. His foremost writings are: *Weissagung und Erfuellung; Schriftbeweis, Die Heilige Schrift Neuen Testaments zusammenhaengend untersucht.* Hofmann, to some extent, dominates modern theology.

Hojer, Konrad (or Hoier), subprior at Moellenbeck, near Rinteln, beginning of 17th century; the hymn "Ach Gott, wie manches Herzeleid" either composed or altered by him.

Holbach, Paul Heinrich Dietrich, Baron d', French philosopher; b. 1723 at Edesheim, Palatinate, of German parents; lived in Paris, where his home became the meeting-place of prominent freethinkers; was one of the Encyclopedists (*q. v.*); attacked Christian religion, as based on fraud and ignorance. His *Système de la Nature* teaches the crassest atheistical materialism. D. 1789 at Paris.

Holbein, Hans, the *father,* 1460 to 1524, and the *son,* 1497—1543; the former, with all the grace exhibited in his work, still deficient in grouping and coloring, although his altar of St. Sebastian in Munich shows independent art and a new German style; Hans the Younger soon excelled his father, who was his teacher, his work showing the culmination of the German Renaissance; rose to the zenith of honor and fortune at the court of Henry VIII of England, painting a great number of portraits which are still considered masterpieces of art, in spite of the fact that his style was somewhat hard and formal.

Holiness Church. This denomination was founded in 1880 by the Rev. Hardin Wallace, a minister of the Free Methodist Church, who in the southern part of California and Arizona preached repentance and forgiveness of sins, emphasizing the sanctification or heart purity of the believers. A considerable number of persons followed his line of teaching, and these formed numerous bands under the name "Holiness Band." For some time the members retained their membership in the churches to which they belonged. In 1896, however, they became incorporated under the laws of the State of California. From California their work extended into other States, especially into Kentucky and Tennessee. The churches in Tennessee constitute a district assembly of the entire body, but the churches in Kentucky are included in the corporate body of California. — *Doctrine.* The doctrine of the Holiness Church is Methodist, or Wesleyan, teaching repentance, restitution, confession, and the forsaking of sin, as the part of the sinner, and the forgiveness of sin and the divine light received by the repentant sinner, as the part from God. The Holiness Church teaches that it is the privilege as well as the duty of every believer to consecrate himself to God without reserve and that the result of such consecration is sanctification, meaning by this term freedom from the "carnal mind" and the tendency to sin. Specific conditions of church membership are baptism by water — the mode being left to the candidate, although immersion is practised for the most part — and belief in the second coming of the Lord and in divine healing by faith. The Church also emphasizes belief in prohibition, abstinence from drugs and tobacco, and from all poisons that are "against the best for God." Divorce is allowed only for adultery, membership in secret societies is forbidden, and plain dress and

avoidance of extravagance and jewelry, especially for show, is inculcated. — *Polity.* Local churches are self-directing, but there is a board of twelve elders who care for the spiritual welfare of the Church. District assemblies are formed under the care of superintendents, who are members of the board of elders of the general assembly. No fixed salaries are paid, and frequently ministers are obliged to resort to manual labor to supply the needs of their families. — *Work.* The Holiness Church is missionary in spirit and evangelistic in practise, carrying on its activities principally in the States of California, Tennessee, Kentucky, and Indiana. The expenses of the work are met by free-will offerings of the churches, there being no taxation or assessment. In 1916 this denomination reported 28 ministers, 33 churches, and 926 members. The *Assemblies of God,* founded 1914, had 118 organizations, with 6,703 members, in 1916 and have had a strong growth since then. They call themselves *Holiness Churches* and teach Perfectionism. — See also *Churches of God.*

Holland (or the *Netherlands*). The conversion of Holland was begun under Dagobert I (628—638), continued by Willibrod and completed by Charlemagne toward the end of the 8th century. The Reformation of the 16th century effected sweeping changes in this country, so that in the entire northwestern parts of the country Protestantism prevailed, Roman Catholicism having retained its foothold in the southern part. Among the Protestant churches the foremost is the *Reformed Church,* which took its rise at the beginning of the Reformation. Its doctrines and polity took form at the Synod of Dort (1619). It was not, however, until the Peace of Westphalia (1648) that the Reformed religion became the organized religion of the country, its adherents constituting the national Church. When William I became king in 1816, he called a general synod and offered to support the Church provided it would accept a constitution modified to suit his views. The Church complied, and the older strictly Presbyterian form of government was greatly modified. This constitution, accepted in 1816, is still the basis of the existing church order and the foundation of the "general regulations of the Reformed Church made in 1852." In 1857, under the influence of the Liberals and the Romanists, the government banished religious instruction from the schools, and in 1876 it changed the theological faculties in the universities into faculties of comparative religion. However, when rationalists secured these professorships, the orthodox party founded a Free Reformed University at Amsterdam in 1880. The same party has secured free schools all over Holland in which evangelical religion is taught. The public schools of Holland are non-confessional; but there are hundreds of private parochial schools supported by Protestants or Roman Catholics. Two considerable associations have been formed, one in 1860, another in 1877, to support and extend such schools. — *The Christian Reformed Church.* At the General Synod, 1816, a change in the subscription form for candidates aroused a great controversy. The question arose whether the standards of doctrine were authoritative *because* or *in so far as* they agreed with the Word of God. The Synod of 1835 wrote to every candidate to decide this for himself. In consequence of this change, as well as of oppressive measures, which interfered with the internal affairs of the Church, a secession was resolved upon by the evangelical party. The seceders organized the Christian Reformed Church, declaring that they did not wish to secede from the Church, but only from the bureaucratic administrative committee. Large multitudes soon joined them, and in 1836 their synodical meeting was held. These churches, which for a time suffered much persecution until they secured a legal standing, adhere to the doctrines and discipline of the Synod of Dort and thus are in agreement with the Reformed Church of America. In 1854 they established the Evangelical School at Kampen, and in 1879 higher education was provided for by the founding of the Free University of Amsterdam. In 1892 a union was effected between the Synod of the Christian Reformed Church and a certain provisional synod of Dutch Reformed churches which had originated in 1886. These united bodies style themselves "The Reformed Churches in the Netherlands" and have more than 700 churches. — *The Lutheran Church.* The Lutheran Church gained only minor importance in Holland. The first Lutheran congregation was established at Woerden; it adopted the Augsburg Confession in 1566. In 1605 a union was effected among seven Lutheran ministers, which in 1612 developed into the Lutheran Brotherhood. The last Lutheran synod under the Republic met in 1696. King William I, in 1818, gave the Evangelical Lutheran Church a new organization, which was modified in 1855 and 1859 so as to render the church indepen-

dent of all state control. At first their ministers were all educated in Germany, but in 1816 a Lutheran seminary was founded in Amsterdam. Like other Protestant bodies, also this Lutheran Church was affected by rationalism, and in 1791 a rupture occurred between the rationalists and those who insisted upon return to the old confessions. This "old Lutheran Church" obtained legal standing in 1835 and legal confirmation in 1866. The sharp differences between the two bodies gradually subsided, and in 1874 they were reunited. The Evangelical Lutheran Church in Holland is divided into seven districts. Its seminary is connected with the University of Amsterdam. The revived Evangelical Lutheran Church numbers at present about a dozen congregations. There are also churches styled the Evangelical Brotherhood at Zeist and Harlem, and German Evangelical churches at The Hague, Rotterdam, and Amsterdam. — *Baptists.* This body is often called "Mennonites" from Menno Simons. For a long time they had no central organization, but in 1650 an organization was effected. Afterwards, on account of doctrinal differences, a division occurred, the orthodox taking the name of Zonists and the Liberals that of Lamists. In 1801 the two divisions reunited. This denomination has no common standard of doctrine, and infant baptism is rejected. In 1811 a general society was formed for the encouragement of theological education and for the support of the ministry among the poorer congregations. At the same time they enlarged the curriculum of their seminary, founded in 1731. All the congregations have perfect freedom in calling ministers and are independent as to government of their own affairs. — *Remonstrants.* This body dates from about 1618 and has for its aim the furtherance of Christian life on the basis of the Gospel, while at the same time holding fast to freedom and toleration. The Church of Rotterdam is their principal church. The movement is not sound. See *Arminianism.* — *Roman Catholic Church.* Since the overthrow of the state church in 1796, the Roman Church, with renewed interest, sought to regain the lost control. The hierarchy was established in 1853 with a great increase of priests. In the reconstituted hierarchy, Holland forms one province, divided into five dioceses.

Hollaz, David; b. 1648, d. 1713 as pastor and provost in Jacobshagen, near Colberg, Pomerania; author of *Examen Theologicum Acroamaticum,* last of the great text-books of Lutheran orthodoxy, excellent in arrangement and clearness of definitions.

Holston Synod. See *Synods, Extinct.*

Holy Coat of Treves. This famous relic, preserved in the Cathedral of Treves (Trier), purports to be the seamless garment — *tunica inconsutilis* — woven by Mary for the Christ-child, miraculously extending as He grew, and worn by the Savior at the crucifixion — the identical garment over which the soldiers cast lots. According to one legend the Empress Helena brought it to Treves from Jerusalem. Another story has it that Herod gave the coat to a Jew because the drops of blood would not come out. The Jew threw it into the sea. A whale swallowed it. Orendel, a son of the king of Treves, on his way to Jerusalem, caught the monster, rescued the garment, and carried it to his native city. — The "Holy Coat" has played a conspicuous part in the history of relics. In the days of Barbarossa, at the close of the twelfth century, it was the glory of Treves. On the eve of the Reformation it was solemnly displayed to the Emperor Maximilian and the assembled German princes. During the Reformation it was repeatedly produced as an antidote against heretical infection. The idolatrous veneration accorded the relic in 1844, when its exhibition attracted a million and a half pilgrims to Treves, raised a loud protest, not only among the Protestants, but also among many thinking Catholics. Nevertheless, in 1891, nearly two million pilgrims passed through the cathedral to view and venerate the "Holy Coat." "Miracles," of course, are wrought on each exhibition, a fact which offers no difficulty to modern psychology. As to the genuineness of the relic, it is sufficient to add that there are twenty other coats, equally "genuine," in the field.

Holy Ghost. See *Holy Spirit.*

Holy Ghost and Us Society. A sect founded 1893 by Frank W. Sandford, former Free Baptist pastor, with headquarters at "Shiloh," Durham Tp., Me. Complete community of goods, pronounced millenarianism, baptism by immersion, belief in miraculous healing, are their main tenets. Evangelistic tours to African coast and a two-year Federal penitentiary term for Sandford for criminal neglect of his followers are noteworthy events in their history.

Holy Ghost, Congregation of. A congregation of secular priests, formed to furnish missionaries for the most abandoned souls in both Christian and pagan lands. It has chosen Africa as its main

field, and more than half of its members are stationed there. The order has 50 missions and stations in the United States (1921), including 22 among Negroes.

Holy Grail. A term properly applied to the legendary dish used at the Last Supper of the Lord, said to have been stolen by a servant of Pilate, used by him to wash his hands before the multitude, afterward given to Joseph of Arimathea as a memorial of Christ, and finally used by Joseph to collect the blood which flowed from Christ's body while He hung on the cross. The name was afterwards applied to the cup used at the Last Supper. Many men have gone in search of the Holy Grail, since it was said that Joseph of Arimathea had brought it to England, whence it was transported to India. The cup found by crusaders, at the capture of Caesarea, is now in Genoa. The legend was revived in 1925, after the finding of a very ancient sacramental cup in Antioch.

Holy Jumpers. A church organization which resulted from a false understanding of the work and message of Whitefield (*q. v.*) in England, about 1760. A peculiarity of its members consists in their jumping and leaping in their religious meetings, at which time they also utter shouts resembling the barking of dogs, for which reason they are sometimes termed "Barkers." In doctrine and outward organization they follow Methodist principles.

Holy Spirit (*Holy Ghost*). Four lines of proof may be developed from the Holy Scriptures that the Holy Spirit is not merely a power or influence, but is a person, one of the Three Persons of the Trinity or Triunity. 1) Distinctive characteristics never separable from personality are ascribed to the Holy Spirit. There are at least three distinctive marks of personality — knowledge, feeling, and will. Any being which knows, feels, and wills and is endowed with mind is a person. Now, the Holy Spirit is He who knows the deep things of God and teaches them to us. 1 Cor. 2, 10. 11. Will is ascribed to Him 1 Cor. 12, 11; mind, Rom. 8, 27. The Holy Spirit loves the children of God. Rom. 15, 30. His love has prompted Him to come into this world, seek out men in their lost estate, and by the Gospel reveal Jesus Christ to them and bring them to a saving knowledge. The Holy Spirit is "grieved" by the sins of the saints, by anything in our acts or thoughts that has the taint of evil in it; but only a person can be grieved. 2) Acts are ascribed to the Holy Spirit which only a person can perform. The Holy Spirit "searches," 1 Cor. 2, 10; He speaks, Rev. 2, 7, and often; cries out, Gal. 4, 6; makes intercession for us, Rom. 8, 26; teaches and testifies, John 15, 26. 27; 14, 26; leads and directs the work of the Church. The works of calling by the Gospel, conversion, and sanctification are ascribed to him. 3) He is said to receive treatment which could only be predicated of a person. He is rebelled against and is grieved. Is. 63, 10; Heb. 10, 29. If one refuses to listen to divine truths, he turns his back not only upon an influence, but upon a divine person. One cannot insult an influence. One cannot lie to an influence, Acts 5, 3, nor blaspheme against it, Matt. 12, 31. 32. 4) He is distinguished from the Father and the Son as a Person in the Trinity. He is called God. Acts 28, 25 (Is. 6, 8); Matt. 12, 28 (Luke 11, 20); 1 Cor. 3, 16; 6, 19. The attributes of God are ascribed to Him: He creates, works miracles, inspires prophets; is everlasting, Heb. 9, 14; omnipresent and omniscient, Ps. 139, 7. — Viewed in detail, the evidence for the deity of the Holy Spirit is overwhelming. "God spake by the prophets," says Heb. 1, 1. Peter declares that the prophets "spake as they were moved by the Holy Ghost." 2 Pet. 1, 21. No interpretation of this passage can make the Spirit a mere influence or attribute of God. In the Apostolic Benediction, 2 Cor. 13, 14, the Holy Ghost is acknowledged, equally with the Father and the Son, as the Source of all blessings. The form of baptism presents further demonstrative evidence, as did also the events connected with the baptism of our Lord. — The relation of the Holy Spirit to the other Persons in the Trinity is called *procession*. The Holy Ghost proceeds from the Father and from the Son. John 14, 26; 15, 26; Gal. 4, 6; John 20, 22. This doctrine is emphasized in the confessions of the Christian Church. The Niceno-Constantinopolitan Creed, adopted by the three Ecumenical Councils, Toledo, Spain (A. D. 589), inserted the word "Filioque" ("and from the Son"), an addition which the Greek Church never sanctioned and which later contributed toward bringing about the great Eastern Schism. Through this resolution of 589 the word "Filioque" entered into the Nicene Creed. The essential nature of this procession is as little known to us as the "generation" of the Son. — For works of the Holy Spirit see *Conversion, Regeneration, Sanctification, Grace, Means of.*

Holy Maid of Kent, or the *Nun of Canterbury* (Elizabeth Barton), pretended to have heavenly visions, which were widely credited; she predicted dire calamity for England and a violent death for Henry VIII if he divorced Catherine of Aragon and married Anne Boleyn. She was tried for treason and beheaded (1534).

Homann, E.; b. April 25, 1851, at Linden, Hanover; studied music in Vienna; graduated in Addison; taught school in Roundout, N. Y., and Chicago (Immanuel); 1881 professor in Addison; resigned 1910; d. January 4, 1912.

Homburg, Ernst Christoph, 1605 to 1681; studied law; practised at Naumburg; clerk of assizes and counselor; friend of Rist; great ability as poet; wrote: "Jesu, meines Lebens Leben"; "Ach wundergrosser Siegesheld."

Home Circle. *History.* This mutual benefit society was organized at Boston, 1879, by members of the Royal Arcanum for the wives, daughters, sisters, and woman friends of members of the latter society. Its founders were Freemasons, Knights of Honor, Odd-Fellows, members of the Ancient Order of United Workmen, etc. It was chartered under the laws of Massachusetts, January 13, 1880. — *Purpose.* The society was organized for mutual aid and social union, and four benefit degrees were adopted, the candidate, after satisfactory medical examination, being allowed to carry $500, $1,000, $2,000, or $3,500 protection. — *Organization.* The Supreme Council, which is the head of the order, makes laws and disburses the Benefit Fund. Grand Councils are organized in States and provinces having at least 1,000 members and are composed of their officers, standing committees, and representatives from subordinate councils. They have the general supervision of the order in their respective jurisdiction. — *Character.* The Home Circle has a ritual, based on the Golden Rule, and teaches "morality and upright living." The emblem of the Society consists of a design formed of the letter H and a circle. — *Membership.* The order has a membership of about 8,000. Women compose 30 per cent. of the membership. Its jurisdiction is limited to the United States and Canada. Headquarters are at Boston, Mass.

Home-Finding Societies for Children. These are organizations which make it their business to have children whose parents are dead or who have been abandoned by them, adopted into Christian homes. This is considered more ideal than the placing of children in orphanages. When children are to be adopted, legal advice should be sought, so that the proper papers are drawn up and recorded.

Home Missions. See *Inner Mission.*

Homiletics (or *Keryctics*). That branch of theological knowledge which treats of the preparation and delivery of sermons, homilies, and other set forms of doctrinal presentation before a congregation.

Hommel, Friedrich, 1813—92; studied law at Munich, Bonn, and Erlangen; held various positions as assessor and counselor; through his acquaintance with Loehe, v. Tucher, and Layritz learned to know and appreciate the Lutheran music of the sixteenth and seventeenth centuries; published, as a result, *Liturgie fuer lutherische Gemeindegottesdienste, Psalter, fuer den Gesang eingerichtet, Geistliche Volkslieder*, his influence extending even to America.

Hommel, Fritz, German Orientalist; son of the former; b. 1854 at Ansbach, Germany; professor at Munich since 1885; wrote numerous works on Assyriology and Arabic philology.

Honduras. See *Central America.*

Honor, American Legion of. A beneficiary assessment society, founded in 1878, at Boston, Mass. It is governed by a Supreme Council and receives men and women. It has the usual ritualistic and initiatory features of the secret societies. Some of the founders were among those who organized the Royal Arcanum. In August, 1904, a receiver was appointed for the Supreme Council of the Legion of Honor. Preuss says of the order: "It seems to be extinct."

Honor, Knights and Ladies of. *History.* This secret fraternal insurance order was organized in 1877, "being the first of its kind to admit women on an equal footing with men." In 1916 some old members of the Knights and Ladies of Honor appealed to the New York State Insurance Department to protect their interests, since their assessments had become outrageously high. — *Purpose.* The objects of the order are "to unite fraternally all acceptable white men and women of any reputable profession, to give all possible moral and material aid in its power to its members, and to promote benevolence and charity by establishing a relief fund." — *Organization.* The business of this order is conducted through a Supreme Lodge, Grand Lodges, and Subordinate Lodges. The Supreme Lodge exclusively conducts the collection and disbursement of the Relief Fund and

has full power to make laws for its own government. — *Character.* The order has a ritual and the usual features of secret societies. Its emblem is a pendant triangular design with the letters O. M. A. — *Membership.* In 1908 the order claimed to have 100,000 members.

Honor, Knights of. *History.* This order is an offshoot of the Ancient Order of United Workmen, seventeen members of which, including members of the Independent Order of Odd-Fellows, founded it in 1873 at Louisville, Ky. Dr. Darius Wilson, the main promoter, was both a Freemason and an Odd-Fellow. In 1875 the Supreme Lodge established a side-degree, entitled, "Degree of Protection," to which Knights of Honor and their women folk were eligible. When, in 1877, this law was repealed, some of the members of this degree left and organized an independent society for men and women under the name of "The Order of Protection of Knights and Ladies of Honor," which was subsequently changed to "Knights and Ladies of Honor." (See *Knights and Ladies of Honor.*) — *Organization.* The government of the Order is centered in a Supreme Lodge, made up of representatives of the Grand or State Lodges, which, again, are composed of representatives of Subordinate Lodges. — *Character.* Every member is required to profess a belief in God. No oath is administered to candidates for initiation. The order claims to be secret only in so far as it is "necessary" to keep out intruders and unworthy men from its benefits. — *Membership.* The Supreme Lodge is made up of representatives of 36 Grand Lodges, to which are attached about 2,600 Subordinate Lodges, with an average of 50 members each.

Honter, John; b. 1498 at Kronstadt; opened a printery and got out Luther's Small Catechism in 1545. Luther called him "the Lord's evangelist in Hungary"; d. 1549.

Hooker, Richard, ca. 1553—1600; Anglican defender (moderate) of episcopacy; b. at Devonshire; graduated at Oxford; took orders 1581; received a living at Bucks; master of the Temple 1585; rector at Boscombe, then at Bishopsbourne (d. there); not eloquent preacher, but excellent writer; wrote *Laws of Ecclesiastical Polity,* 4 books 1594; 5th 1597; 3 books published posthumously (answer to Puritanism).

Hooper, John, ca. 1495—1555; "Father of the Puritans"; Zwinglian; b. at Somersetshire; on the Continent 1540 to 1549; refused to wear the vestments at his consecration as bishop of Gloucester 1550; suffered martyrdom at Gloucester.

Hopkins, Mark, 1802—87; Congregationalist; educator; b. at Stockbridge, Mass.; physician; professor and president of Williams College 1830—87; president of American Board of Foreign Missions; d. at Williamstown; author.

Hopkins, Samuel, 1721—1803; Congregationalist; b. at Waterbury, Conn.; pupil of Jonathan Edwards (elder); pastor at Newport, R. I. (d. there); founder of Hopkinsian theology (rejected doctrine of imputation of Christ's righteousness).

Horn, E. T., 1850—1915; liturgical scholar; b. at Easton, Pa.; educated at Gettysburg; pastor in Philadelphia, Charleston, S. C., and Reading, Pa.; professor at Philadelphia Seminary (Mount Airy), 1911—5; author of a number of liturgical works, also of a commentary on several Pauline epistles and of *Summer Sermons.*

Horst, Henry W., general contractor; b. 1864 at Rendsburg, Germany; member of Board of Directors of Missouri Synod, Committee on Buildings; home: Rock Island, Ill.

Hosanna. Taken from the Hebrew (*hoshia-nah*), meaning: Save (O Lord), Ps. 118, 25; a part of the great Hallel (*q. v.*); also used by the people who went forth from Jerusalem to meet the Lord, Matt. 21, 9; now applied to the second part of the Sanctus in the Communion service.

Hosius of Corduba (Cordova) in Spain, friend and counselor of Constantine; prominent at the Council of Nicea as a defender of orthodoxy; subscribed an Arian creed at Sirmium (357), which he abjured before his death (359).

Hoskins, Joseph, 1745—88; Congregational minister at Bristol for ten years; during last three years of life wrote 384 hymns, most with little poetic merit, among them: "Let Thoughtless Thousands Choose the Road."

Hospices, Christian Inns. These are homes in which fellow-Christians who are strangers in a city may find food and lodging. The Christians of early times opened their own homes to such. While this, to a large extent, is still being done (guest-room), yet, owing to the rapid increase of population in the cities and the changed housing conditions of our day, it has become almost impossible to accommodate the large number of fellow-Christians coming to the cities, and therefore an increasingly

large number of hospice homes are being established. These are under the supervision of the church or some church society (*e. g.*, Walther League Hospices at Buffalo, Chicago, Los Angeles, San Francisco, Milwaukee, New York, Omaha, St. Louis, Sioux City, Washington; a district hospice board is found in almost every city and in Canada). These hospices also serve the purpose of keeping Christians, especially the young, from being lost to the Church.

Hospitalers, or Knights of St. John, a military religious order; founded for the purpose of caring for destitute and sick pilgrims at Jerusalem, it added the monastic and knightly vows in 1118, with war against the infidels its chief aim, and added much to the military strength of the Christians in the era of the Crusades; later it held the Island of Rhodes (1309—1523) and Malta as strongholds against the Mohammedan powers; Malta passing to England in 1798, the old organization was dissolved. — Hospitalers is also the general name for organizations devoted to the care of the sick and poor.

Hospitals. Hospitals, as all eleemosynary institutions, are a product of Christianity and therefore were never found among the heathen. The inn to which the Good Samaritan brought the man who had been wounded and whom he found by the wayside was for the time being turned into a Christian hospital. As early as the fourth century there were many hospitals, erected and maintained by Christians. Charlemagne insisted that every cathedral monastery must have a hospital. The Hospitalers of St. John were a monastic order during the Crusades, giving special attention to the sick; their hospital in Jerusalem had 2,000 beds. The women's branch of the Hospitalers also operated a hospital at Jerusalem: St. Mary Magdalene. After the Crusades we find an extensive hospital system throughout Europe, nearly every town of 5,000 inhabitants or more in Germany, England, France, Spain, and Italy having a public hospital. The modern hospital began to flourish from the days of Lister, whose antiseptic discoveries did much toward the development of modern surgery.

Hottentots, an African race allied to the Bushmen, originally dwelling as far south as the Cape of Good Hope, now hardly more than 50,000 strong. Most of the Hottentots are now semicivilized. — *Missions.* Sporadic mission-work was done by the Dutch in the 17th century. The first organized mission was that of the Moravian George Schmidt, in 1744 and again in 1792, followed by the L. M. S. in 1799 and the Wesleyan Mission Society in 1816, the Anglican Church in 1847, the Rhenish Mission Society in 1829, and the Berlin Mission Society in 1838. Most of the Hottentots are now united with Christian churches.

Hours, Canonical (*Horae canonicae*). A series of daily service hours, modeled after the hours of prayer in use in the Apostolic Church, eight in the Orient and usually seven in the West: Matins at dawn (usually combined with Vigils), Prime at 6 A. M., the others following at intervals of three hours, Terce, Sext, Nones, Vespers, and Complin; in the Lutheran Church, Matins, or Morning Prayer, are a combination of Matins, Lauds, and Prime, and Vespers or Evensong a union of Vespers and Complin.

House of David, a small American communistic sect. The founder, Benjamin Franklin Purnell (b. 1861, Mayville, Ky.), was converted to the teachings of Joanna Southcott, 1890, by James Jezreel, leader of an English Southcottian sect, The New and Latter House of Israel, during the latter's visit to America, and also was a member of the colony of Michael Mills in Detroit until its disruption by the police, 1892, because of immoral practises. Later Purnell brought a number of Mills's followers to Benton Harbor, Mich., where he established the Israelite House of David, 1903. He called himself the "Seventh-messenger Angel," "Son of Man," "Younger Brother of Jesus Christ," and taught a grossly materialistic doctrine. He and his converts were the true Israel and would live forever. While the bodies of "unbelievers" would not be resurrected and their spirits would be sexless, his converts would be resurrected both in body and soul and lead a blissful existence as men and women, as then all previous restrictions regarding the joys of life would be removed. When, 1923, Purnell was accused of fraud and immorality and the affairs of the colony were investigated by state authorities, he fled and disappeared. For other tenets of the sect, which include abstaining from meat, keeping the seventh day, wearing long hair, denying the eternity of hell, belief that Christ's second coming has already occurred, see *The Key of the House of David, The Little Book in the Hand of the Angel,* and the periodical *Shiloh's Messenger of Wisdom.*

Hove, Elling; b. at Northwood, Iowa, March 25, 1863; graduate of Luther College and Concordia Seminary, St. Louis;

pastor; professor at Luther College and at Luther Seminary, St. Paul.

How, William Walsham, 1823—97; educated at Oxford; held a number of positions as clergyman, finally that of Bishop of Wakefield; wrote, among others: "O Word of God Incarnate."

Howard, John; b. 1726, d. 1790; prison reformer; studied nature and treatment of the plague; published: *The State of the Prisons in England and Wales, with Preliminary Observations and an Account of Some Foreign Prisons; An Account of the Principal Lazaretios in Europe;* d. of the plague.

Howe, John, 1630—1705; "Platonic Puritan"; b. at Leicestershire; chaplain of Cromwell; in Ireland 1671; at Utrecht 1686; pastor in London 1687 (d. there); wrote *The Living Temple,* etc.

Hoyer, Otto Daniel August; b. 1849, d. 1905; educated in Germany and graduated at Northwestern, Watertown, Wis., and in St. Louis; member of first class graduated at Northwestern; pastor at Neenah, Wis., Wisconsin Synod, and St. Paul, Minnesota Synod, 1872—85; Director of New Ulm (college and seminary) until 1893; Director of Saginaw Seminary; inspector and professor at Northwestern 1905; editor of *Synodalbote* (Minnesota Synod) and *Synodalfreund* (Michigan Synod).

Hoyme, Gjermund; b. in Norway 1847; emigrated to America 1851; graduated from Augsburg Seminary 1873; pastor 1873—1902; president of the Norwegian-Danish Conference 1886—90 and of the United Norwegian Lutheran Church in America 1890—1902; author; d. June 9, 1902.

Huber Controversy. Samuel Huber, b. 1547 at Burgdorf, Switzerland, 1570 Reformed pastor in his native country, at the Colloquy of Moempelgard (Montbéliard), in 1586, opposed Calvin's doctrine on predestination, for which he was deposed from office. He subscribed to the Formula of Concord and became pastor at Derendingen. His theses on the sacrificial death of Christ for the whole human race, in 1592, brought him a call to the University of Wittenberg as colleague of Polycarp Leyser and Aegidius Hunnius, who hoped to find in him an aggressive opponent of Calvinists and Crypto-Calvinism. Here he taught and defended the universality of election to eternal life and accused his colleagues of Crypto-Calvinism. When various conferences and negotiations with him failed to convince him of his error, he was dismissed from his professorship. After wandering from place to place, an "embittered martyr of universalism," he died in 1624.

Hubert, Konrad, 1507—77; diaconus at St. Thomas in Strassburg; private secretary to the Reformed theologian Buzer; wrote "Allein zu dir, Herr Jesu Christ, mein' Hoffnung steht auf Erden."

Huegli, J. A.; b. January 23, 1831, in the Palatinate; studied theology in St. Louis; was ordained 1856; served in Jonesborough, Ill., Pittsburgh, Frankenmuth (as assistant to Rev. Roebbelen), Saginaw; pastor of Trinity, Detroit, from 1860 to the day of his death, April 12, 1904. Organized eight congregations in and near Detroit; one of the founders of the Deaf-mute Institute; contributor to *Lutheraner;* president of Northern District of Missouri Synod 1872—75.

Huelsemann, Johann; b. 1602 at Esens, Ostfriesland; d. at Leipzig 1661; 1629 professor at Wittenberg; represented Lutheranism at the colloquy of Thorn 1645; went to Leipzig in 1646 as professor and pastor of Nicolai; a zealous Lutheran against Calvinism and Calixt; his best-known works: *Extensio Breviarii Theologici; Dialysis Apologetica* (against Calixt); *Calvinismus Irreconciliabilis.*

Hugo de Sancto Caro; b. end of 12th century; d. 1263; very active theological writer; division of Bible into chapters wrongly ascribed to him.

Hugo of St. Victor (monastery and school at Paris); b. ca. 1097, d. 1141; founder of the medieval mysticism of France, combining mysticism and dialectics in the treatment of theology.

Huguenots, originally a nickname applied to a party which had its beginning with the Reformation in Germany, a few adherents springing up in France. These French reformers received powerful support from Margaret of Valois, sister of the king, and Lutheran societies were organized by Gerhard Roussel and Jacob Lefèvre. The circulation of Lefèvre's New Testament by the thousands throughout France still further increased the number of reformers. In 1533 Calvin began to preach the new doctrine, and his efforts furthered the success of the French Protestants, who now began to be known by the name of Huguenots. Soon, however, persecution began, and the Huguenots, headed by Antoine de Bourbon, the king of Navarre, the Condés, and the Coligny's, formed a strong opposition. When the Huguenots were prohibited from preaching, they took up arms to

achieve religious liberty. With an occasional interval of peace or a hollow truce, the struggle went on for years. The most notable events were the Massacre of St. Bartholomew, August 24, 1572, in which 5,000 Protestants were murdered in one night in Paris; and the Revocation of the Edict of Nantes, October 22, 1685, which culminated in a systematic persecution lasting about twenty-four years. Public worship was prohibited; ministers were to leave France in fifteen days or embrace Roman Catholicism. Thousands, also some educated ministers, were sent to the galleys and died of hardship; thousands died in prison, and hundreds were cruelly executed. Some hundreds of thousands turned Catholics, while several hundred thousand left France despite the fact that emigration was forbidden. It has been estimated that about 100,000 found homes in Holland, 100,000 in England, Ireland, and America, 25,000 in Switzerland, and 75,000 in Germany. In many parts of France the persecuted people took all risks and met secretly for worship. The persecution continued till about 1787, when an edict of toleration was secured.

Humanism. See *Renaissance.*

Hume, David, English philosopher and historian; b. 1711 at Edinburgh; d. there in 1776; a skeptic in philosophy and one of the leading English Deists. The antichristian movements of the 18th century were to a great extent based on his philosophy.

Humphreys, Joseph; b. 1720, year of death not known; associated first with the Wesleys, then with Whitefield, preaching at Bristol and elsewhere; wrote "Blessed Are the Sons of God."

Hungary. Originally an independent kingdom in the Danube basin, then united with Austria; since 1918 again independent, but greatly reduced in territory. It was occupied by the fierce Magyars, or Hungarians, toward the end of the 9th century and opened to Christianity under Stephen I (995—1038), called "the Saint," who overthrew heathenism by force and persuasion and attached the rising Church closely to Rome. During the Reformation period, Protestantism made such headway that toward the end of the 16th century the bulk of the population had accepted the new doctrines. Luther's writings were eagerly read among the German element of the population, Hungarian students went to Wittenberg and returned to spread the teachings of Luther among their people. On the other hand, the writings of Calvin found favor with the majority of the Hungarians proper, and in 1557 a Calvinistic creed was adopted. The Saxons of Transylvania adopted the Augsburg Confession. Thus the separation between the two churches was complete. The Counter-Reformation, under the leadership of the Jesuits and abetted by the Hapsburg rulers, inaugurated a series of persecutions against the Hungarian Protestants, which, according to some authorities, were even more cruel and relentless than the persecutions of the French Huguenots in the days of Louis XIV. The famous Edict of Toleration, issued by Joseph II in 1791, granted the adherents of both the Helvetic Confession and the Augsburg Confession freedom of worship, although numerous annoying and humiliating restrictions were not removed until modern times. The present population of Hungary is somewhat less than eight million. Of these the Roman Catholics number 5,096,729; Greek Catholics, 175,247; Lutherans, 497,012; Reformed, 1,670,144; Jews, 493,310. There are also some Mohammedans, Unitarians, and minor sects.

Hunnius, Aegidius; b. December 21, 1550, at Winnenden, Wuerttemberg; studied at Tuebingen; professor at Marburg; at Wittenberg; d. April 4, 1603; composed the *Saxon Articles of Visitation* as a norm of doctrine for the clergy; was one of the foremost champions of Lutheran orthodoxy against Calvinism (in Marburg), Crypto-Calvinism, Flacius, Huber, and Romanism.

Hunnius, Nikolaus, son of Aegidius; b. July 11, 1585, at Marburg; L. Hutter's successor at Wittenberg; first pastor and superintendent at Luebeck; died there April 12, 1623. His best-known work is the *Epitome Credendorum oder Inhalt christlicher Lehre,* published in many editions and translated into several languages.

Hunt, John; b. at Balderton, Nottinghamshire, 1812; d. on Fiji Islands 1848; studied at Wesleyan Theological Institute, Hoxton; went as Wesleyan missionary to the cannibals of the Fiji Islands and had great success.

Hunt, William Holman, 1827—1910; belonged to the brotherhood of Preraffaelites and aimed at detailed and uncompromising truth to nature; among his paintings: "The Light of the World" (Christ teaching in the Temple).

Hunton, William Lee, 1864—; educated at Thiel College and Philadelphia Theological Seminary; held several charges as pastor and professor in Lu-

theran Church; published *Favorite Hymns;* literature manager of United Lutheran Publication House.

Hupfeld, Hermann; b. 1796, d. 1866; rationalistic Bible critic of a more moderate type; professor at Marburg, later at Halle; a prolific writer.

Hus, John, a forerunner of the Reformation and martyr for the truth; born 1373 (?) at Husinec, Bohemia; studied at the university of Prague; became a priest in 1400 and in 1402 rector of the university and preacher at Bethlehem Chapel, where the Czech language was used. A disciple of Wyclif, he saw the more clearly the need of purging the Church of popish errors and corruption and began by denouncing the immorality of the laity and, particularly, of the clergy. Wyclifism spreading over the whole country, the Pope ordered Wyclif's books burned and Hus and his adherents banned. Hus became the bolder in his accusations of the Church, and the interdict was pronounced against Prague. Denouncing the crusade preached by Pope John XXIII against the King of Naples, a supporter of the antipope, and the shameless traffic in indulgences incident thereto as sinful, Hus was put under the great church-ban with all its curses, 1412. Appealing from the Pope to the judgment of Jesus Christ, he left Prague, king and people for him, and wrote his book *On the Church,* a reproduction of Wyclif's *On the Church;* and the movement spread beyond the borders of Bohemia. Hus stood for the supreme and only authority of the Scriptures and held that the Church is the body of the elect, consisting not merely of Pope and clergy, that Christ is its Head, not the fallible Pope; that obedience to the Pope is not necessary for salvation; that external membership in the Church and ecclesiastical offices are not infallible signs of election. Unlike Wyclif he did not reject transubstantiation nor, absolutely, the invocation of saints and prayers for the dead; and though he preached Christ as the only Savior, he yet gave a place to works in the justification of the sinner. Even so the Church of Rome could not endure his testimony. He was cited before the Council of Constance, speedily cast into loathsome prisons despite the safe-conduct granted by Emperor Sigismund and confirmed by Pope John ("no faith ought to be observed toward a heretic"), and after three public hearings, the only object of which was to bully him into recanting, he was, on July 6, 1415, condemned as a Wycliffian heretic and, as the hypocritical formula runs, delivered into the hands of the secular power. Protesting to the last: "In the truth of the Gospel, which I have written, taught, and preached, I will die to-day with gladness," he was, on the same day, burned alive at the stake, and his ashes were cast into the Rhine. "In John Hus the Holy Ghost was very powerful," says Luther. *Jerome of Prague,* his devoted follower, suffered the same death, May 30, 1416. Hus wrote a number of Bohemian and Latin treatises, numerous hymns, and revised the old Bohemian version of the Bible. His work could not effect a Reformation, but did serve to bring out the great need of it.

Husmann, F. W.; b. November 9, 1807, at Nordel, Hanover; teacher in Bremen; won through Wyneken's *Appeal;* his first colaborer in and near Fort Wayne; a zealous missionary; first secretary of the Missouri Synod; pastor of several parishes in Indiana; 1863 pastor in Euclid, O.; d. May 4, 1881.

Hussites. A general name for the followers of Hus. The fierce indignation aroused throughout Bohemia by the execution of Hus and Jerome, the refusal by the Council of Constance of the use of the cup — introduced during the imprisonment of Hus with his approval — as heretical, and the determination of the Hussites to defend their faith to the utmost, resulted in grave disorders and civil war; and the refusal of the estates to have Sigismund, "the word-breaker," the brother of Wenzeslaus (d. 1419), for their king and the mobilizing of a crusade by the Pope against the "rebels and heretics" (1420) brought on the Hussite Wars. Both parties of the Hussites, the moderates, called **Calixtines** or **Utraquists,** who demanded freedom of preaching, communion in both kinds, reduction of the clergy to apostolic poverty, and the repression of mortal sins (Prague Articles), and the radicals, the Taborites, who, in addition, rejected transubstantiation, the adoration of the saints, intercession for the dead, and, besides this, every custom not commanded in the Bible, demanded that the state regulate its affairs by the Bible, were given to the Chiliastic and communistic vagaries, and set out to destroy the enemies of God with the sword; made common cause against the invaders, vanquished them again and again, and carried the war into the border states. The crushing defeat suffered by the fifth crusading army in 1431 blighted all hopes of both Emperor and Pope of subjecting the Bohemians by force. Negotiations be-

tween the Council of Basel and the Hussites resulted in the acceptance (1433) by the Utraquists of the *Compactata* of Prague, which granted the administration of Holy Communion in both kinds, conceding the other points of the Articles in an illusory manner. The Taborites rejected the agreement and were well-nigh annihilated (1434). The majority of the Utraquists ultimately returned to the Catholic fold; a fraction merged with the Bohemian Brethren.

Huth, C., D. D. See Roster at end of book.

Hutten, Ulrich von; b. 1488; prominent Humanist; made known in Germany Valla's work on the forged Donation of Constantine, which influenced Luther; wrote fiercely against Rome; offered his help to Luther in 1520, which was declined; entered the service of Charles V, which he threw up after the Edict of Worms became known; declined pay from Francis I of France and fled to Switzerland after Sickingen's death; d. miserably in 1523 after his venereal disease had broken out anew.

Hutter, Leonhard; b. 1563 near Ulm; professor at Wittenberg 1596; one of the foremost representatives and defenders of sound Lutheranism, *"Lutherus redonatus";* his best-known works: *Compendium Locorum Theologicorum* (in numerous editions and translations), *Concordia Concors,* and *Loci Communes Theologici;* d. October 23, 1616.

Huxley, Thomas Henry, English biologist; b. 1825 near London; d. 1895 at Eastbourne; lectured on biology and related subjects at various London institutions and held several government positions; embraced Darwinism and became a skeptic, rejecting Christianity completely, and engaged in a warfare against Christian beliefs; wrote: *Man's Place in Nature* (1863); *Elementary Physiology* (1866).

Hyacinth, Father (*Loyson Charles*), liberal Catholic theologian of France; b. at Orleans 1827; priest; professor of philosophy and dogmatics; joined successively the Dominican and Carmelite orders; eloquent preacher; highly esteemed by Pius IX; broke with Rome in 1869; condemned the papal syllabus of 1864 and the infallibility dogma; temporarily pastor of an old Catholic church at Geneva; established an independent "Gallican Church" in Paris; became a traveling lecturer in 1884; d. 1908.

Hymn, Christian, or Church. A hymn is a devotional prayer or spiritual meditation in poetical form, sometimes in rhythmical prose, but preferably in verse, adapted for use in private or public worship, usually set to music, to be sung by the individual worshiper or by the congregation as an expression of faith and trust in God or as a proclamation of any of His attributes or blessings. The word hymn, generally speaking, has been applied to songs of praise and prayer at all times, to the Vedic hymns of India as well as to the chants used in the religious worship of the Assyrians, the Egyptians, the Persians, and other ancient peoples. The Greeks defined a hymn as a song or poem in honor of one or more of their gods, usually in metrical form, including in the definition songs of war, festal and marriage poems set to music and sung, also dirges, lamentations, and incantations of woe. In the New Testament the verb *hymnein* and the noun *hymnos* are frequently used: of Jesus and the apostles in singing the great Hallel on the night before His death; of Paul and Silas at Philippi, Acts 16, 25; in admonitions, 1 Cor. 14, 15; Eph. 5, 19; Col. 3, 16. Certain New Testament passages are considered parts of ancient hymns, as Eph. 5, 14; 1 Tim. 3, 16; 6, 15. 16; 2 Tim. 2, 11. 12; Rev. 1, 4—8; 5, 9—14; 21, 10—14. — At the time when hymns came into general use in the Christian Church, Augustine defined this form of sacred poetry as a song with praise of God, his idea apparently being that the anthem must be addressed directly to God in order to be acknowledged as a hymn. Originally the hymns composed for devotional purposes were intended for general, popular use, the complaint of Ephraem the Syrian being, for instance, that certain Gnostic heresies were sung into the hearts of men by means of hymns containing the false doctrines. In the course of time the singing of hymns in public worship became an almost exclusive function of the choir, in whose hands many of the service books were, such as the *Gradualia,* the *Troparia,* and others. Since the Reformation, in most Protestant denominations, especially in the Lutheran Church, the singing of hymns in congregational worship is done by the congregation. Their importance in this connection is readily apparent from the fact that they are the expression, either subjectively or objectively, of the faith and trust of the believers. The impression made by certain hymns has been an important factor in the work of the Gospel in many places. The hymn may, however, never be placed on a level with the proclamation of the Gospel in the

sermon nor with the administration of the Sacraments in public worship, since it does not belong to the Sacramental, but to the sacrificial acts of public worship. — There is an essential difference between a hymn and a spiritual folksong (*geistliches Volkslied*), because the latter is a lyrical poem or prayer, characterized by its individuality, which hinders it from being adopted as the property of the Church, since, although often set to music, it lacks the universal, objective appeal, the element of the general expression of the Church's faith, as in the case of "Der Mond ist aufgegangen"; "Mein Vater, ich bin muede"; "Dies ist der Tag des Herrn."

Hymnody, Christian. (*Historical.*) From the evidence of the New Testament, psalms, hymns, and spiritual songs were in use in the Christian Church from the beginning. Eph. 5, 19; Col. 3, 16. But we have no evidence of the actual composition of hymns for use in public worship until the second century, when several writers refer to them. The very earliest extant hymn seems to be that quoted by Duffield, a stanza to the Trinity: "My hope is God, my refuge is the Lord, My shelter is the Holy Ghost: be Thou, O Holy Three, adored!" Another very ancient hymn is that whose translation is now in common use: "Shepherd of Tender Youth." It was in the second and at the beginning of the third century that Bardesanes and his son Honorius tried to spread their Gnostic speculations by means of hymns. To counteract the influence of this heretical move, Ephraem the Syrian, a little more than a century afterward, wrote many thousands of hymns, a fact which caused him to be called "Lyre of the Holy Ghost." A hymn by him which is still in use is one "On the Nativity of Our Lord." Other writers of the Oriental Church whose hymns are still known and in use were Clement of Alexandria, Methodius, Gregory of Nazianzen, Synesius, later St. Andrew of Crete, St. John of Damascus, St. Cosmas, St. Theodore, and others. Greek hymnody is characterized by its objectiveness and by its faculty of sustained praise. — The Latin Church, from about the fifth century to the Reformation, produced a great number of singers, some of whose hymns are in common use to this day, also in translations and paraphrases. The choir is opened by Hilary of Poitiers, whose best-known hymn is *Lucis Largitor Splendide* ("Thou Splendid Giver of the Light"). Then follow Ambrosius, who wrote *O Lux Beata Trinitas* ("O Trinity of Blessed Light"); Ennodius, with his *Christe, Salvator Omnium* ("O Christ, the Savior of All"); Caelius Sedulius, whose *Hostis Herodes Impie* ("Why Fear the Impious Herod's Might") is still a favorite; Fortunatus, by whom we have *Vexilla Regis Prodeunt* (The Royal Banners Forward Fly"); and Gregory the Great, whose best hymn seems to be *Rex Christe, Factor Omnium* ("O Christ, the Heaven's Eternal King"). In the Middle Ages at least a few names stand out prominently. Beda Venerabilis wrote *Hymnum Canamus Gloriae* ("Let Us Sing a Hymn of Glory"); some poet of the ninth century, possibly Rhabanus Maurus, *Veni, Creator Spiritus* ("Come, God Creator, Holy Ghost"); King Robert of France, *Veni, Sancte Spiritus* ("Come, Holy Spirit"); Bernard of Clairvaux a number of poems to the suffering Savior, one of which, *Salve, Caput Cruentatum*, proved an inspiration to Paul Gerhardt for his "O Bleeding Head and Wounded." Adam of St. Victor was the author of *Quem Pastores Laudavere* ("Whom the Shepherds Praised with Gladness"); Thomas of Celano, of the overwhelming *Dies Irae, Dies Illa* ("Day of Wrath, Thy Fiery Morning Earth Consumes"); Thomas Aquinas, of the beautiful sequence *Lauda, Sion, Salvatorem* ("Zion, Lift Thy Voice and Sing"); and Jacoponus da Todi, of the appealing *Stabat Mater Dolorosa* ("At the Cross, Her Station Keeping"). Many hymns of the Middle Ages were translated or paraphrased at the time of the Reformation and later, the best ones being found in various hymnals to this day. — Although the official language of the Church in the medieval period was Latin, hymns in the vernacular had been in use in Germany and the surrounding countries for several centuries. Among such *Leisen*, as they were called, because they ended with *Kyrieleis* (Lord, have mercy), we have "Christ ist erstanden," "Gelobet seist du, Jesu Christ," and others. But the movement begun by Luther and his coworkers put hymns in the vernacular into the mouths of the entire congregation. Luther himself wrote thirty-seven hymns and spiritual songs, issued his first hymnal in 1524, encouraged others to write hymns, and fostered the cause of congregational singing in every possible way. The result was that thousands of hymns were written before the end of the century, many of them of extraordinary beauty and power, among the foremost singers being the Nuernberg school, with Spengler at their head, those of Southern Germany, among whom were Huber and Schalling, those

of Central and Northern Germany, among whom Decius and Ringwaldt take high rank. Other poets, such as Mathesius, N. Herman, Herberger, and Nicolai, followed. The second great era of Lutheran hymn-writing came in the seventeenth century, with Heermann, Rist, and Rinckart leading the van, and Paul Gerhardt reaching the highest stage since Luther. Later came men like Neumark, Homburg, and Albinus. Since the time of Pietism but few hymns in the real Lutheran objective style have been produced, some of the foremost authors being Scriver, Rodigast, Herrnschmidt, and Crasselius. Protestant hymnody in England produced some veritable gems, especially at the time of the Wesleys, the most popular in common use being noted under the respective authors. In America the sweet singers of Israel have also not been silent, the most prominent among them being Doane, Coxe, Muhlenberg, Phillips Brooks, Dwight, Alexander, Dexter, Wolcott, Harbaugh, Bethune, and a number of authors in the Lutheran Church, who have produced both original hymns and very acceptable translations, such as C. P. Krauth, Mrs. Spaeth, Schaeffer, Welden, Seiss, Loy, Schuette, Crull, and others. The lyre of Lutheran singers in America has but been tuned, but its songs are increasing at a creditable rate.

Hymnology. The study or science of hymns, everything pertaining to their history, their use in the Church, their classification, and all information concerning hymn-writers. See *Hymnody*, *Hymns*, and the names of the various hymn-writers.

Hypatia, head of the Neoplatonic school at Alexandria; one of the most eloquent advocates of heathenism; mobbed and murdered by a band of Christian fanatics in 415.

Hyperdulia. See *Latria.*

Hypostatic Union. From *hypostasis*, equivalent to person, in the discussion of the Trinity. The hypostatical union is the subsistence of two natures of one person in Christ. The Scriptures establish that in Christ there existed two whole and perfect natures, the divine and the human, united into one person. By virtue of the hypostatic union the communion of attributes takes place in the person Christ, so that divine acts and qualities are predicated of the human nature, while, *e. g.*, the acts and sufferings of the human nature were truly those of the divine. See *Christ, Person.*

I

Icaria. See *Communistic Societies.*

Iceland was visited by Irish monks ca. 800, and Dicuil, in 825, speaks of "Thyle ultima." But Norwegians wiped out all traces of Christianity. About 980 Thorwalds Kodranson brought Bishop Friedrich from Saxony, who preached for five years and then had to return. Under King Olaf Tryggvason, 995—1000, many missionaries came by way of Norway, and in 1020 Christianity became the state religion under the Archbishop of Hamburg-Bremen, later under Lund, since 1152 under Nidaros. In 1261 Norway conquered all of Iceland, which fell to Denmark in 1387. Gizur Einarsson studied at Wittenberg and in 1540 was made Bishop of Slataholt and reformed the country according to Bugenhagen's Church Order for Denmark. Oddr Gottschalkson rendered the New Testament into Icelandic in 1540. Christian III of Denmark pushed the work with force. The Bishop at Reykjavik has under him nineteen provosts, and 180 pastors labor in 308 parishes. Observers tell us the Icelanders surpass all other European peoples in widely spread mental and moral education. — Home rule since 1874; practically independent since 1918. The national church is the Lutheran; complete religious liberty. The population is made up of 94,220 Lutherans (1921) and 288 Dissenters (1910).

Iconoclastic Controversy. A quarrel between members of the Eastern and the Western Church arising from the fact that church images, especially statues, were used for purposes of adoration, pagan concepts, customs, and forms of worship being introduced. As a consequence the opposition to image-worship became acute, particularly under Leo the Isaurian (emperor 717—41), whose edicts of 726 and 730 attempted to put an end to the existing abuses by preventing all veneration of the icons and the superstition connected with them. When the emperor met with opposition, more severe measures were proposed. In the West the movement was emphatically opposed by Popes Gregory II and Gregory III. When parts of Northern Italy broke with the emperor, Leo struck back by annexing Illyricum to the see of Constantinople and confiscating the papal revenues in Southern Italy. A synod held at Constantinople, in 754, supported

Emperor Constantine V, condemning all image-worship. Under Leo IV a period of toleration ensued, and under Irene, the guardian of her infant son Constantine VI, the images, or icons, were practically restored. At the Council of Nicea, in 787, iconoclasm was officially condemned, the resolution declaring that the images were to be regarded with respectful reverence, but that true worship was to be reserved for God alone. The controversy broke out once more in the ninth century, especially during the reign of Theophilus, but the early death of the emperor restored peace.

Icons. See *Ikon.*

Idealism, the monistic system of philosophy which ascribes existence to ideas or thought perceptions rather than to material objects. The essence of the world as a whole and of its various parts does not consist in the phenomena that can be perceived with the senses, but in the "ideas" of these external perceptions. The philosophy of Plato was idealistic. The metaphysical idealism of Plato holds that there existed in the divine mind ideas, patterns, according to which individual things are formed. Reality proper does not belong to the individual tree, but to the archetype of the tree, the idea, of which the tree is but a perishable copy. The degree of reality attributed to any phenomenal form is to be measured on the scale in which it embodies the original idea. Modern psychological idealism endeavors to answer the question, Do things exist in themselves (realism), or do only the ideas we have of them exist? There is no reality independent of consciousness. A person cannot be sure of the reality of the tree in the yard, but only of his personal perception, mental picture, idea, of the tree.—Modern idealism was developed especially by German philosophers: Leibnitz, Kant (critical or transcendental idealism), Fichte (subjective idealism), Schelling (objective idealism), Hegel (absolute idealism) (*qq.v.*). Idealism is opposed to realism, which asserts that objects exist independent of a conscious subject. One phase of realism is materialism (*q. v.*).

Idolatry. An act of false worship by which a person reveres and serves a strange god in place of, or in addition to, the one true, Triune God, as revealed in the Bible. This idolatry may take various forms. It may consist in this, that a person believes in, worships, or fears, false gods, or idols, without ever having known anything about the one true God. Gal. 5, 20. In this instance the heathen do not even try to follow the remnant of the natural knowledge of God in their hearts, Rom. 1, 21, or they retain only a dim consciousness of one Supreme Being, who ought to be worshiped all alone. Cp. Acts 17, 27. Others, like the children of Israel, having known the true God, deliberately left Him and His worship for the sake of idols, making themselves molten images and worshiping the host of heaven. 2 Kings 17, 9—18. In this way they replaced the worship of Jehovah by the service of false gods, thereby becoming guilty of gross idolatry. A peculiar form of idolatry, closely connected with the last variety, is that by which men presume to know and to worship the true God, but at the same time serve also other gods or creatures, which take the place of God in one way or another. We read of the people of Samaria, shortly after the king of Assyria had placed settlers from various Asiatic provinces there: "They feared the Lord and served their own gods, after the manner of the nations whom they carried away from thence." 2 Kings 17, 33. The Lord plainly states: "I will not give My glory unto another." Is. 48, 11. He will suffer no other god beside Him, in His place and in addition to Him. — A further form of idolatry is the practise of having a picture, a statue, or some other representation which is intended to be a visible reminder of God and is honored with a worship more or less honestly having as its object God Himself. Of such a nature seems to have been the golden calf cast by Aaron. A similar idea may have attached to the two golden calves of Jeroboam. 1 Kings 12, 28—30. It was clearly the idea which possessed the heart of Micah of Mount Ephraim when he had a graven image and a molten image cast for himself and caused a Levite of Bethlehem-Judah to become his priest. Judg. 17. It shows that a person may, with what seems to him a good intention, set up an image in the place of the true God and yet be fully guilty of gross idolatry in the sight of God. Thus the giving of divine honor to saints is a form of idolatry, also the substituting, in prayer, of some imaginary deity, such as the "Supreme Architect of the Universe" and similar lodge idols. — The last form of idolatry is that known as "fine" idolatry. It includes every form of behavior by which a creature is given the respect, the love, or the adoration which belong to God alone, as when people put their trust in wealth, in honor and advancement, when they think too highly of relatives, friends, and ac-

quaintances, or in any other way transgress the requirement that we are to fear, love, and trust in, God above all things.

Ignatius, bishop of Antioch in Syria at the close of the first and the beginning of the second century; suffered martyrdom under Trajan at Rome, where he was thrown to the lions in the Colosseum (107). During his transportation to Rome he wrote letters to various churches in Asia Minor and one to Polycarp. These have come down in three recensions, two Greek and one Syriac. Critical investigation has yielded the general result that the second, or shorter, Greek version, containing seven epistles, deserves the preference for originality and integrity. As seen from these letters, the celebrated bishop and martyr manifests a surpassing interest in maintaining the divinity of Christ, in combating Judaistic and docetic heresy, and, particularly, in exalting the episcopate. "Follow the bishop, all of you, as Jesus follows the Father, and the presbytery, as if it were the apostles.... Let that be a valid Eucharist which is celebrated by the bishop, or by one whom he appoints.... It is not lawful to baptize without the bishop.... It is good to know God and the bishop. He who does anything without the knowledge of the bishop, is serving the devil." These ideas he constantly and persistently presses home; but there is no trace in Ignatius of a diocesan episcopacy.

Ihmels, Ludwig Heinrich; b. 1858; educated at Leipzig, Erlangen, Goettingen, Berlin; pastor till 1894; director of studies at Kloster Loccum till 1898; professor of systematic theology at Erlangen, 1903 at Leipzig; lately made Bishop of Saxony. Ihmels is regarded as a conservative Lutheran theologian of the modern positive type of the Erlangen school; editor of *Theologisches Literaturblatt*.

I. H. S. The initial letters of the words *Iesous Hemon Soter* (Jesus, our Savior), in Greek; later explained as those of the Latin phrase *Iesus Hominum Salvator* (Jesus, Redeemer of mankind). The letters are widely used as ornaments.

Ikon (*Icon*). A holy picture, usually in miniature, mosaic, statuette, or the like, in the Greek Church, usually representing Christ, the Virgin Mary, or some saint, and profusely ornamented with jewels; used in a superstitious manner.

Illinois Synod I. Organized October 15, 1846, at Hillsboro, Ill.; one of the three bodies growing out of the Synod of the West; joined the General Synod in 1848. When it united with the General Council in 1867, some of the ministers withdrew and organized the Synod of Central Illinois. The Illinois Synod severed its connection with the Council because the utterances of that body on the "Four Points" were not satisfactory to Illinois. In 1872 the Illinois Synod helped to organize the Synodical Conference. It lost its identity about 1875 by merging with the Missouri Synod.

Illinois Synod II (1920). See *United Lutheran Church*.

Illinois, Synod of Central. Organized August 24, 1867, at Mount Pulaski, Ill., by men who wished to remain with the General Synod after the Synod of Illinois I had joined the General Council. Rev. Ephr. Miller was its first president. The German ministers withdrew in 1875 and organized the Wartburg Synod. From 1897 to 1901 the Central Illinois Synod was combined with the Synod of Southern Illinois and in 1918 entered the United Lutheran Church. On June 10, 1920, it merged with the Northern and the Southern Illinois and part of the Chicago Synod into the Illinois Synod of the U. L. C. At the time of this merger it numbered 25 pastors, 29 congregations, and 6,535 communicants.

Illinois, Synod of Central and Southern. Formed by a union of the synods of Central and Southern Illinois at Hillsboro, Ill., October 14, 1897. In 1901 the two synods resumed their separate existence.

Illinois, Synod of Northern. Organized September 8, 1851, at Cedarville, Ill., by 8 pastors and 6 laymen formerly belonging to the Franckean and the Illinois Synod I. Rev. E. Miller was its first president. Its territory covered parts of Iowa, Wisconsin, and Minnesota. It included a number of Scandinavians. It was greatly interested in the Illinois State University at Springfield, an institution belonging to the Pennsylvania Ministerium (and afterwards to the Missouri Synod as its practical seminary). In 1860 the Scandinavians withdrew and formed a separate synod. In 1918 the Northern Illinois Synod entered the United Lutheran Church, and on June 10, 1920, with the Central and the Southern Illinois Synod and a part of the Chicago Synod merged into the Illinois Synod II of the U. L. C. At the time of this merger it numbered 54 pastors, 60 congregations, and 6,575 communicants.

Illinois, Synod of Southern. Organized November 7, 1856, at Jonesboro, Ill., by 8 pastors formerly belonging to the Synod of the Southwest. It belonged to the General Synod. Its territory included parts of Missouri and Tennessee. Rev. D. Jenkins was the first president. In 1879 the pastors living in Tennessee formed the Middle Tennessee Synod (*q. v.*). From 1897 to 1901 the Southern Illinois Synod was combined with the Synod of Central Illinois. In 1918 the Southern Illinois Synod affiliated with the United Lutheran Church, and on June 10, 1920, it merged with the Central and Northern Illinois synods and parts of the Chicago Synod into the Illinois Synod II of the U. L. C. At the time of this merger it numbered 10 pastors, 17 congregations, and 3,518 communicants.

Illuminati. Name of various religious societies in Europe from the 15th to the 18th century. Most noted of these is the *Illuminatenorden*, founded 1776 by Adam Weishaupt, ex-Jesuit and professor at Ingolstadt; a secret society, modeled after the Jesuit order and since 1780 connected with Freemasonry, aiming to propagate political and religious enlightenment. It soon spread to most European countries, with a membership of 2,000, including Goethe, Herder, Baron v. Knigge, and other noted men; but in 1784 it was expelled from Bavaria, and soon thereafter it collapsed.

Image of God. God created man in His own image. Gen. 1, 27: "So God created man in His own image; in the image of God created He him; male and female created He them." Man, as all the creatures of God, was created good, "very good." Yet man was distinguished from and above all other creatures on the face of the earth by a manner of excellence peculiar to him alone. While plants and animals were made each after its kind, man was made after the image of God. By a creative act, God called into being the human soul in personal union with the body, which He formed of the dust of the ground. And by this entire creative process, God made man after His likeness. This image was not of the essence of man's nature, nor was it a gift bestowed upon man after his creation, but a concreated quality. What, then, was the image of God in which man was created? Since the image of God was lost, Adam begat children not in the likeness of God, in which he was created, Gen. 5, 1, but in his own likeness, after his image, Gen. 5, 3, and it is evidently for the sake of contrast that the two statements are here placed in such close proximity. What Adam transmitted to his children was not the image and likeness of God. It is only by a renewal, by which man is made a new creature, 2 Cor. 5, 17, a new man, Col. 3, 10, that the image of Him that created him can be restored to man. Hence nothing that is in natural man can be the image of God. The upright body and the rational soul with its human understanding, affections, and will, while woefully corrupt in consequence of sin, are still the constituent elements of human nature and therefore must not be considered as being the divine image or a part thereof. Conscience, too, the religious and moral sense in man, and the Moral Law, inscribed in the human heart, whereby man is distinguished from brutes in his present state, cannot be subsumed under the image of God. "The image of God is, in short, nothing whereby man is man as distinguished from inferior creatures, but it is that whereby man was in conformity with God, though being man and not God. The divine image in man was a true reflection of God in the entire nature, especially the intellectual and moral nature of man. There was in primeval man a true and thorough knowledge of God, which was lost in the Fall, but is from day to day being restored to the regenerate in the renewal of the image of God; and when that image shall have been completely renewed in us, 'we shall be like Him; for we shall see Him as He is.' 1 John 3, 3. As holiness is the absolute conformity of God with His divine nature, so the image of God in primeval man was holiness, the conformity of man and all his qualities and faculties with God, of man's will with the will of God, his affections with the corresponding attributes of God, the integrity and purity of his body and soul with the integrity and purity of God." (A. L. Graebner.) And thus the renewal of the image of God is sanctification, the putting on of the new man, which after God is created in *Righteousness* and true *Holiness*, Eph. 4, 23. 24; cf. Col. 3, 5—4, 6. Yet all this as a result of man's possession of the divine image and not as the image itself.

Images. The grossest form of idolatry consists in the worship of images. The human mind, when unenlightened by divine revelation, has always shown a strong tendency to represent the Deity in visible forms. To the ignorant mass of the people such images soon ceased to be representations and themselves became gods or, at least, habitations of

gods. Israel was surrounded by idolatrous nations, against whose idols the prophets found it necessary to wage unceasing, though not always successful, warfare. The primitive Christians were charged with atheism because they had no images. They gloried in their absence, and some of the early Fathers even condemned painting and sculpture as wicked arts. With the decadence of the Church in the fourth century, however, images of Christ, the Virgin Mary, and the saints were brought into the churches and set up as objects of veneration. This practise has continued in the Roman and Greek Churches. Rome has been careful, in its official utterances, to avoid the charge of open idolatry, but it deliberately fosters the cult of images by solemnly consecrating them, by prescribing prayers to be used before them, by offering indulgences for their veneration, etc. The Council of Trent (Sess. XXV) decreed: "The honor which is shown them is referred to the prototypes which those images represent, in such wise that by (*per*) the images which we kiss, and before which we uncover the head and prostrate ourselves, we adore Christ; and we venerate the saints, whose similitude they bear." This definition finds a strange parallel in the defense of the heathen against the early Christians, as preserved by Lactantius: "We do not fear the images themselves, but those beings after whose likeness they were fashioned and by whose names they were consecrated." Prominent Roman theologians go far beyond the definition of Trent. Bonaventura says: "Since all veneration shown to the image of Christ is shown to Christ Himself, the image of Christ is also entitled to be prayed to." (*Cultus Latriae*, 1. III, dist. 9, art. 1, qu. 2.) Bellarmine even teaches plainly: "The images of Christ and the saints are to be adored not only in a figurative manner, but quite positively, so that the prayers are directly addressed to them, and not merely as the representatives of the original." (*De Imaginibus*, 1. II, c. 10.) These words leave nothing to be desired for clearness: they are a frank defense of idolatry. When Rome, however, neither accepts nor officially condemns such propositions advanced by her theologians, she is justly charged with tolerating them; nor is it surprising if ignorant laymen fail to observe the laborious distinction between veneration and adoration and become guilty of idolatrously worshiping, and trusting in, the images set before them and commended to them by their Church. See also *Ikon*.

Immaculate Conception. On December 10, 1854, Pope Pius IX defined that "the most blessed Virgin Mary was, in the first instant of her conception, by the singular grace and privilege of Almighty God, in view of the merits of Christ Jesus, the Savior of the human race, preserved free from every stain of original sin." That Mary committed no actual sins had been taught long before. Thus the dogma of the immaculate conception of Mary was incorporated in the Roman system of doctrine, though not a single passage of Scripture can be adduced in proof with even a show of right. Nor does tradition, the usual refuge of Romanists, serve much better. "The older Fathers," admits the *Catholic Encyclopedia*, "are very cautious; some of them even seem to have been in error on this matter." The dogma, in fact, is purely an outgrowth of Mariolatry (*q.v.*), a logical consequence of the semi-divine position assigned to Mary. Aquinas, Bonaventura, Bernard of Clairvaux, and other famous teachers declared against the doctrine; Scotus espoused it. At the Council of Trent the Franciscans urged adoption, while the Dominicans protested. The Council struck a compromise. Subsequently the movement for adoption, led by the Jesuits, steadily gained ground, till it was victorious. — It is hardly necessary to point out that the Scripture knows of only One who was immaculate (2 Cor. 5, 21) and declares all others sinners (Rom. 3, 9—12; 5, 12), so that Mary also needed a Savior (Luke 1, 47). — The Feast of the Immaculate Conception, which originated in monastic circles about the eighth century, is celebrated on December 8.

Immanuel Synod of the Ev. Luth. Church in North America. Founded in Wall Rose, Pa., 1885, by "a number of Lutheran ministers and churches desiring to secure greater freedom in church life than was possible in some of the synods." "Liberal in regard to the secret society question." Territory: Ohio, Indiana, Illinois, Michigan, New Jersey, Pennsylvania, and District of Columbia. The movement never gained strength. In 1917 the Immanuel Synod dissolved by formal resolution. Rev. J. Frederick gathered a remnant about himself, which retained the name of Immanuel Synod and resolved to adopt the slogan, "Lutheran pulpits for Lutheran pastors, Lutheran altars for Lutheran communicants, and Lutheran cemeteries for departed Lutherans." It disbanded soon after Frederick's death, in 1921, some of the pastors joining other synods.

Immortality. The persistence of the human personality after death. The Old Testament does not so much teach the soul's immortality as take it for granted. God is called the God of Abraham, Isaac, and Jacob, thus implying their continual existence, since God could not be a God of the dead, but only of the living. Because Enoch lived a pious life, "God took him." Death as a state is referred to in terms that imply continual existence. The dead "go to their fathers," "are gathered to their people." Compare also Heb. 11, 13—16 with reference to the patriarchs. In the New Testament, immortality is used in the sense of eternal life, the life of glory. That the believers after death are dwelling with Christ in bliss is the consonant doctrine of the New Testament. That immortality, however, is not a gift bestowed upon the believers, but a natural endowment of man is clear from the fact that also the wicked will, according to a like consonant teaching, persist after death. Those who deny the immortality of the wicked are forced to interpret all passages referring to hell, eternal punishment, eternal death, eternal destruction, etc., as signifying that the wicked will cease to exist. But this is a decidedly false construction of the texts in which these terms occur. Matt. 8, 12: "The children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." After a man is annihilated, how could he weep and gnash his teeth? Matt. 11, 23 f.: "It will be more tolerable for the land of Sodom in the Day of Judgment than for Capernaum." How can this be if the inhabitants of both cities are annihilated? Temporal death does not annihilate the body; spiritual and eternal death does not annihilate the soul. The Scriptures plainly assert that the punishment of the dead never ceases. 2 Thess. 1, 9 indeed speaks of "everlasting destruction," but this term is carefully defined as "destruction from the presence of the Lord and from the glory of His power." It means everlasting separation from God. The eternal duration of punishment is taught as plainly as human words can teach it in Rev. 20, 10: "And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever." And Rev. 14, 11: "The smoke of their torment ascendeth up forever and ever, and they have no rest day and night." How clearly the finality of destiny is set forth in those words with which Jesus concludes His discourse on the Last Judgment: "And these shall go away into eternal punishment, but the righteous into eternal life"! It is absurd to argue that the adjective *aionios* has one sense in the first clause and a different sense in the second. Annihilationists give Dan. 12, 2 a wide berth: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The doctrine of conditional immortality has no ground in Scriptures. Most of the texts quoted by Adventists to support annihilationism refer to eternal death, which is by no means the same as non-existence. Others refer to temporal punishment or to temporal death, for instance, Ps. 37, 10. 20; 62, 3; 16; 104, 35. Such texts might be construed, by one ignorant of the Scriptures, as saying that death terminates existence. But they cannot be so employed by the Adventists, who teach annihilation, not through death, but in the Judgment, — to which, however, there is not the remotest reference in the texts quoted. The teaching of the Scriptures is that, as one spiritually dead yet exists, so those swallowed up by the second death, eternal death, likewise exist, and exist forever. — As for the immortality of the soul, we may urge that it has been asserted by men in all ages and countries. We scan in vain the pages of pagan literature to find the idea that man's life is extinguished at death presented as the normal thought of the race. The view disregards fundamental human instincts. Like Plato, the common man always thinks of himself as continuing to exist. This is a necessity of human nature. Plutarch says that "the idea of annihilation was intolerable to the Greek mind." The persistence of personality after death is an inborn cognition of the race. While not demonstrable by philosophy, it is nevertheless proved by the resurrection of Christ from the dead. Nor does the Bible indicate by so much as a syllable that immortality is a later gift of grace. Man is immortal by nature.

Impanation. A term denoting the doctrine which seeks to define the Real Presence in the Sacrament. It was stated during the Middle Ages by Rupprecht of Deutz as follows: "The Word of the Father comes in between the flesh and the blood which He received from the womb of the Virgin, and the bread and wine received from the altar and of the altar, and of the two makes a joint offering. When the priest puts this into the mouth of the believer, bread and

wine are received and are absorbed into the body, but the Son of the Virgin remains whole and unabsorbed in the received, united to the Word of the Father in heaven. Such as do not believe, receive, on the contrary, only the material bread and wine, but none of the offering." Accordingly, while the Roman Church taught transubstantiation, or a change of the substance of bread and wine (which retain only their accidental qualities) into the body and blood of Christ, the doctrine of Impanation regards the visible elements as retaining their substance and as including within that substance the body and blood of Christ. The error here is the assumption that there is in the Sacrament a local inclusion of the divine elements in the visible. The Formula of Concord declares that the "mode of union between the body of Christ and the bread and wine is a mystery" and does not decide positively what that mode is, but only negatively, what it is not: "It is not a personal union, nor is it *consubstantiatio;* still less is it a union in which change of substance is wrought (*transsubstantiatio*) nor a union in which the body and blood of Christ are included in the bread and wine (*impanatio*), but a union which exists only in this Sacrament and therefore is called *sacramental.*" See also *Lord's Supper.*

Impediments of Marriage. Circumstances which render a marriage unlawful or invalid. To the impediments raised by Scripture and by nature the Roman Church has added a number of her own. Roman theologians distinguish two kinds of impediments: prohibitory, which render a marriage unlawful, but do not nullify it; and diriment, which make it null and void. Setting aside prohibitory impediments constitutes an ecclesiastical offense and requires that an expiation or reparation be made. Such prohibitory impediments are: 1) the prohibition against mixed marriage, that is, marriage of a Romanist to a baptized member of another Christian body (but see "clandestinity" below); 2) previous betrothal to another person; 3) the closed times, marriages being forbidden between the first Sunday in Advent and Epiphany and between Ash Wednesday and the Sunday after Easter. — Diriment impediments are: 1) defect of age (boys must be fourteen; girls, twelve; 2) impotency or insanity; 3) solemn vows (see *Vows*) and ordination; 4) certain crimes, *e. g.*, adultery with promise of marriage when free; 5) blood relationship (Biblical, three degrees; Roman, four degrees); 6) affinity, the relationship to the kin of the spouse (also four degrees); 7) spiritual affinity, which is contracted in baptism by the sponsors and the minister of the Sacrament (who may be a child, in emergency) with the baptized child and its parents; 8) disparity of worship: marriage of a baptized with an unbaptized person; 9) clandestinity: according to the decree *Ne Temere* (Apr. 18, 1908), a marriage in which even one party is, or has been, a Roman Catholic is null and void unless celebrated before a priest and two witnesses. — Dispensations (*q. v.*) may be obtained from bishop or Pope when the impediments are admittedly of ecclesiastical origin. A dispensation for a mixed marriage is given only on condition that the Roman Catholic party is guaranteed free exercise of religion and promises to seek the conversion of the other, and that all offspring is reared in the Roman Church.

Imprimatur. See *Index of Prohibited Books.*

Improperia. A section of the Roman ritual for Good Friday, the name "reproaches" referring to the fact that the text of this group of antiphons and responses is based upon Lam. 1, 12.

Imputation. A term employed in Scripture with reference to the sin of Adam and the righteousness of Christ. The sin of Adam is so attributed to every man as to be considered, in the divine counsels, his own and as rendering him guilty of it. Again, the righteousness of Christ is so attributed to man (a believer) as to be considered his own, and that he is therefore justified by it. Adam's sin was the sin of us all. It was not only the sin of a man, a human individual, but of man in general, of mankind, the human race, all of whose members existed substantially in their first ancestor, from whom all of them have their being, their nature, their fallen nature, which alone Adam could, and which alone he did, propagate. Adam had disobeyed God. That was his sin; but not his alone. Rom. 5, 19: "Through the disobedience of that one man the many were constituted sinners." All the millions of Adam's children were accounted sinners because in Adam they had as truly, though not in the same manner as if they had in individual personal existence transgressed the Law of God, been implicated in an act of disobedience. Hence, when judgment was passed over Adam because of the sin he had committed, that judgment was transmitted from Adam to his children; men are damned, not only be-

cause of their particular sins committed after the beginning of their personal lives, nor only because of their inherent sinfulness inherited from their immediate and remote ancestors, but also because of the sin Adam had committed in Paradise. Though imputation does not agree with the laws of human justice, we believe in it and its justice because Scripture so teaches. Again, as Adam's disobedience had been the act of one man, Adam, so Christ's obedience, though performed by Him alone, had its significance, its blissful consequences, not for one, but for many. Rom. 5, 19b: "By the obedience of One shall many be made righteous." In this there is an analogy between Christ and the first Adam, which, though also an act of one, the first transgressor, had its significance, its deplorable consequences, not for him alone, but for "the many." There could be an escape from death only by full atonement for the sins of the world, Adam's sin and the sins of all his children. And since such atonement has actually been made, there is now a way of escaping death as the penalty of sin. See also *Atonement, Christ, Faith, Forgiveness, Justification, Redemption.*

Incarnation. The incarnation of the Son of God, according to the Scriptures, consists in the assumption of a human body and soul by the Second Person of the Holy Trinity. The doctrine is stated in its simplest form by John in his gospel: "The Word was made flesh," chap. 1, 14; by Paul in Col. 2, 9: "In Him the fulness of the Godhead dwelt bodily," and 1 Tim. 3, 16: "God was manifest in the flesh"; by Luke, in his announcement of Christ's birth: "That Holy Thing which shall be born of thee shall be called the Son of God," Luke 1, 35, and is asserted by our Lord Himself in His citation of Ps. 110, 1 (Matt. 22, 42 f.). Prophecy points to this union of God with humanity in the Protevangel, Gen. 3, 15, and in the Immanuel (God with us) of Is. 7, 14. By this mysterious union, Jesus Christ was able to be Mediator between God and man. "Thus it is that, though the two natures personally united in Christ are and remain essentially distinct, each retaining its own essential properties or attributes, its own intelligence and will, so that His divinity is not His humanity nor a part thereof, nor His humanity His divinity, that, while there is in Him no mixture or confusion of natures, there is in Christ a communion of natures, so that the divine nature is the nature of the Son of Man and the human nature the nature of the Son of God." (A. L. Graebner. — See also *Christ, Person of.*) — Inseparably connected with the doctrine of the Incarnation is the article, now fiercely assailed, of the *Virgin Birth.* The birth of Jesus from the Virgin has always, of course, been an offense to rationalism. Yet its rejection, as Prof. James Orr rightly contends, "means the mutilation of the Scriptures, the contradiction of the testimony of the Church which existed at the time when the Gospel was made known, and complete surrender into the hands of the advocates of a humanitarian Christianity." These men have argued that only two of the four gospels make any reference to the Virgin Birth; that only the first chapters, in either case, speak of the miracle; that Paul in his epistles at no time asserts it as a part of his own faith; that the early Christian writers had no place for it in their theology. It is to be noted, however, that Mark, in his gospel, purposes to relate the events of Christ's public ministry, beginning with His baptism by John, on to His resurrection. The first word of his gospel is the key-note: "The beginning of the Gospel of Jesus Christ, the Son of God." As for John, his effort was to supplement the work of the other three gospels, and his design was not to narrate the earthly origin of Jesus. And with reference to Paul, we cannot overlook such passages as Rom. 1, 3: " 'which was made of the seed of David according to the flesh'; Phil. 2, 7: 'was made in the likeness of men'; Gal. 4, 4: 'born of a woman, made under the Law.' These prove conclusively that Paul held the truth of the Virgin Birth." — As for the testimony of the early Church to the Virgin Birth, it is abundant. Apart from the Ebionites and some of the Gnostic sects, there were none who did not believe in the Virgin Birth of Christ. The greater Gnostic sects accepted it as a tenet. The Apostles' Creed, which has been placed as far back as 100—150 A.D., in its very oldest form contains these words: "who was born of the Holy Ghost and the Virgin Mary." The general belief in this as an article of faith is attested by Irenaeus, Ignatius, and the Apologists, by Justin Martyr, and many other Christian writers. — The power of Jesus to save is yoked with the Virgin Birth. Some have stated openly that the Virgin Birth throws no light upon the sinlessness of Christ; that innocence is not guaranteed so long as He had even one human parent. In answering this suggestion, Dr. Orr asks the question: "Does a sinless life like Christ's not imply a miracle in His origin? He confesses no fault and places

Himself as Savior over against all other human beings. Those who knew Him best found no sin in Him. Paul has well said, 'He knew no sin.' The sinlessness of Jesus, the presence of an absolutely Holy One, is a fact by itself. How did it come about? Is there any instance of one whose birth by ordinary generation resulted in sinlessness?" As a matter of fact, all who deny the Virgin Birth are very reticent about His sinlessness. They evade the question. They know that to affirm Christ's sinlessness is to affirm a miracle in His origin. Some will say, "Yes, a miracle; but in His soul, not a physical miracle." But this separation of the physical from the spiritual is impossible. The spiritual and the physical are so intimately related that they cannot be disunited. The miracle of Christ's case is not like sanctification. We do not think of Christ as sanctified. He is the Sanctifier. The miracle is deeper than sanctification; it must be placed in the beginnings of His life as man.

As soon as human reason begins to speculate about this mystery, it discovers a multitude of difficulties. This is not to the discredit of the divine mystery, but rather a proof of its character as such; how could human reason ever hope to understand such a tremendous, transcendent act of God as the Incarnation? As a rule, the ineptness of rationalistic objections is easily apparent. Reasoning from the postulate that incarnation involves a change in the divine nature of Jesus Christ, Rationalists will argue that the process would have destroyed the Godhead. While they would admit the statement that the Son of God assumed our flesh, they refuse to accept at full value the declaration of John that the Word was made flesh, arguing that the latter is just as impossible as though one were to say that the soul becomes the body. Against such reasonings the following considerations are decisive: In the Incarnation the divine nature is the active, as the human nature is the passive, factor; any change, therefore, which results from the act will affect the human nature, not the divine. The Logos did not cease to be God when He became flesh; for we are told that He was made man, not that He was changed into man, and the Scriptures continue to speak of the Logos incarnate in such a manner that each nature must be understood as retaining all its essential characteristics. The reference to the relation existing between body and soul as an analogy is particularly weak. The body does not exist in the personality of the soul, but soul and body are parts of the one personality, two incomplete parts being united to make a complete one; in Christ, however, two complete natures are united in the personality of one of them. The generation of the man Jesus and the union of the two natures were simultaneous. The human nature of Christ did not for a moment exist by itself. It is obvious that this human nature was not produced from the divine essence of the Holy Ghost, but, by His creative energy, from the substance of Mary's body. When we say, "born of the Virgin Mary," the proposition denotes the material; when we say, "conceived by the Holy Ghost," it denotes the efficient energy. While it is idle to speculate upon the nature of the supernatural act of the Holy Ghost, it may safely be described from its effects as a segregation of one living germ cell in the Virgin; its purification from all taint of inherited sin; the propagation and transplantation of a soul from the substance of the mother's soul; and the successive development of the child's body. Yet Mary was the true mother of Jesus, even as He is true man.

In Coena Domini, Bull. Formerly issued by the Pope annually on Maundy Thursday, to be pronounced on that day and on Ascension Day and the Festival of Peter and Paul. It formulated the condemnation of numerous heresies, the Lutherans being included in 1524, and subsequent condemnations being added from time to time (1536, 1566, 1578 to 1583, 1609, 1627). The publication at Rome was discontinued by Clement XIV, in 1770, on account of the protest of secular powers, and the bull was finally withdrawn by Pius IX, in 1869, by the constitution *Apostolicae Sedis*, although this publication is, in some respects, a repetition of the original bull.

Indefectibility. See *Church, Roman Catholic Doctrine of.*

Independent Churches. Under this head are presented, 1) those single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name; 2) those churches, variously called union, federated, community, etc., which represent the movement toward denominational fellowship and the consolidation of church life for the purpose of securing more effective church-work; 3) such churches as use a denominational name, but for one reason or another are not included in denominational lists and are

not reported by the denominational officers. In 1916 these numbered 579 organizations, 462 church edifices, and 54,393 members.

Independents, now a name given to certain bodies of Christians who assert that each Christian congregation is independent of all others and from all ecclesiastical authority except its own. However, this is not the meaning which the name originally implied. After the reformation of religion in England the greater part of Protestants adopted the episcopal form of church government, and finally this became the established religion of England. The smaller body of Protestants, who opposed episcopacy and dissented from the established religion, were called Non-conformists, and to this class belong the Independents. Independency gradually spread through England and later attained a prominent place among the church powers. In 1658 they adopted and issued a Confession of Faith and Discipline, called the Savoy Declaration. After the Restoration of Charles II, in 1660, the Independents suffered from illiberal enactments, especially from the Act of Uniformity. In spite of these persecutions they still continued to subsist, until, in 1689, under the Act of Toleration, the Independents, who had by this time styled themselves Congregationalists, were finally allowed to enjoy liberty of worship.

Index of Prohibited Books. A catalog of books which have been condemned by papal officials on religious or moral grounds and which members of the Roman Church are forbidden to read or possess. Before the invention of printing there was no established censorship; books that were adjudged dangerous were burned (*e. g.*, the writings of Hus by the Council of Constance). The papal bull *Exsurge, Domine* (June 15, 1520) forbade the reading of all writings of Luther, even such as he would write in future, under pain of excommunication. The advent of the printing-press and its great influence in spreading the Reformation led the Roman Church to establish a formal censorship. A committee of the Council of Trent considered the whole matter and submitted its findings to Pope Pius IV, who, in 1564, published his *Index Librorum Prohibitorum.* New titles were added to this list from time to time by the Congregation of the Index, and some extreme provisions were modified. In 1897 Leo XIII established a new set of rules and defined the classes of prohibited books. Such are: all books defending "heresy" or attacking Roman doctrine or practise; the original text of Scripture when published by non-Catholics and all unapproved translations of Scripture, even by Catholics (except to those engaged in theological studies; see *Bible Reading*); obscene books, except expurgated classics; books of magic; unauthorized devotional books, etc. Leo XIII also published a new edition of the *Index.* The prohibitions are binding on all members of the Roman Church, including the learned. Whoever deliberately reads, keeps, or prints heretical books thereby (ipso facto) excommunicates himself; likewise, whoever prints books of Scripture or notes or commentaries on it, without the approbation of the ordinary (*Bull Officiorum et Munerum*, chap. V, 47. 48). Permission to read prohibited books may be granted by special license. Romanists are bound to submit to the ordinary (*q. v.*), before publication, all books concerned with religion and morality. These are examined by a censor, who approves them with the words *Nihil obstat* ("Nothing is in the way"), whereupon the ordinary gives license to print, with the word *Imprimatur* ("Let it be printed"). This license is inserted at the beginning of the book. — There is no doubt that harmful books constitute one of the gravest menaces to faith and morals and that it is the duty of every Church to warn its members against such books. The methods of Rome, however, are purely legalistic, and their chief purpose and effect is to prevent the diffusion of Scriptural truth among Romanists, while the use of excommunication in this connection is a perversion of the office of the Keys.

India, a colonial Empire of Great Britain. Area, 1,802,629 sq. mi. Population, 319 millions, being a strange mixture of aboriginal Dravidian, Kolarian, Negrito, Aryan, Scythian, Mongolian, and Mongoloid peoples. Spanish, French, and English immigration since Vasco da Gama, 1498, discovered a sea-passage to India has increased the mixture. It is commonly accepted that 200 millions, in 25 groups, speak the Aryan languages, 100 millions speak the Dravidian language groups, and 15 millions the Kolarian and other dialects. Specific Indian culture was introduced by the Aryans. Many hill tribes, possibly numbering 70,000,000, still cling to their aboriginal religion and customs. Their languages have not even been reduced to writing. Great educational strides have been made since 1854, but in spite of all efforts the masses are still illiterate, as less than

six out of every hundred are learning to read and write. The chief religions in India are the Hindu, professed by 217,000,000, and the Mohammedan, professed by 67,000,000. Buddhism is practised, chiefly in Burma and Ceylon, by 11,500,000; Sikhs number possibly 3,200,000, Jains 1,200,000 and Parsees 101,100. There are said to be 4,800,000 professing Christianity. The caste system separates and yet unites the people of India. It is both a religious and a social, civil institution, whose age is not known. The great Indian castes are the Brahman, or priestly class; the Kshatriya, or military class; the Vaisya, or farming and merchant class; the Sudra, or servile class. However, there are, in addition, many millions of people who have no membership in the foregoing castes, being of a still lower social order, who yet have caste laws among themselves and are bound by them with iron fetters. These are commonly called the Pariahs, or Panchamas. Each of the upper castes is again divided into a great number of sections, classified by their employment and even by geographical situation, evidenced by the fact that the Brahmanic caste alone is divided into some 2,000 separate families or trades, of whom many cannot intermarry or eat food cooked by the other; neither are they all of Aryan stock, some being colored and even black. Caste rules hermetically separate the members from other castes; being born into the caste, one cannot pass into another caste; neither can entrance into a caste be bought or conferred. Caste is lost by offending against caste rules of food or dress or observances. To be an "outcaste" is the worst punishment an Indian can imagine. The Hindu doctrine teaches the transmigration of souls and of Karma, namely, that in a chain of later rebirths a person inexorably receives rewards or punishments for good or evil deeds in earlier existences, the condition in life, whether one be of a high social station, or a Pariah, or an animal of some kind, or even a woman, being a result of Karma. Each caste is, in a sense, a trade-guild, a mutual insurance society, and a religious sect. The caste exercises a very palpable supervision over its members from the close of childhood until death.

There are distinct traces that Christianity came to India very early, possibly already in the second century. Historical evidence that St. Thomas evangelized India has not been found. The "Thomas Christians" in Southern India would appear to be traceable to Persia. They are divided into four sections: 1) Orthodox Syrians, or simply Syrians, who are Monophysites; they are subordinate to the Patriarch in Mardin, Chaldea. Frequently they are called Jacobites. 2) Romo-Syrians, who are in connection with the Roman Catholic Church. 3) Christians of St. Thomas, an independent Church, since 1880, in connection with the English Church Missionary Society. 4) The Syro-Chaldeans, who separated from the Romo-Syrians in 1880; they are Nestorians. Together these Syrian churches have some 700,000 members, largely in Travancore. It is unfortunate that they are practically a part of the Indian caste system. — The opening of the sea-passage to India by Vasco da Gama (1498) gave an impetus to Romish missions. The Portuguese merchant marine usually carried priests and monks in large numbers. In 1534 Goa was made a bishopric and the center for popish missionary endeavor. Outstanding Roman Catholic missionaries were the Jesuits Francis Xavier (1542 to 1552) and Robert de Nobili (1605 to 1656), whose seemingly great missionary successes were owing to typically Jesuitic methods, which were even condemned by a popish bull (1744). In 1815 Abbé Dubois wrote that in spite of all earlier successes he could not say that during the twenty-five years of his activity in India he had found an upright and sincere Roman Catholic Christian. — *Protestant missions*, begun by Frederick IV of Denmark in 1706, are generally known as the Lutheran Danish-Halle missions in Tranquebar. The most prominent men were Bartholomew Ziegenbalg, H. Pluetschau, Philip Fabricius (1742—91), and Chr. Fr. Schwartz (1750 to 1798), all of whom labored successfully. The rationalism of Germany worked such havoc in the mission that it was discontinued in 1825. The mission came into the hands of the English S. P. G. Meanwhile William Carey, the great Baptist missionary, had come to India under the auspices of the Baptist Missionary Society, and finding the doors closed against missions by the powerful East India Company, he and his colleagues, Marshman and Ward, went to Danish Serampur. Here their Serampur Brotherhood began an unexcelled literary activity of Bible translation, producing some thirty translations of the whole Bible or of parts of the Bible in languages some of which they had to fix grammatically and lexicographically. Missionaries and agents were sent by them as far as Benares, Agra, Delhi, Bombay, Burma, the Moluccas, and Java.

In 1816 the Brotherhood separated from the Baptist Mission Society, but most of their work ultimately was continued by that organization. In 1797 W. J. Ringeltaube, a graduate of the Halle school, was sent to Calcutta by the S. P. C. K. Two years later he entered the service of the London Missionary Society in Travancore, where he worked with great success until 1815. Chr. Fr. Schwartz had begun some work in Tinnevelly. This was continued by Karl Rhenius (1814—38), a product of Jaenicke's school at Berlin, in the service of the C. S. M. This society has extended its work over all India, recently having no less than 400 missionaries and a Christian community of over 300,000. — In the early part of the nineteenth century the American Board (A. B. C. F. M.) sent Judson, Newell, Hall, and Rice to India, who took hold of Madura and the Tamil country. Judson joined the Baptists, which brought the American Baptists to India, beginning first in Burma, since 1837 to the Telugu district in the south, and finally to Assam. — A second period of the mission history of India begins with the coming of Dr. A. Duff, a missionary of the Established Church of Scotland, who pointed the way to missionary higher institutions of learning, opening the first high school at Calcutta. This plan has been largely copied by other missionary societies, also by the government of India, which since 1854 has evolved a very generous scheme of national education, enlisting also the missionary societies by what is termed grants-in-aid. — The Leipzig Lutheran Missionary Society, founded in 1836, took over some of the remnants of the Danish-Halle Mission after much had been absorbed by the C. S. M. The Basel Missionary Society, founded in 1815, entered India at Mangalore. The Gossner Missionary Society took over the work of Pastor Gossner of Berlin, chiefly among the Kols at Chota Nagpur, one of the most promising mission-fields in India. Since the World War this mission has constituted a native Lutheran Church. The United Lutheran Church in the United States has conducted missions in the Telugu country in India since 1841 and 1874, respectively. The Ev. Lutheran Synod of Missouri, Ohio, and Other States has been working in the North Arcot District (and in Travancore) for some thirty years. The Joint Synod of Ohio took over the Hermannsburg Mission in 1920. — Of recent years the missionary societies engaged in the various sections of India have increased so rapidly that it is impossible to enumerate all of them here (21 Anglican, or Episcopal, societies, 13 Baptist, 7 Congregational, 12 Lutheran, 8 Methodist, 25 Presbyterian, 49 unclassified missions, besides 28 societies having their headquarters in India). — One effect of the World War was that it seriously disturbed the work of the German missionary societies in India; most of the missionaries were interned and later repatriated. Recent developments warrant the hope that they may be permitted to return to their fields in the near future.

A distinct branch of modern missions in India is the Zenana and the Medical Mission. The condition of the women in India is incomprehensible to the Western mind. There are more than 40,000,000 Indian women confined in the zenanas (women's apartments). There are millions of widows, who by caste rules are prohibited from remarrying, many thousands of whom are still in their teens, all the women in India, according to Hindu teaching, being considered so impure that it is a curse to be a woman. Who can adequately describe their unhappy condition? Hindu custom, furthermore, forbids a male physician to attend upon a woman. This unspeakable condition has induced most of the modern mission societies to set apart women fitted to do zenana and medical work. Recent statistics report more than 3,000 female workers in the zenanas.

India, Religions of. See *Brahmanism, Hinduism, Buddhism, Jainism, Mohammedanism, Parsees, Sikhs.*

Indian Philosophy. See *Brahmanism.*

Indiana, the E. L. Synod of (I). The conflict between the "Generalists" and the "Henkelites" was carried beyond the Alleghanies in the third decade of the nineteenth century, and the Indiana Synod (I) was organized August 15, 1835, at St. John's Church, Johnson Co., Ind., by 6 pastors and 7 laymen, representing 10 congregations, in opposition to the "Generalists," who had banded together in Kentucky in 1834. Three generations of the Henkels had visited Indiana on their missionary tours — Paul, his sons David and Philip, and his grandson Eusebius S., the last-named being one of the founders of the Indiana Synod. This synod adopted the same doctrinal basis as the Tennessee Synod, but in the course of time was strongly affected by the waves of infidelity, Universalism, revivalism, and annihilationism, which carried away some of its leaders. A division came in 1849, the "Miller Faction," which the courts adjudged the real Synod of Indiana, opposing the liberal-

ism of the leaders. This faction, however, having exhausted its strength in lawsuits, soon disbanded. The other faction continued under the old name until 1859, when it was dissolved at demand of Rev. E. Rudisill. At the time of its greatest strength the Indiana Synod had about 2,500 communicants. See *Union Synod.*

Indiana Synod (II) was organized October 23, 1871, at East Germantown, Ind., by men formerly belonging to the Union Synod and the English District of the Joint Ohio Synod who desired union with the General Council. It consisted of 8 pastors and 23 congregations which adopted the doctrinal basis of the General Council. When the Illinois Synod (I) joined the Synodical Conference, the Indiana Synod (II) branched out into Illinois and, since its interest centered about the Chicago Seminary, established by the General Council in 1891, adopted the name Chicago Synod in 1895.

Indiana, Synod of Northern, organized October 27, 1855, at Columbia City, Ind., by former members of the Olive Branch and Wittenberg synods. Its territory included also Michigan. It united with the General Synod in 1857 and with it entered the United Lutheran Church in 1918. On June 10, 1920, it united with part of the Chicago Synod in forming the Michigan Synod (III) of the U. L. C. At the time of this merger it numbered 53 pastors, 77 congregations, and 7,128 communicants.

Indianapolis, the German E. L. Synod of, was formed in 1846 and formally organized in 1848 by a number of pastors who disagreed with the liberal tendencies of the Synod of the West. Rev. J. F. Isensee was president, Dr. O. C. Hunger, secretary, and Rev. F. W. Wier, treasurer. In 1848 it numbered 5 ordained and 4 licensed ministers, 10 congregations, and 1,572 communicants. It was absorbed in the early fifties by Ohio and Missouri.

Individualism, *philosophic,* holds that only individual things have independent existence, and that the universe is but a collection of individuals, while Universalism holds that the universe exists as a compact organized whole and individual things are but dependent parts thereof. *Political* Individualism regards society and the state as an artificial device, whose value is gaged by its conduciveness to the good of individuals. The individual does not live for the state, but the state exists for the individual. *Economic* Individualism means free competition, resulting in the survival of the fittest, the state and other combines to keep hands off the economic machinery. *Ethical* Individualism holds that each man's ideals are the measure of his morality, that everything is right that the individual believes to be right. According to this it is not a sin to transgress a law of God, but it is a sin to act contrary to one's own conviction and individual character.

Indo-China. See *French Indo-China.*

Indulgences. The roots from which grew the Roman doctrine of indulgences are indicated in the article on Penitential Discipline (*q. v.*). As the penitential system changed its character and the sacrament of penance evolved, penance was no longer regarded as a mere expression of sorrow for sin or even as the discharge of church penalties, but as something that pleased God, had merit in His eyes, and was offered Him as a compensation for sin. As such it was held to remove, according to the degree of its merit, a portion of that temporal punishment of sin (chiefly purgatory) which could not be removed by absolution. Commutations of penance, or indulgences, therefore became commutations of divine punishment and were much sought after. By giving money to churches and monasteries, by pilgrimages, sometimes by direct payment to the priest, the account with God could be balanced. Contrition, or at least attrition (*q. v.*), was, in theory, necessary to gain an indulgence, but this condition was often held in the background. The Crusades marked an epoch in the history of indulgences, for each Crusader received a plenary indulgence (see below). These are the first plenary indulgences on record, and they proved so attractive that they were later offered in the campaigns against the Waldenses and other "heretics" and even in the petty Italian squabbles of the Pope. Here again commutations were permitted; for one who could not fight in person might gain the precious indulgence for a cash equivalent. The Church's ability to grant indulgences in abundance became established when it was discovered that it had on hand an unlimited treasure of superfluous good works, which, for a consideration, could be transferred to the account of those who had a shortage of their own (see *Opera Supererogationis*). It remained for Boniface VIII, however, to discover the true financial possibilities of indulgences through the jubilee of the year 1300 (see *Jubilees*). The new vein was industriously worked till Boniface IX took another step forward and sold ple-

nary indulgences outside of Rome. This avaricious Pope also seems to have been the first to give indulgences "from guilt and punishment" (*a poena et culpa*), or as "a full indulgence of all sins," terms which cause modern Roman scholars much embarrassment. In the 15th century, indulgences began to be sold also for the dead in purgatory. Though the Pope was held to have the power, as custodian of the "treasure of the Church," to release all poor souls from purgatory at one stroke, no such wholesale delivery was undertaken, but only those souls were relieved whose friends or relatives bought indulgences for them. The purchase price was called "alms to the Church." The traffic in indulgences assumed ever greater proportions and became more and more shameless, a mere mercenary transaction, in which the Church sold freedom from purgatory for a fixed sum of money. Hus, Wyclif, and others raised their voices in vain. At last God, in His providence, used this barter of souls as the means of stirring up Luther and through him setting afoot the Reformation. Luther's exposure of indulgences convinced many of the corruption of the Roman Church and prepared them to welcome the restored Gospel; even sincere Romanists were filled with shame and horror. Yet Rome would not divorce itself of the practise. The Council of Trent made the questors of alms (preachers of indulgences) the scapegoats and "utterly abolished" their name and office (Sess. XXI, chap. 9), but enjoined "that the use of indulgences, for the Christian people most salutary, is to be retained in the Church," that, however, "moderation be observed," and "that all evil gains for the obtaining thereof be wholly abolished" (Sess. XXV, Decr. 4). Hence the Roman Church has to this day a bewildering profusion of indulgences. These may be plenary, remitting all the temporal punishment due to sin, or partial, *e. g.*, for forty days, for a year, etc., which means the equivalent of that period of canonical penance, not of that period of purgatory. Some indulgences can be gained only at particular places or at certain times; others are attached to objects, such as crosses, medals, scapulars. (*NB.* When such objects are sold or given away, the indulgence does not go along.) Certain prayers and devotional acts are heavily indulgenced (names of Jesus and Mary, 25 days; sign of the cross, 50 days; the same, with holy water, 100 days; "My Jesus, mercy!" 100 days; "Sweet Heart of Mary, be my rescue!" 300 days). Indulgences play an important part in the life of the children of Rome. Much of their zeal and charity flows from a desire to gain indulgences, more, if possible, than they need themselves, so that they may transfer the surplus. — Rome denies that God remits all punishment to those who trust in Christ (see 1 John 1, 7; Titus 2, 14; Rom. 8, 33) and then bids her followers escape the punishment of God and gain indulgence of Him by kissing consecrated medals or wearing scapulars. Matt. 15, 9.

Indult. A license from the Pope, permitting bishops and others to dispense from ecclesiastical laws, *e. g.*, fasting in Lent.

Industrial Homes. See *Rescue Homes*.

Inebriates, Asylums for. Inebriates have at all times presented a serious problem and have caused governments to resort to special measures of prevention and reform. Among other things, asylums or inebriate reformatories have been established to which inebriates are committed by laws, which in different States and countries assume a variety of forms.

Infallibility. The Roman dogma of infallibility was defined as follows by the Vatican Council (July 18, 1870): "We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks *ex cathedra*, — that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the divine assistance promised to him in blessed Peter (Luke 22, 32), — is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrines regarding faith and morals, and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the Church." The dogma of papal infallibility, as appears from this, is based on two other Roman dogmas: 1) that Christ established a visible Church, to which He promised infallibility in doctrine (see *Church, Roman Catholic Doctrine*); 2) that the Pope is the head and ruler of that Church and its mouthpiece (see *Primacy of Pope*). From these premises the conclusion is drawn that, when the Pope speaks officially on doctrine, his words are infallible. Since both premises are unscriptural, the conclusion cannot be otherwise. All Christians except Romanists reject it as blasphemous. That no such inerrancy was conceded the Popes

or even arrogated by them for many centuries, is evident from history. The councils of Pisa, Constance, and Basel acted as superiors over the Popes. The Sixth Ecumenical Council condemned and excommunicated Pope Honorius I as a heretic, and many later councils and Popes endorsed the action. Several other Popes were heretics, Liberius and Felix II, *e. g.*, being tainted with Arianism. John XXII denounced an opinion of Nicholas III and Clement V as heretical. — The beginnings of the doctrine of infallibility appeared in the Middle Ages, in connection with the Pseudo-Isidorian Decretals. The idea steadily gained ground in the Roman Church, the Jesuits being especially zealous promoters. Yet many of the ablest members of the Vatican Council opposed the adoption of the dogma, and more than a hundred left the council to avoid voting. Most of these submitted later, while others, in protest, formed the Old Catholic Church. It is evident that this dogma is the master-stroke of papal pretension, for it places the Pope above Christ and the Scriptures and delivers to him all that accept the dogma, bound hand and foot. It is idle to say, as does the *Catholic Dictionary*, that the Pope's power of definition is limited by the constitution of the Church, the definitions of his predecessors, etc.; for he has the power also to "define" his own limits most infallibly. Besides being the master-stroke of papal pretension, the dogma of infallibility is also the finishing stroke that identifies the papal portrait with the likeness drawn by the Holy Spirit. 2 Thess. 2, 3. 4.

Ingersoll, Robert Green, American lawyer and lecturer; b. 1833 at Dresden, N. Y.; d. 1899 at Dobbs Ferry, N. Y.; Union colonel in Civil War; as avowed agnostic he attacked Christian beliefs in his printed public lectures.

Inner Mission. The term used in Germany and other European states to denote Christian work among the physically and bodily needy of all descriptions in the homeland. The term originally does not connote what is called *Innere Mission* by Lutherans in the United States. *Innere Mission* in the American-Lutheran sense of the term is distinctly Gospel-mission work among the Lutherans and other religionists who have immigrated into the States from European countries. Its purpose is to bring them the Gospel of Jesus Christ and to gather them into Lutheran churches. This form of mission-work is also called *Home Missions.* Inner Mission in the European sense attempts all kinds of charitable and institutional work, purposing the reclamation of those who have lapsed and the strengthening of such as are weakening, but extending help also in all cases of ills of body and mind. The earliest and most outstanding promoters of Inner Mission were J. H. Wichern (b. 1808, d. 1881); Theodore Fliedner (b. 1800, d. 1864); Wilhelm Loehe (b. 1808, d. 1872).

Inner Mission Institutes. See *Hospitals, Orphanages, Magdalene Homes, Prison-gate Mission, Deaconess Motherhouses, Home-finding Societies for Children, Hospices,* etc.

Innocent III. Pope 1198—1216; b. ca. 1160; received his early education at Rome, then studied at Paris and Bologna; was rapidly advanced in the Church; wrote a number of books, among them *De Contemptu Mundi* ("Of the Contempt of the World"). Upon his accession to the papal throne he took steps to restore the prestige of the papacy in Rome and Italy and then to liberate the country from foreign, German, rule, soon being regarded as the protector of national independence. When conditions in Germany seemed to warrant his interference, he cleverly took advantage of the situation, acknowledging Otto IV as German king and future emperor and throwing all his influence in favor of the Guelphs (the party of Otto IV). When, a few years later, the opposite party, that of the Hohenstaufens, rose to power, Innocent III managed to have the decision in the difficult matter transferred to his jurisdiction. When Philip of Swabia (Hohenstaufen) was murdered, Otto IV was formally elected king, submitted himself to the Pope, and was by him crowned emperor in 1209. In the same manner Innocent managed to control the affairs of France and Spain, until he had jurisdiction in practically all important matters. He was especially zealous in promoting the first Crusades (*q. v.*). The resolutions of the Fourth Lateran Council (1215) strengthened his position still more, until he held absolute power in the administration of the Church and the controlling power in the government of Western Europe. Many of his sermons were collected, as were the decretals of his rule.

Innocent VIII. Pope 1484—92; b. in Genoa in 1432; studied at Padua and Rome; became cardinal in 1473. As Pope he immediately interfered in the matters of several countries, notably England, where he declared Henry VII

the rightful king, and in Austria, where he confirmed the election of Maximilian as king of the Romans. He strengthened the inquisition in Spain and preached a crusade against the Waldenses. He was guilty of simony in various instances, so that his rule is regarded as one of the darkest of the later Medieval Age.

In Partibus Infidelium ("in the lands of the unbelievers"). Words formerly used to designate titular bishops (see *Bishop*), *e.g.*, N., Bishop of Tyre, *in partibus infidelium* (or simply, *in partibus*). The term was abolished by the Congregation of the Propaganda in 1882.

Inquisition, The, also called the *Holy Office* because of its supposedly sacred function in maintaining the integrity of the Roman Catholic faith, was an institution established for the detection and punishment of heresy, that is, all dissent from the accepted teachings and rites of the Church. It represents the culmination of the pernicious principle of applying the thumbscrew to the conscience, of resorting to force and violence to uphold religious uniformity and "orthodoxy." In carrying out this principle, the Inquisition has earned for itself the notorious distinction of being perhaps the most horrible engine of oppression that history knows of. Its record is a revolting chapter of fierce fanaticism and bigotry, of unspeakable atrocity and refined cruelty, of sovereign contempt and glaring defiance of the elementary canons of justice — all under the shield of Rome and in the sacred name of religion. In outlining the history of the Inquisition, we shall say just a few words about its historical antecedents. Intolerance in the Christian Church began in the days of Constantine. It was embodied in the laws of, and energetically put into practise by, Emperors Theodosius and Justinian, who persecuted both heathens and heretics. The method of Charles the Great in "converting" the Saxons is a matter of familiar knowledge. Charles the Bald, in 844, enjoined upon the bishops *ut populi errata inquirant et corrigant* (that they should *inquire into* — hence the word *Inquisition* — the errors of the people and correct them). This is mentioned here because of the ill-omened term *inquirant*. It was reserved, however, for the later Middle Ages to develop an organized inquisitorial system to guard the Church against the inroads of heresy. Synods and councils (Tours, 1163; the Third Lateran, 1179; Verona, 1184, and particularly Toulouse, 1229), seconded by secular rulers (Frederick Barbarossa and Frederick II), addressed themselves to the task of providing the legislative machinery and putting it into operation. This eventuated in the establishment of the *Episcopal Inquisition.* The Synod of Toulouse, 1229, which gave this stage of the institution its final form, enacted that the bishops should appoint a priest and one or two laymen to hunt out heretics in their sees and bring them to trial before the episcopal tribunal. Princes were ordered to destroy the homes of heretics, even if they were underground. Any one giving aid and comfort to a heretic was liable to lose his office and his property. To escape the charge of heresy, all the inhabitants were bound to present themselves at least once a year at the confessional and to declare under oath, every two years, their allegiance to the Church. Undue lenience on the part of the bishops in enforcing these regulations induced Pope Gregory IX, in 1232, to take the trial and punishment of heresy out of the hands of the bishops and to entrust it to the Dominican friars, who had been replacing the bishops ever since they received papal sanction (1215). This marks the second stage in the history of the Inquisition. Inasmuch as the Dominicans were immediately responsible to no one but the Pope, with whom they communicated through the Inquisitors-General, the Inquisition may now be called the *papal* or the *Dominican.* Henceforth its activities were carried on on a wider scale and with greater stress and rigor. It was introduced into France against the protest of the Gallican Church, which resented it as a menace to its liberties. It was established in Spain, Northern and Central Italy, Germany, the Netherlands, and later (to combat the Wyclifite movement) in England. To describe its work in anything like detail is, of course, impossible here. But a few facts must be noticed. The inquisitors were exempt from all jurisdiction, religious or secular, amenable only to the authority of the Pope. Thus there was nothing to check their activity (except lynch law, which in not a few cases was called into play). The inquisitor might be police, prosecutor, and judge at the same time. The slightest rumor, a vague suspicion, was deemed sufficient to warrant the arrest and trial of, perhaps, a wholly innocent person. At the trials the names of the accusers were never revealed. In short, the ordinary laws of justice did not seem to exist for the authorized guardians of the faith. As

to the penalties inflicted, they ranged from fines, seizure of property, banishment, and imprisonment to hanging, drowning, or burning, according to the measure of adjudged guilt. Naturally, the confiscation of the heretic's property, a portion of which usually fell to the inquisitors, became a powerful stimulus (Lea says the most powerful) in the heresy-hunting business. The exact number of victims will, of course, never be known. Sufficient data, however, are preserved to enable us to form an idea of the extensive activities of the system. As early as 1243 the number of those sentenced to life imprisonment in France was so great that there were hardly stones enough to erect prison buildings. A single Inquisitor-General, Bernard de Caux, sentenced from eight to ten thousand persons during his four years of office (1244—48). On May 12, 1234, six boys, twelve men, and eleven women were burned at Toulouse. In Germany the names of sixty-three Inquisitors-General have been preserved. Of these, Konrad of Marburg, called by Gregory IX the "Lord's watch-dog," made himself so odious that after a short and bloody reign of terror he was murdered. Our limits forbid further details. — But a word must be said about the *Spanish Inquisition*, which represents the latest and most horrible stage of the institution. As to its origin and essential character the Spanish Inquisition was papal, but the control and administration were in the hands of the Spanish government. So far it was "Spanish." Attempts to exonerate the Papacy of the guilt and infamy incurred by the Spanish tribunals are vain. As the Spanish writer expresses it: "The Inquisition fused into one weapon the papal sword and the temporal power of kings." The Spanish Inquisition was established in 1480 and was not abolished until 1835. It was directed primarily against the *conversos*, sometimes called the new Christians, that is, such "converts" from the Jews and Moors as were suspected of secretly abiding by their ancestral faith. The motives which prompted Ferdinand and Isabella to introduce and maintain the Inquisition were threefold: They desired to purify their kingdom of heresy, to strengthen the compactness of their realm politically, and to share in the division of the spoils. During the first year of its activity the Inquisition, according to the Spanish historian Mariana, burned no less than 2,000 persons in the archbishopric of Seville and the bishopric of Cadiz. In 1483 Torquemada, whose name has become a by-word for fierce and relentless fanaticism, gave the institution its full organization. Also, about this time a code of thirty-nine articles was drawn up to regulate the procedure of the Holy Office. By a flagrant perversion of justice the Inquisition proceeded on the presumption that the accused was guilty until he had proved his innocence. And since this was rarely possible, with the whole inquisitorial process, including the most refined and fiendish torture, against the defendant, it is no wonder that the lurid glare of the *auto da fé* was long a familiar spectacle in Spain. According to Llorente the first Inquisitor-General Torquemada, during the eighteen years of his administration (1480—1498), burned 8,800 persons alive and 6,500 in effigy and sentenced 90,004 to other forms of punishment. Further statistics must be sought elsewhere. The Inquisition was introduced into the Spanish dependencies. It was abolished in Mexico in 1820 and in Peru in the same year. Prior to its abolition in Europe it had been losing its force. The number of burnings steadily diminished. In the eighteenth century, torture was abandoned. Napoleon struck off the heads of the hydra wherever he could. Though revived after his death, the Inquisition was in its last gasp. Its last victim was a schoolmaster in Spain, who was accused of deism and was hanged in 1826.

Insane Asylums. Governments have established institutions (state hospitals) to which insane people, after their case has been duly established, are committed for care, treatment, and safe-keeping. Violent patients are placed in so-called maniac wards, while others are given more freedom and, if possible, are usefully employed in some way. When insane patients have sufficiently recovered, they are dismissed. The percentage of cures varies in different institutions in accordance with the classes of cases there treated. Insane asylums are also maintained by some church-bodies. The number of cases of insanity is increasing. The forms of mental disease are varied. The causes are: inherited predisposition, the nervous strain of modern life, sexual sins, severe illness, or excessive use of alcohol, opium, and the like, injuries of the head, worry, etc.

Inspiration, Doctrine of. See *Bible, Inspiration.*

Inspirationists. See *Amana Society.*

Insurance. The act of insuring or assuring against damage or loss; ordinarily a contract by which a company, in consideration of a sum of money paid,

technically known as a premium, becomes bound to indemnify the insured or his representatives or beneficiaries against loss by certain risks, as fire, shipwreck, etc. "Insurance is essentially a contract, or agreement, whereby one party, in consideration of a price paid by another party, guarantees to that other that he shall not suffer loss or damage by the happening of certain specified contingencies. In fire and marine insurance the principle is entirely that of indemnity. In no circumstances may the insured recover more, and he may recover less, than what he has actually lost. Since the value of a life cannot ordinarily be exactly ascertained, the doctrine of indemnity is not applied to life insurance." (*Bigelow.*) — *Kinds of insurance.* There are many kinds or forms of insurance, the oldest being *marine insurance*, which has been in use since the twelfth century; next comes *fire insurance*, which was carried on by an American company as early as 1752; and the third main division is *life insurance*, which has been in use in America since the middle of the last century. Other kinds of insurance are accident insurance, working men's insurance against accidents in their business or an insurance against harm which one may encounter when traveling; guaranty insurance of the fidelity of employees, usually taken out by owners of a big business for the safeguarding of their interests against unfaithfulness or defaulting on the part of managers and cashiers; plate glass insurance; burglar insurance, to indemnify in cases of burglary; tornado and hail insurance, and many other common kinds. There is hardly a department of industry and sports to-day which is not amply covered by some form of insurance, as when prize-fight promoters insure their undertaking against the possibility of rain, etc. All kinds of insurance, with the exception of the freak forms sometimes found, may be divided into two classes, indemnity insurance and non-indemnity insurance. To the former class belong fire and marine insurance and all insurance pertaining to property; to the latter class belongs life and, in a measure, accident insurance. It will be advisable to consider these two groups at some length. — *Property insurance.* The laws and practises regarding the various forms of insurance coming under this heading approach much nearer to uniformity than those of the other group. The various fire insurance companies are distinguished as stock companies and mutual companies as to organization; and in point of operation the field of fire insurance, of marine insurance, and of other property insurance is usually distinguished. In many large cities the various fire insurance companies combine to provide an annual fund with which fire insurance patrols or salvage corps are maintained to cooperate with local fire departments and to represent the interests of the companies in the case of losses. The liability of the companies is fixed by law, the stipulations appearing somewhere on the face of the policy, although not always interpreted to the full extent of their strictest understanding. Marine insurance proper covers the ship, the cargo, the freight that the ship earns, and the profits that the cargo brings. The policy contracts usually specify the various risks against which insurance may be written, and these, in general, are the perils of the sea, fire, barratry, theft, piracy, arrests, and detentions. The policies are very specific and detailed, and probably the most important part of the whole business is in the warranties, that is, the pledges given by the insured that certain things do or do not exist or shall or shall not be done. — *Life and accident insurance.* Accident insurance may be either for a short time, for the period of one journey or voyage, or it may be taken out like the regular life insurance policy. In this form of insurance a person desiring to become insured may make his choice from among whole-life, term, endowment, joint-life, annuity, tontine, and a few other varieties of policies. The method of paying premiums and their amount varies according to the form of insurance chosen. A whole-life policy is payable at the death of the insured. A term policy is one given for a specified number of years and amount and is paid only when death occurs within the specified term. An endowment policy is paid at death during the term or to the insured if living at the end of the term. A simple annuity policy provides that in consideration of the payment at one time of a specified gross sum the company will pay to the annuitant annually a stipulated sum, either for a stated term or during life. A tontine policy is similar in form to the ordinary life, limited payment life, or endowment policy. If the insured die before the completion of the tontine period (or term of years specified in the policy), the beneficiary will receive only the sum indicated in the policy; but if the insured survive the period, he will share with all other members of his class in the dividends, or he may surrender his

policy for a cash payment or its equivalent by the company. A great many people of moderate means use some form of life insurance to serve them as a savings plan, the weekly or monthly payments being small enough to be met readily, and the feature of compulsion being just strong enough to cause them to keep up their payments. The practise of taking out survivorship annuity policies in business, by a debtor for a creditor, and otherwise for a business security, guarantees the payment of a stated sum to the person named by the person taking the policy during the period in which the nominee survives the insured. A still simpler form of this transaction consists in assigning a policy to a creditor or in using it as collateral in securing a loan. It should be noted that all forms of insurance are liable to abuse, this being particularly true of life insurance, partly, as Bigelow correctly says, because the value of a life cannot ordinarily be exactly ascertained, wherefore the doctrine of indemnity is not applied to life insurance, partly because the factor of hazard or gambling is prominent. Each case, however, must be considered on its own merits, the question therefore pertaining to the domain of casuistics.

Integrity. As applied to the books of the Bible, that attribute according to which no part of the original manuscript is wanting and all the parts now included in the Book belong to it as first drafted.

Intellectualism, Philosophical (Modern), teaches that we learn to know the essence of things not through the senses, sensationalism, but through the pure concepts inherent in the very nature of the mind. Learning is but a recollection of inborn ideas through suggestion of their imperfect copies in the phenomenal world. The intellect is the basis and the support of all existence (Idealism). Principles of ethics are grounded in reason, not in feeling. In theology the term is sometimes used over against mysticism, which unduly emphasizes the religious feeling, to point out the importance of a clear intellectual knowledge of revealed Scripture doctrines. However, such intellectual knowledge, though a prerequisite, is not yet faith.

Intention of Priest. See *Sacraments, Roman Doctrine.*

Interchurch World Movement. This was a movement, prior to the World War, for the purpose of Christianizing the world by heroic interdenominational efforts. Large sums of money were spent, but finally the effort proved a failure. See *Men and Religion Forward Movement.*

Interdict. A form of censure or punishment in the Roman Church by which people are debarred from public worship, the Sacraments, and Christian burial. General interdicts were pronounced, in the Middle Ages, against cities, provinces, and even nations (France in 1200; England, 1208—13), the innocent suffering with the guilty. The Papacy found the interdict a powerful weapon to bring public pressure to bear on refractory rulers. The original rigor of the provisions was gradually relaxed. General interdicts practically ceased several centuries ago because they could no longer be enforced, though as late as 1909 Pius X placed the town of Adria, Northern Italy, under an interdict for fifteen days. Interdicts of individuals and smaller groups are still in vogue. Originally, an interdict was considered equivalent to excommunication, but now those under its censure are not supposed to be given over to damnation. The practise, in all its forms, is a corruption of the Scriptural doctrine of excommunication (see *Keys, Office of*), in perfect keeping with the legalistic spirit of the Roman Church.

Interim was a temporary agreement in religious matters until the next General Council should make a permanent settlement. The *Augsburg Interim* was made at the Diet in 1548 after Charles V had crushed the Smalcald League at Muehlberg in 1546 and placed the Elector John Frederick of Saxony and the Landgrave Philip of Hessen in captivity. The authors were the bishops Julius von Pflug of Naumburg, Michael Helding of Mainz, and John Agricola, then court preacher of the Elector Joachim II of Brandenburg at Berlin. Though the twenty-six articles compromised the Reformation truths all along the line, the document was accepted by the Electors Joachim II of Brandenburg and Frederick II of the Palatinate, the Duke of Wuerttemberg, and the Landgrave Philip of Hessen, if given his freedom, but the captive John Frederick of Saxony magnanimously rejected it, as did others, and most of the cities of the realm, especially Magdeburg, which became the asylum of true Lutherans. In Southern Germany Charles V enforced it by the atrocities of his troops; Lutheran preachers were driven out, for instance, Wolfgang Musculus, who had to flee from his wife and eight children at

Augsburg. The Interim was not to be binding on the Romanists, but only on the Lutherans. — Not satisfied with the Augsburg Interim, Maurice of Saxony had it modified in November, 1548, by Melanchthon, Bugenhagen, George of Anhalt, Paul Eber, Jerome Weller, Anton Lauterbach, George Major, and Joachim Camerarius, and it became the law of Saxony in December at Leipzig, hence *Leipzig Interim*. It compromised the article of justification by faith; it pledged the clergy to obey the Pope and the bishops; it brought back the Romish ceremonies at baptism, confirmation, extreme unction, and Corpus Christi; the laws of fasting were placed into the hands of the Kaiser. Flacius and Amsdorf vigorously opposed Agricola and Melanchthon for betraying the truth (see *Adiaphoristic Controversy*). Maurice was to punish Magdeburg for its resistance. He gathered an army and then suddenly warred on the Kaiser at Innsbruck and forced from him the Treaty of Passau, which ended the Interim and gave religious liberty to the Lutheran governments.

Interlude. A passage or interval for instruments only between stanzas of a hymn or between portions of the liturgy, offering a breathing pause to the singers or congregation; should conform to the character of the hymn or section of the liturgy.

Intermediate State. The interval of time which to human reckoning elapses between the decease of the believers of present and past ages and the revival of their bodies at the general Judgment has given rise to various speculations, all of which agree in the assumption of an intermediate state. Such are the theories of a state of sleep or insensibility (see *Psychopannychism*), the theory of a purgatory (see *Purgatory*), and the theory of a middle state or intermediate place. None of these theories are grounded in Scripture. There is no state intermediate between faith and the bliss of heaven or between final unbelief and the state of eternal perdition. Luke 16, Lazarus is immediately enjoying the bliss of paradise, while Dives is immediately in torment. On the cross the Savior promised to the malefactor: "To-day shalt thou be with Me in paradise." According to Acts 1, 25 Judas went "to his place." In answer, apparently, to a query that had been addressed to the apostle by, or on account of, certain curious or captious persons, Paul tells us 1 Thess. 4, 15. 17: "We [or those] which are alive and remain unto the [final] coming of the Lord shall not prevent [precede] them which are asleep. . . . We [or those] which are alive and remain shall be caught up together with them in the clouds." None shall have any advantage in point of time over the rest; and this would not be true if some must pass long centuries of waiting, while others are translated suddenly from earth to heaven. According to Scripture the soul immediately, after passing out of the body, enters upon a condition of conscious happiness or misery. There is, to the soul, while disembodied, no cognizance of the passage of time. Noah, who died thousands of years ago, shall not seem to himself to pass a longer period of expectation in the grave, or rather, in the spirit world, than the last saint who is interred just as Gabriel's trump shall reawaken his undecayed corpse, or than those who then shall be living on the globe. See also *Heaven, Hell.* — The term "intermediate state" is also used by some synergists to designate an attitude of mind which is favorable to the acceptance of Christ, while conversion has not yet taken place. Scripture teaches clearly that conversion is a direct change from spiritual death to spiritual life, and the doctrine of an intermediate state finds no support in the Bible.

International Apostolic Holiness Church (formerly, *International Apostolic Holiness Union*). This denomination was organized in 1897, in Cincinnati, O., by the Rev. Martin W. Knapp, who previously had been a minister of the Methodist Episcopal Church, but withdrew from that denomination because he believed that the Methodist Church was no longer completely Wesleyan in teaching and practise. He declared also that the Holiness Movement in America was becoming theoretical and manifested a growing tendency to rule out of camp-meetings, conventions, and work generally such doctrines as the healing of the sick, the second advent of Christ, and the evangelization of the world. The word "apostolic" as used by them simply implies a desire to approach as nearly as possible to apostolic practises, methods, power, and success. Since 1906 the form of organization has been somewhat changed, and the term "church" has been substituted for union. This has not, however, affected the general type or purpose of the denomination. — *Doctrine.* The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick

through faith in Christ, the premillennial reign of Christ on earth, and the evangelization of the world as a step in hastening the coming of the Lord. The Lord's Supper, to which admission is general, is observed as often as a congregation deems proper. The mode of baptism is left entirely to individual option. — *Polity.* The government of the churches corresponds closely to that of the Methodist Episcopal Church. The home missionary work is carried on through the state councils and local churches in the mountains of West Virginia and North Carolina and in Kansas, Idaho, and Montana. Camp-meetings under the charge of the state and district organizations are held annually, during the summer season in the North and during the winter season in the South. The churches choose their own pastors, and the pastor continues to serve the church as long as the relation is mutually agreeable. They are supported by free-will offerings, and very few have any regular salary. The foreign missionary work in 1916 was carried on in Africa, the British West Indies, South America, Japan, and Korea under the supervision of the Oriental Missionary Society. In 1916 this denomination numbered 170 organizations and 5,276 members.

International Sunday-School Committee. Its purpose is to prepare Sunday-school lessons for all denominations in accordance with accepted principles of religious teaching.

Internationale, Red. See *Marx, Karl.*

Intinction. One of the modes in which the Sacrament of the Altar is administered to the laity of the Eastern Church, *viz.,* by breaking the consecrated bread into the consecrated wine and giving to each communicant the two elements together in a spoon, "to prevent the possibility of a loss of either element." Intinction is now contemplated for introduction also by some Protestant denominations.

Intonation. In chanting, the notes leading up to the reciting-tone and the act of intoning after such an introductory, indicating the proper pitch.

Introduction, Biblical. See *Biblical Isagogics.*

Investiture, Struggle about. Investiture is the ceremony of inducting an abbot or a bishop into office. This right became the subject of a long contention during the Medieval Age, with the Papacy on the one side and various secular rulers on the other. Before the fall of the Roman Empire the imperial influence was the stronger, and no important office was filled without the direct sanction of, often not without actual nomination by, the emperor. But when the power of the Papacy grew, the traditions respecting the rights of the emperors were often set aside. The struggle was especially severe in Germany, lasting there for about a century and a half (1050—1198). The matter was finally adjusted by means of the *Concordat of Worms,* which amounted to a compromise. See also *Concordat* and *Gregory VII.*

Iowa and Other States, Ev. Luth. Synod of. This synod was organized August 24, 1854, at St. Sebald, Iowa, by the emissaries of Loehe in Neuendettelsau, Revs. G. M. Grossmann, John Deindoerfer, Candidate (later Dr.) S. Fritschel, and one lay member. In the forties Loehe had directed the men whom he sent to America to minister to the scattered Lutherans to the Saxons in Missouri, thus promoting the founding of the Synod of Missouri, Ohio, and Other States. A breach between Loehe and the Missourians, caused by a difference in regard to the doctrine of the Church and the ministry, seemed to have been healed by the visit of Walther and Wyneken to Germany in 1851. However, Grabau's visit to Loehe two years later seems to have induced Loehe to found a new synod, which was to mediate between Grabau and the Missourians. It was with Loehe's consent that Grossmann and Deindoerfer, with a party of twenty Loehe adherents, left the Franconian colonies in Michigan, in the fall of 1853, and migrated to Dubuque, Iowa. Grossmann and five students of the seminary of which he had been the head in Saginaw, Mich, remained in Dubuque, while Deindoerfer and others went 60 miles farther northwest and founded St. Sebald, where, in 1854, also the Iowa Synod was founded. At the request of Grabau, who visited Dubuque in 1855, the young synod took charge of the Buffalo Synod congregations around Madison, Wis., Detroit, and Toledo. But the statement of Iowa's attitude to the Lutheran Confessions in the first number of the *Kirchenblatt* alienated Buffalo's affections. The Wartburg Seminary, founded in Dubuque in 1854, was transferred to St. Sebald in 1857. Prof. S. Fritschel raised enough money on a trip to Europe to pay the debt resting on it. In 1874 the seminary was moved to Mendota, Ill.; in 1889 back to Dubuque. Iowa's attitude toward the Confessions, the chiliastic tendencies of the majority

of its members in the early days, and its teachings concerning the Church and the ministerial office were the cause of a doctrinal controversy with the Missouri Synod, which extended over many years. While Iowa did not adopt a formal constitution at its organization, the first of its "guiding principles" reads: "Synod accepts all the Symbolical Books of the Evangelical Lutheran Church because it believes that all their symbolical decisions of disputable questions which had arisen before or during the time of the Reformation were made in accordance with the Word of God. But because within the Lutheran Church there are different tendencies, synod declares itself in favor of that tendency which, by means of the Confessions and on the basis of the Word of God, strives toward a greater degree of perfection." In 1867 the Iowa Synod declared at Toledo: "There never has been absolute doctrinal unity in the Church, and it should not be made a condition of church-fellowship." At the same convention, Iowa resolved to ask Missouri for a colloquium. The Missouri Synod gladly assented, and the colloquy was held at Milwaukee, November 13—18, 1867, in view of the fact that some ministers of the Iowa Synod were favorably disposed toward Missouri. At this conference the attitude of both synods to the Confessions and to "open questions" and some points of eschatology were discussed. Time did not permit discussion of the doctrine of the Church and the ministerial office, on which the two synods had originally separated. No agreement was reached except in minor points. Iowa would not admit that the doctrine concerning Sunday, the first resurrection (Rev. 20), and Antichrist must be considered symbolically fixed by the Lutheran Church and classed as articles of faith. For the term "open questions" Iowa was willing to substitute that of "problems"; yet no agreement was reached as to what should be counted as problems. In 1879 Iowa stated its doctrinal position as follows: "Our Synod was from its very beginning persuaded to make a distinction between such articles in the Confessions of the Evangelical Lutheran Church as are necessary articles of faith and such other doctrines as are not doctrines necessary for salvation; and our synod has considered it one of her duties very earnestly and emphatically as an important truth ... that there are doctrines, even doctrines of the Bible, concerning which members of our Church may hold different views and convictions without thereby being compelled to refuse each other church-fellowship. ... In such matters unity should indeed be sought; but it is not absolutely required as in the doctrines of faith." In the controversy on election and conversion between Missouri and Ohio the Iowa Synod stated its position as follows: "The Lutheran Church has ever considered it Calvinistic error ... to speak of election as having been made without reference to the conduct of man, merely in accordance with the pleasure of the divine will, and to denounce as an error that God made His election in respect to the faith which He foresaw, because, according to the doctrine of the Lutheran Church, God, in His eternal divine counsel, has decreed that He would save no one except those who would know Christ, His Son, and truly believe in Him." And Deindoerfer, in his *History of the Iowa Synod*, declared: "Although in former years the difference between us and the Missouri Synod did stand in the way of church-fellowship, the difference now existing in the doctrine of election is of such a nature that there can no longer be any church-fellowship." In recent years the points of difference have been under discussion by an intersynodical committee, and the prospects for a mutual understanding are good. — After the disruption of the General Synod in 1866, Iowa had participated in the meetings that led to the founding of the General Council and approved of that body's doctrinal basis. It was prevented from joining, however, by the General Council's unwillingness to declare itself in a satisfactory manner on the Four Points (*q. v.*). Still Iowa continued to maintain friendly relations with the Council and was represented in an advisory capacity in its meetings. In 1875 Pastor Schieferdecker, who had left the Missouri Synod in 1859 on account of his chiliastic teachings, returned to Missouri, and J. Klindworth led an exodus of twenty ministers into the Wisconsin Synod. — The Iowa Synod was in a strategic position for attending to the spiritual needs of the immigrants from Lutheran countries that poured into the Northwest in the second half of the nineteenth century, and its home missionaries are scattered over the territory between the Alleghanies and the Pacific coast. In its earlier days it also maintained a mission among the Indians in Idaho. In 1895, through the influence of G. J. Fritschel, the larger part of the Texas Synod (founded 1851) joined the Iowa Synod as a district. All the districts of the Iowa Synod: Iowa, Northern, Southern, Western, Wiscon-

sin, South Dakota, North Dakota, and Texas (Synod), meet annually, while the whole synod meets as a convention of delegates every three years. Its foreign mission work was carried on in former years in connection with the General Council, Neuendettelsau, Hermannsburg, Leipzig, etc. Since the World War the Iowa Synod is conducting the mission in former German New Guinea in conjunction with the United Ev. Luth. Church in Australia. Six missionaries were sent over in 1922. The synod is also, since 1921, taking care of the Tanganyika mission in former German East Africa. Beside the Wartburg Seminary at Dubuque it maintains the Wartburg Normal School at Waverly, Iowa, Wartburg College at Clinton, Iowa, an academy at Eureka, S. Dak., and Martin Luther Academy at Sterling, Nebr. It has orphanages at Waverly and Muscatine, Iowa, and at Toledo, O. At Muscatine and Toledo there are also homes for the aged. — The Iowa Synod operates the Wartburg Publishing House, Chicago, publishes the *Kirchenblatt*, the *Lutheran Herald*, the *Kirchliche Zeitschrift*, and the *Wartburg Lesson Helps Series*. The leading men of the Iowa Synod were (and are) the Fritschels, (Gottfried, Sigmund, John, Max, and George J.), G. M. Grossmann, J. Deindoerfer, F. Richter, J. M. Reu. In 1925 the Iowa Synod numbered 587 pastors, 966 congregations, and 137,318 communicants, plus 5,600 in New Guinea.

Iowa, Synod of (General Synod). See *United Lutheran Church.*

Ireland (Celtic, *Erin*, or the western isle, called by the Romans *Hibernia* and in the early Middle Ages *Scotia*) has had a religious history differing materially from that of any other European country. Though in their early history the people of Ireland developed a peculiar type of Christianity, untouched by Roman influence, they have become the most devoted adherents of Roman Catholicism. Though they witnessed the destruction of their liberties by a conqueror (Henry II of England) acting under the warrant and sanction of a papal bull, they have bowed submissively under the yoke of papal supremacy. On the other hand, since the Reformation their attachment to Rome has involved them in a bitter conflict, reaching almost to our own day, against the glaring anomaly of a Protestant state church established in their midst and maintained at their expense. — In the light of available evidence the beginnings of Irish Christianity may be traced to about the end of the fourth century. In 431 Palladius was sent by Pope Coelestine V as "the first bishop to the Scots [*i. e.*, Irish] believing in Christ." Beyond this notice there is no record of any papal interference in the affairs of the Irish Church for several centuries. The mission of Palladius failed. The great missionary of early Ireland is St. Patrick, called "the Apostle of Ireland." We know little of his life. His death is placed between 465 and 493. In less than a century after Patrick's death, Ireland was covered with churches and with convents for men and women. When continental Europe was threatened with barbarism during the migrations, the Irish monasteries were centers of learning and missionary zeal. "Ireland dreamed of converting heathen Europe." Usually traveling in bands of twelve, with a thirteenth as leader, the missionary monks labored in Scotland, Northern Britain, France, Italy, Switzerland, and Germany (doing here the pioneer work for St. Boniface). This missionary period of Irish church history extended over centuries. It ceased with the loss of Irish independence through the Norman conquest and the establishment of Roman rule. With regard to the latter it must be added that already prior to the political subjugation the Papacy had been making notable progress in bringing the distant island under its jurisdiction. Pope Honorius, in 629, addressed a letter to the Irish clergy, urging them to adopt the Roman custom of keeping Easter. Before the end of the century the Roman practise was generally introduced. Gregory VII, as might be expected, boldly demanded of both clergy and laity of Ireland obedience to the blessed Vicar of St. Peter (*i. e.*, himself) and presented himself as the arbiter in all matters under dispute (1084). The archbishops of Canterbury, Lanfranc and Anselm, exercised a decisive influence in shaping the organization and ritual of the Irish Church in favor of Rome. The goal was reached when Pope Adrian IV — the only Englishman who ever sat on the papal throne — encouraged "his dearest son in Christ," King Henry II, to invade Ireland with the laudable purpose of "enlarging the borders of the Church" and "extirpating the nurseries of iniquity from the field of the Lord." Ireland came under British and papal rule in 1171 (and that was the beginning of woe). Adrian's successor, Alexander III, in three letters, addressed, respectively, to Henry, the Irish kings and nobles,

and the hierarchy, enjoined obedience of Ireland to England and of both to the Holy See. Norman and Celt refused to mix, and for centuries after the conquest Ireland remained in a state of anarchic confusion. As has been said, the English power in Ireland has been "like a spear-point embedded in a living body and inflaming all around it." This festering spear wound was rendered doubly poignant when in the Reformation period the English government endeavored to force Protestantism upon the staunch Irish Catholics by establishing the Anglican Church in their midst, with all the evils and iniquities that this policy entailed (surrender of church property, payment of tithes, deprivation of civil and political rights). The details of Irish history since the Reformation must be sought elsewhere. Our space will permit us to say but this, that it is a melancholy record of English tyranny (religious, political, and economic), oppression, violence, extortion, and exploitation, on the one hand, and of Irish degradation, suffering, and wretchedness, outbursts of fury, plots, uprisings, rebellions, agitations, etc., on the other — the logic of events, however, with the progress of more liberal ideas, leading to the gradual redress of accumulated wrongs in modern times. In 1829 the Catholic Emancipation Act was passed by the British Parliament. This measure restored civil rights to all the Catholics of the realm. In 1869 the Episcopal state church in Ireland was disestablished. This measure relieved the Irish Catholics of the odious obligation of contributing toward the maintenance of a religious establishment which they justly regarded as the symbol of their subjection and vassalage. Various other reforms designed to improve the condition of the Irish peasantry do not fall within the scope of this article. The Irish problem, not only as concerning the relation between Ireland and England, but also as relating to the antagonism between the North and South of Ireland itself, seems recently to have reached what may prove to be a permanent solution. In 1922 a separate Parliament and executive government were established for Northern Ireland (six counties, prevailingly Protestant), while in 1921 a treaty was signed by which the Irish Free State is to have the same constitutional status as any self-governing dominion of the empire. The new dominion embraces twenty-six counties, in which the Catholic religion prevails. The northern, or Protestant, counties are known as Ulster, from the Presbyterian county of that name; the southern, or Catholic, as Orange.

Ireland, John, American Roman Catholic prelate (1838—1918); b. in Ireland; at the age of eleven brought by his parents to St. Paul, Minn.; educated for the priesthood in France; ordained in St. Paul 1861; archbishop in 1888; for many years a commanding figure in the Catholic Church of America. In 1891 the movement known as Cahensleyanism, which contemplated the appointment of other than English-speaking priests to minister to the needs of foreign-born Catholics ignorant of English, called forth Ireland's emphatic protest on the ground that such a plan tended to faction and division. Hence he is regarded as the typical representative of *Americanism* in the Catholic Church of the country. It must be added, however, that there are at present many parishes in the United States in which German, French, Polish, and Italian Catholics are served in their native tongues.

Irenaeus (the Peaceful), the most eminent teacher of the Church in the second half of the second century; b. probably at Smyrna between 115 and 125 A. D., pupil of Polycarp; taught for a time at Rome; sent as a missionary to Southern Gaul, where, during the persecution under Marcus Aurelius (177), he was a presbyter in the church at Lyons. After the martyrdom of Bishop Pothinus, Irenaeus became his successor (178) and labored zealously for the spread of Christianity and the defense of its doctrines. Concerning the later facts of his life we have no authentic information. A doubtful tradition has it that he suffered martyrdom (202). — Irenaeus was an uncompromising foe of all heresy and schism, the great champion of orthodoxy against Gnostic speculation. Though mainly legalistic, his conception of Christianity is the soundest among the ante-Nicene fathers. Among his numerous writings his *Refutation of Gnosticism* (*Adversus Haereses*) is the most important.

Irenics. That part of systematic theology, closely related to dogmatics, which aims to bring about a peaceable acceptance of the truth without the aggressive methods of direct attack used in polemics. See also next article.

Irenics. Also called Irenical Theology, a term used to designate the labors, attitude, or methods of the peacemakers of the Christian Church. Making peace implies a previous warfare. Hence irenics presupposes polemics (see *Polemics*),

which in its true character should have no other aim than irenics, but should be a struggle for peace. The "bond of peace," Eph. 4, 3, embraces all Christians, and "speaking the truth in love," v. 15, deserves to be emphasized at all times. However, he who truly seeks an ecclesiastical peace well-pleasing to God will find himself under necessity of carrying on controversies. True irenics, therefore, does not exclude polemics, but is another mode of gaining the same end. The conciliation of differences and the reunion of those who have been separated by schism and heresy (see *Heresy*) has in the Christian Church at all times walked side by side with polemics. As the danger of polemics lies in the direction of separatism and the magnifying of unessential differences, so irenical efforts are prone to degenerate into syncretism and unionism. Love of revealed Truth will ever guard against one as well as against the other.

Irish Massacre. A terrible outburst of fury and fanaticism on the part of the Irish Catholics against the oppressive measures of the English government. Beginning in Ulster (1641), the revolt spread like wildfire over nearly the entire island, and the aim was complete extermination of Protestantism. It is needless to describe the atrocities committed (burning, drowning, even burying alive, etc.). The number of victims is estimated at from 40,000 to 400,000. A few years later (1649) Oliver Cromwell took fearful vengeance for the Irish massacre, executing what he thought "a righteous judgment of God" on the "barbarous wretches" who had shed so much innocent blood.

Irons, Genevieve Mary, 1855—; member of a family noted for poetical ability; contributed poems and hymns since 1876; her best hymn: "Drawn to the Cross, which Thou hast Blessed."

Irons, William Josiah, 1812—83; educated at Oxford; held a number of charges in the Established Church, also noted lecturer; ranks with first of modern hymn-writers; translation of *Dies Irae:* "Day of Wrath, That Day of Mourning."

Irvingites, followers of the Rev. Edward Irving (b. at Annan, August 15, 1792; d. 1834). In 1819 Irving became assistant to the celebrated Dr. Chalmers in St. John's Church, Glasgow. In July, 1823, he was chosen pastor of a small Scotch Presbyterian congregation in Cross Street, Haddon Garden, where he attracted crowds of eminent people. In 1829 he removed to Regent Square, to a spacious church, which had been built for him. In October, 1831, the gift of speaking in unknown tongues was alleged to have been bestowed upon some people in his congregation, and he believed that the miracle recorded in Acts 2, 4—11 had occurred again and that Pentecostal times had returned. The more sober-minded of his flock and his ministerial brethren thought differently and vigorously opposed his views. His views regarding the human nature of Christ were also deemed erroneous, and on May 3, 1832, it was decided that he was unfit to retain the pastorate of Regent Square Church. On March 15, 1833, the Presbytery of Annan, which had licensed him as a preacher, deposed him from the ministry. The official designation of the denomination which he founded is "The Holy Apostolic Church," though they are often popularly called "Irvingites." As church officers they have apostles, angels, prophets, etc. In 1851 they had 30 chapels in England, and in 1854 their chapel in Gordon Square, London, was their leading place of worship. See also *Catholic Apostolic Church.*

Isaac, Johann Levita, eminent German-Jewish scholar; b. 1515 at Wetzlar; d. 1577 at Cologne; became Rabbi, but forsook Judaism in 1546 and a few years later embraced Roman Catholicism; since 1551 professor of Hebrew at Cologne.

Isidore of Seville, Archbishop of Seville, Spain, and encyclopedist; b. ca. 560, d. 636; of distinguished parentage and with a learning which embraced the entire range of the arts and sciences; wrote *Libri Sententiarum,* a book of dogmatics, and *Etymologiarum sive Originum Libri Viginti,* a great encyclopedia.

Israelite House of David. See *House of David.*

Italy, Catholic Church in. The purpose of this article cannot be, within the allotted space, to give, even in outline, the entire history of the Roman Catholic Church in Italy from the earliest times to the present day. The gradual rise of the Papacy; the invasion of Odoacer, of Theodoric, the Ostrogoth, of the Lombards (all Arians; see also *Italy, Religious History to Reformation*); the Franco-papal alliance to check the power of the latter; the coronation of Charles the Great by the Pope and its far-reaching consequences; the establishment of the Holy Roman Empire on a German basis and the long conflict which this anomaly drew in its train; the endless tumults, upheavals, and complications of

medieval Italian politics; the rise of city-republics and of petty despotisms; the Renaissance movement and its influence on Italian thought and life — all these things and many more besides we must pass over. Giving some notice to the Reformation in Italy and its suppression, we shall dwell chiefly on the Catholic Church of Italy as it exists to-day. The Reformation in Italy had made notable progress before the papal reaction effectually checked it. Under fictitious names nearly all the writings of both the German and Swiss Reformers were widely circulated in Italy. The leading Italian cities were centers of budding Protestantism. This is true of Ferrara, Modena, Florence, Bologna, Venice, Padua, Verona, and particularly of Naples. Caraffa (afterwards Pope Paul IV) informed Paul III that "the whole of Italy was infected with the Lutheran heresy, which had been exclusively embraced both by statesmen and ecclesiastics." "Whole libraries," says Melanchthon ca. 1540, "have been carried from the late fair into Italy." In Venice and Naples the Protestants were organized with their own pastors and held their services in secret in order to escape the vigilance of the ecclesiastical authorities. But these fair beginnings soon encountered the dreadful enginery of papal repression and reaction. The Inquisition, reorganized by Paul III (1542) at the recommendation of Caraffa, was first established in the papal states, and although resistance was offered in Venice and elsewhere, it gradually extended its sway over the entire peninsula. Torture, imprisonment, flames, the deep sea, were henceforth the fate of Protestant heretics. Many fled the country and found refuge in Switzerland and elsewhere. The persecution was directed against books as well as men. The inquisitorial detectives discovered no less than sixty printers, all of whose publications were condemned. Others were obliged to undergo a ruinous sifting of their stock. In fine, so thorough-going and relentless was the work of the Inquisition that by the end of the sixteenth century the last vestige of Protestantism had disappeared from the soil of Italy. And it was not until 1870 that Protestant worship was tolerated within the precincts of the "Holy City." This does not mean a change of attitude and principle on the part of the Church; it means the extinction of the intolerant papal *régime* by a liberal secular government. In other words, the Church has undergone a radical change in her legal status. This calls for a few words of explanation. In 1870 the papal states were incorporated with the united kingdom of Italy. The sovereignty of the Pope as temporal ruler was at an end. Since then the Italian government extends its protection to all, regardless of creed, even in the hub of Roman Catholicism. As to the present relations between the Papacy and the secular government of Italy, there is about as much cordiality and harmony as between fire and water. It must be conceded that the "Papal Guarantees" reflect creditably on the generosity of the government. The Pope has been assigned the Vatican palace (11,000 rooms) with its museums, libraries, galleries, and gardens as his residence, where, free from all government interference, he may exercise the functions of his office, enjoying private post and telegraph arrangements, maintaining a body-guard, and receiving the accredited agents of foreign governments. Besides, an annuity of about $600,000 (which, however, has never been accepted) has been granted him by the state. As to the papal attitude toward the government, a few words will suffice. On the occasion of the fiftieth anniversary of his ordination to the priesthood Leo XIII refused to accept any congratulatory message from the king of Italy or any gift from the same source other than the keys of Rome. Pius X spoke of the Italian king as "he who usurps our place." Sulking as a "prisoner" in the Vatican, — which voluntary imprisonment has brought large returns in sympathy and cash, — the Pope, through his agents, has been unweariedly busy in embarrassing the government by fanning and fomenting disaffection and sedition. In power, the Catholic Church is largely a political institution; out of power, it becomes a political conspiracy. *Chiesa libera in libero stato* (a free Church in a free State), a maxim attributed to Cavour, however ideally correct, was found utterly impracticable in Italy. To guard itself against the political agitations of the Church, the Italian government has barred all priests from the public schools, from the universities, and from chaplaincies in the army. It has penalized the abuse of the pulpit for political ends, and passed enactments against priestly interference in the matter of education (some Catholics send their children to Protestant schools) and in the making of wills. Regarding the Catholic Church of Italy in its purely religious aspect, it is simply a continuation of medievalism. It is medieval in the ignorance, hypocrisy, and immo-

rality of its priesthood, in its dead formalism and ritualistic inanity, in its impotence to reach the hearts and lives of its adherents, in its traffic in saints and their relics, and particularly in its Mariolatry. The severest judgments are passed by Italians themselves. It has been called "the antithesis of Christianity" by a celebrated Italian professor. "The Pope's shop" (because of its mercenary character) is a current designation of the Church in papers and magazines. A church offering "salvation *in* sin" is another Italian characterization. Roman Catholicism is like its head. Pio Nono declared: "He who talks of reforming me means to get rid of me." — According to the latest available statistics (1911), there are in Italy 32,983,644 Catholics, or about ninety-five per cent. of the population, and 123,253 Protestants, distributed among various organizations.

Italy; Religious History to Reformation. At what time Christianity was first introduced into Italy is unknown, though there is abundant evidence that it was at an early date. In 49—50 Claudius expelled the Jews and Christians from Rome; in 57 the church at Rome was known "in the whole world," Rom. 1, 8; in 64 the Christians in the capital were a "vast multitude" (*ingens multitudo*). At the time of Constantine, Christianity had taken firm root, and paganism was losing its hold. During this first stage the religious history of Italy did not differ essentially from that of the empire in general, though the commanding position and influence of the church of Rome and the germs of the Papacy, already manifest, lend it a somewhat distinctive character and indicate its subsequent trend. From the time that Constantine transferred the seat of empire to the Bosporus, and especially since the barbarian invasions, the religious history of Italy becomes virtually the history of the Papacy. It is the Papacy alone that gives a semblance of unity to the story of Italy during the Middle Ages. We can here only glance at a few outstanding facts. The Teutonic invaders, who professed Arianism, for the most part made no attempt to force their creed upon their new subjects. Odoacer and his conqueror, Theodoric, the Ostrogoth, were both tolerant, while the Lombards, who entered Italy as a nation in 568 and all but succeeded in establishing a permanent kingdom, though combining martial despotism with religious intolerance, not only eventually adopted the religion of Rome, but politically succumbed to the diplomacy of the Roman bishop and the weapons of his Frankish ally. The coronation of Charles the Great by Leo III in 800 formed the natural culmination of this alliance, while, at the same time, it resulted in a permanent separation between the East and the West. Unconsciously also the Pope and the emperor prepared the ground for that fierce and protracted struggle between the spiritual and temporal powers which occupies so much space in the annals of the following centuries. Without giving details, suffice it to say that from the days of Otto I (crowned at Rome 962) to the age of Hildebrand, the emperors, generally speaking, had the upper hand in this conflict, while from the rise of Hildebrand (afterwards Gregory VII) to the overthrow of the Hohenstaufen house the Popes asserted their supremacy. From the beginning of the fourtenth century the power of the Papacy began to decline, though it abated none of its pretensions. Its slavish dependence on the French kings during the "Babylonian captivity," the schism of forty years that followed, the authority assumed by the councils, show clearly that the palmy days of Gregory VII or of Innocent III were gone forever. It was left for the Reformation to proclaim full liberty to the captives.

Itinerancy. A word expressing one of the most characteristic features of Methodism. The system of itinerancy was established by Wesley in England. It was designed to meet the need of pastoral service regularly in all districts which the limited number of pastors could not supply. Wesley's religious plans made it necessary for him to travel from town to town. He usually stayed only a day or two in any place. Unable, as he thought, to win the ungodly and sinful from the church pulpit, he, with a few others, began field-preaching. Seeing that with so small a number they could not do all the work necessary for carrying out their plans, Wesley openly approved lay-preaching, and finally men called "helpers," who were not episcopally ordained, were permitted to preach and do pastoral work. This itinerancy has also been adopted in America. The length of time that each itinerant preacher may retain his charge has varied at different times and is now limited to three years.

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Jackson, Sheldon; b. May 18, 1834, at Minaville, N. Y.; d. May 2, 1909, at Asheville, N. C.; Presbyterian missionary to Choctaw Indians, 1859—60; missionary superintendent in Iowa and Nebraska, 1879; superintendent of Alaska missions, 1882; editor of *Presbyterian Home Missionary,* 1882; superintendent of missions in Sitka, 1884; since 1877 in governmental employ in interest of schools in Alaska.

Jacobi, John Christian, 1670—1750; keeper of the Royal German Chapel, St. James's Palace, London; published several collections of hymns; translated, among others: "God, who Madest Earth and Heaven."

Jacobs, Chas. M.; b. 1875, son of H. E. J.; studied at University of Pennsylvania and Leipzig, Schieren Professor in Philadelphia Seminary since 1913; translator of Luther into English, editor (with Preserved Smith) of *Luther's Letters.*

Jacobs, H. E.; leading theologian of the General Council; b. November 10, 1844; son of Dr. Michael Jacobs; educated at Gettysburg Lutheran College and Seminary; professor there 1864—83, with an interruption of three years, when he served congregations near Pittsburgh; in 1883 professor of systematic theology in the Philadelphia Seminary, succeeding Dr. Krauth. He edited the *Lutheran Church Review,* 1882—96; supervised the editing of the *Lutheran Commentary* (1895—98) and the *Lutheran Cyclopedia* (1899). Among the many works from his prolific pen are the following: *The Lutheran Movement in England, History of the Lutheran Church in America, Elements of Religion, Commentary on Romans and First Corinthians, Life of Martin Luther, The German Immigration to Pennsylvania, 1709—1740, Summary of the Christian Faith,* and *A Translation of the Book of Concord, with an Introduction and Annotations.* He also wrote *The Doctrinal Basis of the United Lutheran Church in America.*

Jacobites. See *Monophysites.*

Jacobite Church in America. Since the Jacobites are an offshoot of the Syrian Monophysites, some adherents may be found among the Syrian emigrants to America. Their chief centers are New York and Chicago, and they are organized as the Jacobite Assyrian Apostolic Church.

Jacoponus da Todi (*Jacobus de Benedictis*); noted hymn-writer of the 13th century; b. in Umbria; after death of his wife withdrew from world; lay brother in the Order of St. Francis till his death, 1306; fearless in his attacks on abuses of his day; among his hymns *Cur Mundus Militat* (Why Should This World of Ours Strive to Be Glorious), but especially the sequence, surcharged with the feelings of an anguished heart, *Stabat Mater Dolorosa.*

Jaebker, G. H.; b. November 13, 1821, at Wimmern, Hanover; emigrated to America 1842; taught school; was prepared for the ministry by Wyneken and Sihler; served the church at Friedheim, Ind., from his ordination to his death, 1847—77; charter member of the Missouri Synod.

Jaeckel, Theo.; b. 1829, d. 1906; pastor at Silesia, Wis., 1864, and at Winchester; Muehlhaeuser's successor at Grace, Milwaukee; secretary and treasurer of Wisconsin Synod; bequeathed substantial sums for his synod's work (endowments).

Jaenicke, Johann; b. at Berlin 1748; d. there July 21, 1827; pastor of Bethlehem Church, Berlin; founded mission seminary 1800, from which 81 foreign missionaries were sent out.

Jainism. A religious system of India, founded in sixth century by Vardhamana (also called *Mahavira, i. e., "Great Hero,"* and *Jina*), a contemporary of Gotama (*q. v.*). Jainism arose in opposition to Brahmanism (*q. v.*), as did Buddhism (*q. v.*), but, unlike the latter, prescribed asceticism as means of attaining salvation. Noteworthy also is the doctrine of non-killing. Jains spare all animal life, even vermin, and support hospitals for domestic animals, rats, etc. The sect consists of lay members and two monastic orders, one the Swetambra ("white-robed"), wearing clothes, the other, the Digambara ("sky-clad"), declaring complete nudity to be a requisite. The lay members are mostly wealthy and influential tradespeople, who have built many costly and beautiful temples, especially at Mount Abu. The sect numbered 1,178,596 in 1921.

Jamaica, the largest of the British West India Islands, discovered by Columbus in 1494. Area, 4,431 sq. mi. Population, 900,000, chiefly blacks, 163,000 colored. Under the 150 years of Spanish rule more than 1,500,000 native Arawaks

perished, Negro slaves from Africa taking their place. Emancipation was enacted in 1833. The English Slave Code of Jamaica (1696) required Christian instruction of the slaves. — *Missions.* The S. P. G. financed missionary endeavor from 1703 to 1865. The C. M. S. began mission-work in 1825. Moravians sent missionaries in 1754. The Wesleyan M. S. opened stations in 1789. American Baptists entered in 1814, transferring their work to the English Baptists in 1831. At present, missions are carried on by 14 societies. Total foreign staff, 231. Christian community, 133,579. Communicants, 79,593.

James, William. American psychologist and philosopher; b. 1842 at New York, N. Y.; d. 1910 at Chocorna, N. H.; many years professor at Harvard; originated doctrine of Pragmatism (*q. v.*); wrote *Principles of Psychology,* 1890; *Pragmatism,* 1907.

Jamieson, Fausset, and Brown. Commentary on the Bible, practical and explanatory. One of the best commentaries in the English language; four volumes or complete in one volume.

Jansenism. A reformatory movement within the Catholic Church of France, inaugurated by Cornelius Jansen, bishop of Ypres (d. 1638), and supported by many of the most learned and earnest men of the nation (among them Pascal, Arnauld, Tillemont, Quesnel). It was a serious attempt at reviving the Augustinian doctrine of sin and grace as a means of counteracting the baneful influence of Jesuitism and of quickening the spiritual life of the French Church. Jansen's book *Augustinus* was immediately attacked by the Jesuits, who secured its condemnation by Urban VIII in the bull *In Eminenti* (1642). Anton Arnauld's attack upon the *opus operatum* theory of the Sacrament and the lax moral theology of the Jesuits was met by the bull *Cum Occasione* of Innocent X (1653), which explicitly condemned five propositions from Jansen's work. When the Jansenists protested that the propositions in question were not taught by Jansen in the sense in which they were condemned, Alexander VII (Innocent's successor) boldly declared that they contained the exact meaning which Jansen intended to express. At the same time he demanded of the Jansenists that they subscribe to a formula of submission to Innocent's bull. The refusal of the Jansenists to yield to such wilful proceedings brought the combined powers of Pope and king against them. The Pope abolished the convent of Port Royal. The building was destroyed by order of "the most Christian King" Louis XIV, the church itself demolished, and even the bones of the dead were torn from their graves. Many of the Jansenists either fled the country or were banished. But the end was not yet. What may be called the second stage of the Jansenist movement was introduced by the publication of Quesnel's New Testament with devotional comments, a work approved by Noailles, the Archbishop of Paris, and recommended by the French bishops. But the work provoked another outburst of Jesuit wrath and another papal bull, the famous Constitution *Unigenitus* (1713) of Clement XI (characterized by Harnack as a "*trauriges Machwerk*," a wretched performance), condemning one hundred and one allegedly Jansenist propositions in Quesnel's book. The quarrel that ensued rent the French clergy into two factions, the *Acceptants* and the *Appellants* (those who appealed from the Pope to a general council). But the papal ban (1718) and the secular power ultimately crushed the spirit of Jansenism. Many Jansenists sacrificed their convictions (among them Noailles), others fell a prey to wild fanaticism, still others found an asylum in Holland, where a separatist community survives to the present day.

Jansenists. Adherents of Jansenism, so called from its founder, Cornelius Jansen. This religious movement originated in a controversy on the doctrine of grace. As the gulf between the Roman Catholic Church and the churches of the Reformation became wider, the spirit of Semi-Pelagianism in life and doctrine grew in the Roman Catholic Church, and the theology of the Church degenerated into a lifeless scholasticism. Cornelius Jansen and Duvergier de Hauranne (generally known by the name Cyran), through constantly studying the writings of St. Augustine, came to the conviction that the Roman Catholic theologians had deviated from the doctrine of the primitive Church. Seeing the evil workings of the Jesuits and marking the inroads which that system was making on all doctrinal truth and practical morality, they resolved to work for reform. In 1621 Jansen and Cyran met at Louvain with a view to bringing about a change in the Church. They divided the work among themselves, Jansen taking the field of doctrine and Cyran that of organization and life. What Jansen accomplished was this, that in spite of the Jesuits and the "Holy Office," he was made Professor of Sacred Literature at Louvain. At his instigation the Univer-

sity of Louvain excluded Jesuits from positions as teachers. He wrote a comprehensive work, called *Augustinus*, embodying the work of twenty-two years' study of St. Augustine's writings, in which, according to his own statement, he determined to exhibit, expound, and illustrate, not his own views, but the exact views of the celebrated Church Father. The work was published several years after his death, in 1638. In 1642, in spite of much resistance on the part of bishops, universities, and provincial estates, the Jesuits succeeded in having a bull issued against it in the Spanish Netherlands and its subscription enforced. At this time the Jesuits were actively at work to effect the condemnation of the Jansenist principles. In 1654 the Pope declared that the condemnation of the teachings of Jansen would have to be subscribed on pain of deprivation. Under these circumstances hundreds of the "party of grace" signed the condemnation. — The doctrines of Jansenism left no permanent trace in Belgium or France, but in Holland there has been for more than two centuries a church popularly called Jansenist.

Japan, Religions of. See *Shintoism, Buddhism.*

Java. An island in the Dutch East Indies, belonging to Holland. Area, 48,686 sq. mi. Population, 30,000,000, chiefly of Malay stock. Ancient religion is Buddhism, supplanted to a great extent in the 15th century by Islam. Missions in the 17th century by the Dutch, who often used questionable methods to obtain converts. Modern missions in the Netherlands Indies, to which Java belongs, are conducted by 17 societies, chiefly Dutch. Statistics: Total foreign staff, 693. Christian community, 779,893. Communicants, 475,848.

Jehovah Conference, founded 1893 by emissaries of the Lower Hessian Mission Association at Melsingen. Rev. Wm. Hartwig was the first to come over (1886) and was the president for many years. The Jehovah Conference rejects all Lutheran Confessions except the Augustana. It has five ministers in Michigan and one in Maryland (1925) and numbers about 925 communicants.

Jeremias, Alfred, German Lutheran theologian; b. 1864 near Chemnitz; pastor of the Lutherkirche, Leipzig, and lecturer at the university; wrote on Assyriology and related subjects.

Jerome. One of the Fathers of the Church; b. 331 at Stridon, on the frontiers of Dacia; d. near Bethlehem, in 420; of Christian parentage, but was not baptized till 360, when he studied rhetoric and philosophy at Rome; lived in Gaul, then at Aquileia, on the Adriatic, till 373. After living at Antioch in Syria for a number of years, he devoted himself to the things of God, taught at Antioch, among the hermits of Chalcis, and studied at Constantinople and Rome. Becoming a close counselor of Pope Damasus, he undertook the revision of the Latin Bible then in use on the basis of the Greek New Testament and the Septuagint. This work occupied the scholar for many years, with some interruptions caused by other duties. He visited Antioch once more, also the various sections of the Holy Land and Egypt. In 386 he settled down in a hermit's cell near Bethlehem, where he spent the rest of his life in intense literary activity. To the last thirty-four years of his life belong the most important works of his career: his version of the Old Testament in Latin on the basis of the original text, the best of his Scriptural commentaries, his catalog of Christian authors, and the dialog against the Pelagians (*q. v.*). To this period belong also his passionate polemical writings, which distinguished him among the early Fathers. Jerome was buried at Bethlehem, but his remains were later removed, the church of Santa Maria Maggiore in Rome claiming the greater part of his relics. Among Jerome's works, besides the Bible translation noted above, now known as the Vulgate ("the common," since it was intended for the use of all men), are to be mentioned a book describing the chief places of interest in the Holy Land, several original commentaries on the Old Testament (chiefly Isaiah, Daniel, and Ezekiel), and some New Testament commentaries. He also published some educational treatises. His theological position was not strong, since a clear exposition of doctrine caused him great difficulty, but his writings show much poetical skill. His great importance is due to the incalculable influence exerted through his Latin version of the Bible upon all subsequent theological development.

Jessup, Henry Harris; b. at Montrose, Pa., April 19, 1832; d. April 28, 1910, at Beirut, Syria, was a graduate of Union Theological Seminary, N. Y.; sent out by the American Board (A. B. C. F. M.), 1855, first to Tripoli, then to Beirut; since 1870 he worked under the Presbyterian Board of Foreign Missions as professor in the Syrian Theological Seminary; author of note.

Jesuit Churches. The Jesuits adopted both the Baroque and the Rococo in their

churches, many of which are overornamented; they also, in many cases, changed the orientation of their churches, with the altar at the western end.

Jesuits and Jesuitism. The Reformation was followed by the Counter-Reformation. The latter, again, like all Catholic revivals and reactions of earlier periods, was signalized by the appearance of new orders, chief among which is the Society of Jesus. Its founder, Ignatius Loyola (b. 1491), while a student of theology at Paris, gathered about him a few kindred spirits, and after taking the customary vows they volunteered their services to the Pope. Paul III, after much hesitation, confirmed the new order (1540). Immediately Loyola's society was on the scene of action, and for two centuries and more (until its suppression in 1773) it was a potent and mischievous force in European history. As to its general character we insert here the words of Kurtz: "Never has a human society better understood to try the spirits and to assign to each individual member that position and to use it for that purpose for which it is best qualified. Never, on the other hand, has a system of mutual supervision been so thoroughly and so consistently carried out. Everything that is dear and sacred to man was merged in the interest of the society, in unconditional obedience to the superior. Country, relatives, inclination or aversion, even personal judgment and conscience, are nothing; the order is all. Besides, it made every means that the world affords, science, scholarship, art, secular learning, and (in connection with heathen missions) even colonization, commerce, and industry, subservient to its end. It gained control of the education of youth among the higher ranks and trained for itself loyal and powerful patrons. By preaching, by the cure of souls, by the establishment of numerous brotherhoods and sisterhoods, it exercised its power over the people, took princes under tutelage in the confessional, forced itself into all relations, into all secrets. And all these manifold means, all the eminent forces and talents [with which it operated], united under a single will, served one purpose: positively, the promotion and expansion of Roman Catholicism; negatively, the suppression and extirpation of Protestantism." These remarks give us, apart from all else, the essential feature in the constitution of the order, namely, blind obedience. We add some further details. All applicants for admission to the order must be at least fourteen years of age. A novitiate of two years' duration and of rigid disciplinary drill, calculated to crush the will and the individuality, was followed by the promotion to the grade of "scholastics." Besides taking the three vows of poverty, chastity, and obedience, the novices now spent four or five years in liberal studies and then the same period of time as teachers of junior classes. Then followed a course in theology covering another four or five years, on the completion of which admission was given to the rank of "spiritual coadjutors." These constituted the bulk of the order. This class furnished the missionaries, the preachers, and the teachers; but they had no share in the government of the society. This was reserved for the "Professed of the Four Vows," who, in addition to the ordinary vows, took a vow of special allegiance to the Pope. This group, always a small minority, were the *élite* of the society, closely associated with the general, who was clothed with absolute authority and controlled the entire machine. The general was represented in the various countries by the provincials, to whom the superiors of all houses and rectors of colleges were bound to report at stated intervals. To safeguard the powers of the general, reports were often sent to him directly, without the knowledge of the provincial. Indeed, a system of espionage and delation, to which even the general himself was subject to some extent, permeated the whole society. The Jesuit organization has not inaptly been compared to the chariot in Ezekiel's inaugural vision: "'The spirit of the living creatures was in the wheels; wherever the living creatures went, the wheels went with them; wherever those stood, these stood; when the creatures were lifted up, the wheels were lifted up over against them; and their wings were full of eyes round about, and they were so high that they were dreadful.' So the institution of Ignatius—one soul swayed the vast mass; and every pin and cog in the machinery consented with its whole power to every movement of the one central conscience."

Jesuit theology, while at first conforming to the Thomistic type of doctrine, which, in its turn, was modeled after that of St. Augustine, especially in the matter of sin and grace, soon shifted its position in the direction of Pelagianism in order to secure a leverage of attack upon the fundamental tenets of Protestantism. The hostility to Augustine became apparent in the *Ratio et Institutio Studiorum Societatis Jesu* of Aquaviva, the fifth general of the order, in 1586, was especially fierce during the Jansenist

controversy of the next century, and finally led to the dethronement of the ancient father in the days of Liguori (1699—1787). The latter, canonized in 1829, has, in the words of Harnack, taken the place of Augustine in modern Catholicism. On the other hand, the Jesuits were the most zealous advocates of papal absolutism. Only the papal power is derived from God, that of the secular government from the people, who therefore have the right to depose, banish, and even kill a tyrannical or *heretical* ruler. But it is for its ethical teachings that Jesuitism is notorious. *Probabilism, intentionalism,* or *expediency, mental reservation,* and *equivocation,* as set forth and defended by Jesuit moralists and casuists, simply reduce all moral categories to chaos and reveal a license, an audacity, on the part of the authors, a mischievous refinement in the treatment of ethical questions, that has possibly never been equaled. What is meant by *probabilism?* In the words of Barth de Medina it is this: "*Si est opinio probabilis, licitum est eam segui, licet opposita sit probabilior.*" That is to say, no guilt attaches to an action, though done contrary to one's own moral judgment, provided such action is supported by reasonable grounds (whatever these may be) or by the authority of some reputable teacher. Such "grounds" and such "authority render the moral opinion *probabilis.* In short, the voice of conscience is replaced by other considerations, especially by obedience to external authority. Into the different shadings of probabilism we cannot here enter. *Intentionalism,* or the doctrine of expediency, is the maxim that the moral quality of an action is not determined by the action in itself, but by the end and aim which the action pursues. If the end is worthy and justifiable, the action employed to attain it is also worthy and justifiable, though it may be reprehensible and damnable in itself. Says Busenbaum (whose manual of moral theology went through more than fifty editions): "*Cum finis est licitus, etiam media sunt licita*" ("When the end is legitimate, the means are also legitimate"). Layman: "*Cui concessus est finis, concessa etiam sunt media ad finem ordinata*" ("To whom the end is permissible, to him are also permissible the means ordained to attain the end"). Very succinctly Wagemann: "*Finis determinat probitatem actus*" ("The end determines the probity of an action"). *Mental reservation* and *equivocation* may be illustrated by examples from Liguori, the founder of the Redemptorist Congregation, but an exponent of Jesuit casuistry and since 1871 an accepted Doctor of the Church. Says Liguori: "A confessor may affirm with an oath that he is ignorant of a crime which he heard in confession, meaning thereby that he is ignorant of it as a mere man, though not as a minister of religion." An adulteress questioned by her husband may deny her guilt by declaring that she has not committed "adultery," meaning "idolatry," for which the term "adultery" is often employed in the Old Testament. In similar fashion, theft, fraud, breach of promise, perjury, may be whitewashed. Like the ancient sophists, the Jesuits made "the worse appear the better reason" or, in the words of Isaiah, called "evil good and good evil, put darkness for light and light for darkness, bitter for sweet and sweet for bitter." Small wonder that the Jesuits were in their day the most popular confessors. Small wonder, too, that they ultimately became a jest, a byword, and a reproach.

The educational system of the Jesuits was a marked advance upon anything previously known in the Catholic Church and became one of the most powerful factors in the Catholic reaction. It did not include primary education, but strove from the first to secure as many chairs as possible in the institutions of higher learning. In 1710 the Jesuits controlled the philosophical and theological studies in eighty universities, to say nothing of their influence in minor institutions. For about three hundred years they were accounted the best teachers in Europe, though the very nature of their society discouraged the habit of original and independent thought.

Immediately upon their confirmation by the Pope the Jesuits opened their campaign against the Reformation. They were a controlling influence at the Council of Trent and determined the severely anti-Protestant position of that body. They were largely instrumental in suppressing the Reformation in Italy, indeed in all Southern Europe. In Germany they worked with marked success from various centers, instigating Catholic princes to exterminate Protestantism by force. They were active in Austria (since 1551), Hungary, Tyrol, Silesia, Poland, Moravia, and even entered Russia in an attempt to convert the Czar. They were a powerful force in Spain and Portugal. Belgium was saved for Catholicism through their labors. Their entrance into France (1561), though exciting the jealousy and suspicion of the *Parlement* of Paris and the French clergy, was soon followed by a marked

change of popular sentiment in favor of Catholicism. The horrors of St. Bartholomew-tide and the assassination of Henry IV are laid to their charge. They denounced the Edict of Nantes, which granted a measure of toleration to the Huguenots, and they were in hearty accord with, if not actually responsible for, its revocation (1685) and all the horrors that followed. In England they kept up a secret propaganda for more than a century. They made repeated attempts on the life of Queen Elizabeth and were implicated in the Gunpowder Plot. With the fall of the Stuarts their influence ceased. Even in Sweden a Jesuit won the confidence of Christina, the daughter of Gustavus Adolphus, and two Jesuit emissaries from Rome smoothed the way for her return to the Catholic fold. — The Jesuits not only endeavored to recover lost ground, but broke new ground in foreign mission fields. With a zeal, a courage, and a consecration unsurpassed they planted their mission-stations in India, Japan, China, and Abyssinia; among the mines of Peru, on the Mexican plateau, in the wilds of the Rocky Mountains, and in the shades of Canadian forests. Their missionary methods (accommodations to heathen usage) were not as commendable as their devotion and even provoked papal censure.

The decline and (temporary) abolition of the Society of Jesus are traceable to its vicious ethical system, its constant intermeddling in politics, its increasing worldliness, and, above all, its extensive commercial activities. The Jesuits were banished from Portugal in 1759, from France in 1767, from Spain and all her dependencies in the same year. So strong was the pressure of public sentiment and of the Catholic courts of Europe that Clement XIV, in the famous bull *Dominus ac Redemptor* (July 21, 1773), suppressed the Jesuit Order. This did not mean permanent extinction. Many Jesuits changed their names, but not their principles and joined other orders. Many more found an asylum in the territories of the freethinking sovereigns Frederick II of Prussia and Catherine II of Russia. The need of a new force to invigorate the Church after her severe trials during the French Revolution induced Pius VII to reverse the decree of Clement XIV, and by the bull *Sollicitudo Omnium Ecclesiarum* the Jesuits were reinstated (1814). Since then the order has been gradually gaining in power; it has practically controlled the papacy and has succeeded in pushing ultramontanism to its logical conclusion, the proclamation of papal infallibility as a dogma of the Church. Naturally, it has again, since its restoration, frequently quarreled with the secular governments. It has not changed its character essentially.

Jesus, Paintings of. Pictures of Jesus are found even in the catacombs, the frescoes showing the Good Shepherd, the Awakening of Lazarus, the Adoration of the Magi, and other scenes from His life. In the period after Constantine pictorial and plastic representations became more numerous, a statue being extant of the Good Shepherd, which is dated by scholars as of the third century. The representation of Christ is very common in mosaic work, as the Baptism of Christ in the cupola of the Dome at Ravenna, and Christ before Pilate and Christ Blessing in St. Apollinare of Ravenna. During the Middle Ages the representation of Christ turned to strange ways, His character as Redeemer being relegated to the background, while all other considerations came to the front. Some of the subjects found at that time are Christ in the Glory of the New Jerusalem, Christ in His Majesty as Teacher, Christ on the Clouds of Heaven, Christ on the Globe of the World. The Renaissance paid more attention to the mother of Jesus than to the Savior Himself, although Mantegua painted a Crucifixion of Christ, da Vinci his immortal Last Supper, and Reni his Ecce Homo. Since the Reformation, Jesus is again receiving the attention to which His person and office entitles Him. With Duerer opening the line, and with Hofmann, Plockhorst, Thoma, Gebhard, Uhde, and Carolsfeld contributing during the last century, some notable work has been done in bringing the picture of Jesus, the Savior, before the eyes of men. The so-called portrait painting of Jesus according to Publius Lentulus is not authentic.

Jewish Missions. It is commonly believed that there are more than 12,000,000 Jews in the world, of whom more than 2,500,000 are in the United States and over one half of these in the city of New York. The Lutheran Church, from the days of the Reformation, attempted to call them to Christ, Luther making especial efforts in this direction. Missionary societies for work among the Jews have been organized in large numbers, the first in modern times being the British Society for Propagation of the Gospel among the Jews, 1842. The first missionary appointed by the Lutheran Missouri Synod to work

among the Jews in the United States was Daniel Landsmann. The work is being continued with one missionary stationed in New York City.

Joan of Arc, or *Jeanne d'Arc*, the Maid of Orleans, a French peasant girl, 1412—31. On the basis of visions which she claimed to have had, she donned a special military dress and placed herself at the head of an army of 6,000 French soldiers, her spirit causing the French to shake off the British oppression. Betrayed to the English, she was tried and burned at the stake.

Job, Johann, 1664—1736; born at Frankfurt a. M.; city councilor and building contractor at Leipzig; known for his learning; wrote: "Prange, Welt, mit deinem Wissen."

John XXIII. (*Baltasare Cossa*). Pope 1410—15. A Neapolitan who was legate to Bologna and chamberlain to Boniface IX, became Pope against considerable opposition. He promised to resign if Gregory XII and Benedict XIII would do likewise; when, however, his conditions were met, he reassumed the office of sovereign pontiff, but was soon deposed and imprisoned. His life affords some illustrations connected with the affairs of the Council of Constance and the period of antipopes.

John Frederick the Magnanimous, Elector of Saxony, son of John the Constant; b. 1503. One of the first acts of his reign, in 1532, was to improve church affairs. He would like to have kept peace with the Kaiser, but when the Nuernberg Religious Peace was seen to have been granted in bad faith, he extended the Smalcald League for ten years and kept aloof from the diets. The Kaiser was angered still more when John Frederick pushed aside the legally elected Julius von Pflug and made Amsdorf bishop of Naumburg. He ignored the rights of his cousin Maurice of Saxony when taxing and reforming the city of Wurzen. Philip of Hessen prevented war, it is true, but Maurice remained bitter and opposed the Smalcald League. When asked at the *Reichstag* of Regensburg, in 1546, about concentrating troops from Italy and the Netherlands, Karl replied: "I wish to chastise disobedient princes." On this the Smalcald League mobilized; it was crushed by Alva in the Battle of Muehlberg, April 24, and the wounded Elector was taken prisoner. He listened calmly to the sentence of death and then quietly kept on playing his game of chess with the Duke of Brunswick. When John's electoral hat was given to Maurice in the market of Augsburg, the prisoner looked on unmoved. He was brutally treated, even exhibited for money to the curious mobs. He would not recognize the Council of Trent nor the *Interim*, and his fortitude impressed even the stolid Kaiser, who nevertheless deprived the prisoner of his Bible. After five years the Passau Treaty, in 1552, brought freedom; death came to him on March 3, 1554.

John of Damascus (called *Chrysorrhas*, that is, the Golden Speaker), b. before 700, most likely in Damascus, d. 754 at Mar Saba, near Jerusalem. Although the country was even then Mohammedan, John grew up as a Christian, becoming a monk shortly after 730. He was ordained priest soon afterwards, but declined further honors and advancements. He spent most of his time in study, giving all his writings a careful revision before his death. Among his earliest writings are the three *Apologetic Treatises against Those Decrying the Holy Images*, which brought upon him the wrath of Emperor Leo (see *Iconoclastic Controversy*). John did not brand the views of his opponents as heretical, but he defends his position with regard to the value of images on the basis of tradition and of inherent value. John's chief dogmatic work was his *Fount of Knowledge*, for centuries the standard of the Eastern Church. The third part of this work was by John himself divided into a hundred chapters and called an *Exposition of the Orthodox Faith*. John of Damascus was important also as a hymn-writer, composing, as a rule, both words and music; among his best works in this field being sacred poems in iambic meter for Christmas, Epiphany, and Pentecost. He was also very skilful in acrostic work. Many of the minor writings formerly ascribed to John are now under dispute, the contention being that some of his contemporaries wrote in his style.

John of God (*Goth*), really *Juan Ciudad*, 1495—1550; after an early life of dissipation founded an order in Granada called the Brothers of Charity, devoting himself chiefly to the nursing of the sick of the poorest classes and of the insane. The order was expanded after the death of John, and there are still more than a hundred houses in existence.

John of Wesel, reformer before the Reformation; studied at Erfurt, where he afterwards became rector; later canon at Worms, then professor at Basel, then again preacher at Worms, and finally at Mainz, where he was tried for heresy, for denying the authority of the Pope and of councils; he recanted; d. 1479 in the Augustinian monastery at Mainz.

John Sigismund, Elector of Brandenburg, 1608—19; educated as a strict Lutheran, but embraced Reformed faith 1613 and became aggressively active in behalf of Calvinism; fell heir to Duchy of Prussia 1618. Since Sigismund the union of the Lutheran and Reformed churches became a settled policy of the Berlin court.

John the Constant, Elector of Saxony; b. in 1468; educated at the court of his uncle, Emperor Frederick III; ruled with his brother, Frederick the Wise, since 1486, and alone since 1525. He remained constant to the Reformation against all attempts to draw him over to Rome. With Philip of Hessen he formed the *Torgau Bund* to defend the Reformation against the *Dessau Bund,* had the churches visited and reformed in 1528 and 1529, headed the historic Protest against the tyrannical Romanists at Spires in 1529, stood up courageously against the aggression of the papists at Augsburg in 1530, refusing to take part in the Corpus Christi procession requested by the Kaiser, standing firm against the threats to depose him. When the theologians offered to present the Augsburg Confession without him, he replied: "I, too, will confess my Christ." When Kaiser Karl asked for the reading of the Augsburg Confession in Latin, John objected: "We are Germans and on German soil, and so Your Imperial Majesty will also permit us to speak the German language," — which was done. While Philip of Hessen decamped, John boldly remained at Augsburg till the end. That was his own Augsburg Confession in actions; he took seriously his motto: *Verbum Dei manet in aeternum* ("The Word of God remains in eternity"), the initials of which he had put on the livery of his servants. He was the founder of the Smalcald League, but gladly granted the Nuernberg Religious Peace of 1532 to the Kaiser, who was hard beset by France and the Turk. D. August 16, 1532.

Jommelli, Nicola, 1714—74; member of the "Neapolitan School"; lived as composer and director in several Italian cities; later for fifteen years Kapellmeister to the Duke of Wuerttemberg; his sacred music justly famous.

Jonas, Justus, 1493—1555; studied at Erfurt and Wittenberg; canon at Erfurt, later professor and then rector of the university; probst at All Saints of Wittenberg 1521; professor of church law; one of the most active colaborers of Luther; later first evangelical superintendent in Halle, finally superintendent at Eisfeld, in Saxe-Meiningen; a learned theologian with sound views, noted also as hymn-writer; wrote stanzas 4 and 5 of "Erhalt uns, Herr, bei deinem Wort"; "Wo Gott der Herr nicht bei uns haelt."

Jones, Samuel Porter, 1847—1906; Methodist Episcopal; "Mountain Evangelist"; b. in Alabama; soldier in Civil War; lawyer; drunkard; converted, ordained 1872; pastor; agent of orphanage in Georgia; revivalist.

Josenhans, Joseph; b. February 9, 1812, at Stuttgart, Wurttemberg; d. December 25, 1884, at Leonberg. Inspector of the Basel Mission 1850; visited India in 1851 and reorganized all departments of the work; resigned 1879 and retired to Stuttgart.

Joseph of the Studium (of Thessalonica), among the foremost hymnwriters of the Eastern Church; author of the Canons in the *Pentecostarion,* to which his name is prefixed; not to be confounded, as Neale does, with St. Joseph the Hymnographer, who wrote "Stars of the Morning."

Joseph II and Josephinism. Joseph II of Austria (1780—1790), imbued with the principle of the sovereignty of state rights, attempted a readjustment in the mutual relation of Church and State, so as to make the former subordinate and subservient to the latter. The scheme also included practical separation of the Church from the authority of Rome. The introduction of the new system was attended by incisive reforms, the most important of which was an Edict of Toleration (1781), granting to Lutherans and Reformed freedom of worship as well as access to civil offices. In addition, the following measures were enacted: 1. The language employed in the service of the church is to be the vernacular instead of Latin. 2. All religious orders not engaged in teaching or in spiritual work are to be suppressed. 3. All pilgrimages outside the national boundaries are prohibited. 4. All Austrian subjects are forbidden to study at Rome. 5. No papal bull or any papal communication, except as approved by the government, has any validity in the Austrian dominions. — These measures raised a storm of protest among the majority of the Austrian clergy. Pope Pius VI, in 1782, paid a personal visit to Joseph, but he was powerless to change the emperor's headstrong policy. But the disturbances that arose both in Austria and in her Netherland possessions induced him to revoke part of his legislation, while after his death his successors did the rest, and the Josephine

régime, established in hot haste and based on a wholly false theory, came to naught.

Jox, J. H.; b. December 18, 1831, near Giessen, Hesse-Darmstadt; studied theology in the Practical Seminary at Fort Wayne; pastor in Freistadt, Wis., Logansport, Ind., 1865; vice-president of the Central District; founded numerous congregations in the vicinity of Logansport; d. March 21, 1893.

Jubilation. A special section, or coda, which was often sung on festival occasions at the end of the gradual, carrying the final syllable of the hallelujah with which the gradual closed.

Jubilees. In 1300 Pope Boniface VIII announced in a bull that "not only full and copious, but the most full pardon of all their sins" should be granted all the faithful who would come to Rome that year, penitently confess their sins, and make a stated number of daily visits to the churches of St. Peter and St. Paul. A daily average of 200,000 pilgrims came to gain the precious indulgence. Two papal clerks were busy night and day raking in money. The people of Rome likewise reaped a golden harvest. Little wonder that the year of jubilee, which was intended for every hundreth year, was celebrated again in 1350, then in 1390 and since 1450 was set for every twenty-fifth year. Jubilees last from one Christmas to the next and begin with the ceremony of opening the "holy door." In the 15th century the Popes, through various devices, realized enormous sums of money from the jubilees. All other indulgences were suspended; but those who could not come to Rome, were enabled to gain the jubilee indulgence at home by fulfilling certain conditions and giving an "alms." Here, as elsewhere, the Reformation imposed changes, and later jubilees were no longer a source of revenue. The only jubilee in the last century was held in 1825. Those of the year 1900 and of 1925 were not very successful.

Judgment, Final. The Scriptures declare that there is to be a final Judgment. "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth the sheep from the goats; and He shall set the sheep on the right hand, but the goats on the left." Matt. 25, 31—33. "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5, 10. This Judgment does not decide the question of eternal life or eternal death. That was determined by conversion. This Judgment will pronounce sentence. There will be no need of evidence for this purpose in the judgment of the Last Day. "For to the Judge of the quick and the dead all things are known. Neither will there be any need of first determining questions of law before judgment can be rendered in that court. For the rule which shall then and there be applied has long since been laid down in plain terms by the Judge Himself, the Son of Man, Jesus Christ, who said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16, 16. There being, then, neither questions of fact nor questions of law to be investigated and settled, the Judge will at once proceed to the judgment, the judicial separation. This separation will be final. To be placed on the right hand of the Judge will be a declaration of righteousness, as to be placed at His left hand will be a declaration of unrighteousness, — in either case a judgment of which there will be no revision and from which there can be no appeal. This judgment rendered, all will be ready for the sentence. — As faith or unbelief will then be, as it now is, invisible to created eyes, the outward fruits of both, whereby they manifested themselves before men, will then be made to bear witness. "The works of love, by which the faith of the elect was active, will be brought forward, not by the righteous, to prove their righteousness, but by the Judge, to prove His righteousness, the righteousness of His judgment. In like manner the failure of the unbelievers to bring the fruits of true faith, their uncharitable conduct toward their fellow-men, will also be called to witness to the unbelief which was in them and by which they not only failed to do good works, but also rejected the saving grace of God in Christ Jesus and are therefore justly condemned. Matt. 25." (*A. L. Graebner.*) — The Judge will award to the believers the kingdom prepared for them, not by themselves, but by Himself, and not as remuneration for their works, but as an inheritance, which comes to them as heirs, being the children of God by faith in Christ Jesus. Gal. 3, 26. And the evil works of the wicked will testify that, having done the works of their father, they are of their father, the devil, John 8, 41. 44; and it is meet and right that they should share his abode. — Judgment having been ren-

dered and the sentence pronounced, execution will immediately follow. There will be no revision of the judgment, no modification of the sentence, no suspension of the execution, no more mercy, Jas. 2, 13, forbearance, and long-suffering, but prompt and speedy execution. The condemned shall go away into everlasting punishment and the righteous into life eternal. Matt. 25. And the angels of God shall execute the judgment of the Son of Man. Matt. 13, 49.

Judson, Adoniram, missionary; born August 9, 1788, at Malden, Mass.; died April 12, 1850, near Burma. Through his devotion to foreign missions the American Board of Commissioners for Foreign Missions (Congregational) was finally organized. Sent out by this Board together with Nott, Newell, Hall, and Rice to India, he separated from his friends in Calcutta in 1812, joining the Baptists. He arrived at Rangoon 1813, where Carey (*q. v.*) was working. The American Baptists founded the American Baptist Missionary Society (1814) and gave him their support. During the Burmese war with England he suffered much in prison. The Burmese translation of the Bible is his work.

Juelicher, Gustav Adolf; b. 1857; 1889 professor of New Testament Exegesis and History at Berlin and at Marburg; liberal theologian; wrote an *Introduction to the New Testament* and on the parables of the Lord.

Jugoslavia. A kingdom on the eastern shore of the Adriatic, formed as a consequence of the World War, comprising a part of the former Empire of Austria-Hungary, together with Serbia, Herzegovina, and Montenegro, inhabited chiefly by Serbs, Croats, and Slovenes.

Julian the Apostate, Roman emperor (361—363), occupies a notorious place in history through his attempt, as foolish as it was vigorous, to reestablish paganism as the religion of the empire. Brilliantly gifted, he was educated for the clerical order and for a time served as lector in the church of Nicomedia. Probably he never was a Christian at heart. At the death of Constantius (361) and his own accession to the throne he threw off the mask and openly declared it his purpose and mission to restore the worship of the gods. To this end he reinstated at public expense the pagan cultus, rebuilt temples, recalled heathen priests, and was unweariedly active in promoting the cause of the "old faith." To impart vigor and life to the movement, he adopted many features of Christianity, such as strict discipline among the priesthood, sermonic instruction for the edification of the multitude, choir-singing in the temples, etc. While he did not actually persecute the Christians, he deprived them of civil rights, oppressed them with taxes, placed the state schools under the direction of heathen teachers, and prohibited the Christians from teaching the arts and the sciences, mocked and ridiculed them, and encouraged apostasy. The end of the entire reactionary movement was: "Thou hast conquered, O Galilean," which exactly represented the situation, though it is doubtful that Julian himself uttered these words.

Julian, John, ——, for many years vicar of Topcliffe, Yorkshire, prebendary of Fenton in York Minster, and canon of York; noted for hymnological research work, resulting in *A Dictionary of Hymnology,* the second edition of which had two reprints.

Julius Africanus (d. 240), author of a chronography, or universal history, beginning with the creation and carried down to 221. The work was much used by Eusebius and became the foundation of medieval historiography.

Julius II (*Giuliano Rovere*), Pope 1503—13; b. near Genoa 1443; d. in Rome 1513; became cardinal in 1471; was legate to the French King Louis XI, 1480—81. At the time of Pope Alexander VI he was obliged to flee to France, a reconciliation taking place in 1498. After his election to the pontificate he proceeded to enlarge the papal state by force of arms, the Venetians being his enemies. His league with Germany and France, in 1504, caused the Venetians to lose, but afterwards the crafty diplomat arrayed himself against France on the side of Venice. Things came to such a pass that an antipapal council was convened at Pisa. Julius called the Fifth Lateran Council at Rome, in 1512, and founded the Holy League. Julius was known for his interest in art. He was Pope at the time when Luther made his visit there, in 1510—11.

Junior Societies. See *Boys' and Girls' Clubs.*

Jurisdiction, Spiritual. See *Absolution, R. C. Doctrine.*

Justification. The chief and foremost benefit of Christ is that perfect righteousness which by His vicarious atonement He, the Redeemer of mankind, has procured for Adam and all his sinful descendants. — Christ knew no sin. In Him there was no sin. 1 John 3, 5. When God made Him sin for us, 2 Cor. 5, 21, it was by imputation. And this

imputation of our sin was so real, so earnest, that it led to the condemnation of Him to whom it was imputed and to the execution of the judgment of condemnation, the infliction of the penalty of sin according to Law. Rom. 6, 23. But by the same judicial act by which He pronounced Him guilty who was the world's Substitute, God acquitted and absolved the world, whose sins and guilt He laid to the charge of the Mediator. 2 Cor. 5, 19. By the resurrection of Christ, God from His judgment-throne pronounced His Son's obedience unto death a perfect atonement and propitiation for all the sins which were imputed to Him, the sins of the world. Rom. 4, 25. — From all this it appears that this objective justification of the world is by no means identical with the work of redemption. "The redemption of the world was a sacrificial work; the justification of the world is a judicial act. By His vicarious atonement, His propitiatory sacrifice, Christ is our Righteousness, Jer. 23, 6. God's judicial imputation of this righteousness to the sinner is our justification, Rom. 5, 25. The payment of a debt is one thing, and giving credit to the debtor is another thing, and to confound the latter with the former is to disregard the nature of both." — There is righteousness for sinners in Christ, but in Christ only. He who rejects Christ rejects the righteousness of God. On the other hand, he who accepts Christ accepts the Lord, His Righteousness. And the acceptance of Christ and His benefits is faith. Acts 10, 43; Rom. 10, 10. But this righteousness which comes by faith is imputed righteousness. We are justified by faith. Gal. 2, 16. The verb "to justify," in all the thirty-eight instances in which it occurs in the New Testament, is a forensic term, meaning to hold or declare righteous. "Not for sin inherent or residing in Him, but for sin imputed to Him was Christ Jesus, the Holy One, condemned. And, likewise, not for righteousness inherent or residing in us, but for righteousness imputed to us, are we, the ungodly, justified. (*A. L. Graebner.*) When God thus accounts, or imputes, faith for righteousness, this is the particular, subjective justification of the individual believer. Our works have no place whatever in our justification, neither as a cause nor as a means; for faith is the means with the express exclusion of works, and the causes of our justification are Christ and the grace of God in Him. We are justified by grace, which is "that aspect of God's goodness according to which He confers His blessings regardless of the merits or demerits of the objects of His benevolence."

Justification is never limited or restricted. God simply justifies the sinner, holds and pronounces him righteous. There is no such thing as partial righteousness before God. The alternative is either justification or condemnation. And we are expressly told that God has forgiven us *all* trespasses. Col. 2, 13. The prophets say: "Thou wilt cast *all* their sins into the depths of the sea," Micah 7, 19; "Thou hast cast *all* my sins behind Thy back," Is. 38, 17. — The justification of the sinner, being justification by faith, is, furthermore, constant and enduring. Faith is not only the momentary act of accepting what the Gospel offers, but, as a state of faith, is the continued tenure and possession of the benefits of Christ, the Redeemer, by enduring confidence in Him and reliance on the promises of the Gospel. "Even as we pass through the gates of death, through grave and corruption, this justification will endure and will follow us to the judgment-seat of Christ, where we shall stand as the righteous, though knowing of no righteousness of our own, receiving, not as a reward of our merit, but as an inheritance, the kingdom prepared for us from the foundation of the world." (*A. L. Graebner.*)

Justification, Roman Catholic Doctrine. See *Works, Merit of.*

Justin Martyr, famous apologist and philosophical theologian; b. ca. 100 at Flavia Neapolis (now Nablus), in Samaria; suffered martyrdom at Rome under Marcus Aurelius 166. The son of heathen parents, he received a Hellenic education and earnestly sought for truth among the current systems of philosophy. After many disappointments he finally embraced Platonism, which seemed to bring him near the coveted goal — the vision of God and the eternal verities. At this juncture, however, while walking in silent meditation by the seashore, he encountered a venerable old Christian, who, engaging him in conversation, shook his confidence in all human wisdom and directed him to the prophets and apostles as true teachers come from God. The ardent young Platonist became a Christian and, retaining his philosopher's mantle, devoted his life to the spread and vindication of Christianity. An unordained lay preacher, he traveled from place to place, combating heathen, Jews, and heretics. Besides, he wielded a vigorous, if unpolished, pen. His principal works are his two *Apologies,* the *Dialog with the Jew Trypho,* not to mention

doubtful or spurious works under his name. The central idea in Justin's theology, strongly biased by Platonic and Stoic speculation, is his Logos doctrine. The Logos, or universal Reason, familiar to the thought of the Stoa and the Academy, Justin boldly identifies with the historic Christ, in whom the divine Reason became incarnate. He interprets Christ in terms of heathen philosophy. Indeed, Christianity is to Justin the true philosophy and the highest reason. Moreover, the preincarnate Logos scattered seeds of truth, not only among the Jews, but among Greeks and barbarians as well. "The footsteps of the Logos are to be traced throughout the ages, faintly luminous among the Greeks, brighter among the Hebrews, shining with full effulgence only at the advent of our Savior." Thus Socrates, Heraclitus, and others, according to Justin, were Christians in fact, if not in name. On the practical side, Christianity is to Justin essentially a new law. Justin had no proper conception of sin and grace. "His theology is legalistic and ascetic rather than evangelical and free."

Justinian I (*Flavius Anicius Julianus*), emperor of the East; b. 483 at Tauresium, in Macedonia; d. 565 at Constantinople; showed great military ability at an early age; consul in 521; emperor from 527; a man of unusual capacity for work; did much to restore empire to former glory; his religious policy governed by the conviction that the unity of the empire presupposed unity of faith; the code of Justinian aimed at the suppression of Hellenism and the strengthening of Christian propaganda; missions were supported strongly; made the Niceno-Constantinopolitan Creed the sole symbol of the Church and accorded legal force to the canons of the first four Ecumenical Councils (*q. v.*); in spite of all efforts he did not succeed in averting the growing estrangement between the Oriental and the Occidental Church.

K

Kaaba, originally an ancient heathen Arabic shrine in the heart of Mecca. Mohammed made it the chief sanctuary of Islam, object of pilgrimages prescribed by him, and *keblah*, or place in the direction of which Moslems face when praying. Built of gray stone and of irregular proportions, it resembles a gigantic forty-foot cube. Set into the southeast corner, at a height convenient for kissing, the famous Black Stone is the main object of veneration.

Kabbala (neo-Hebraic, "reception," then, "received by tradition"); the esoteric system or philosophy of the Jews, developed during the Middle Ages. Uniting the Bible with Hellenistic Judaism and Neoplatonic and Gnostic systems of emanation, it endeavored to solve the most profound problems concerning God and the universe, such as the nature of God (who is called *En Sof*, the "Infinite"), the origin of the visible universe (believed to be a pantheistic emanation of the divine essence), the reconciliation of the imperfection of the world with the perfection of God, the origin of evil, the atonement of sin. The Kabbalists based their doctrines on Scripture, not, however, by taking its literal or even its allegorical sense, but by ascribing deeply hidden meanings to figures, letters, and words. The names of God were believed to possess great magic powers, especially the *Tetragrammaton* (see *Shemhammephorash*). All this led to the most absurd jugglery of words and figures. The Kabbala spread widely during the twelfth century and gained friends even among Christian scholars in the fifteenth and sixteenth centuries (*e. g.*, John Picus and John Reuchlin). The most important kabbalistic works are the *Sefer Yezirah* (6th century) and the book *Zohar* (Spain, 13th century).

Kaehler, Martin Karl August; born 1835; d. 1912; professor of systematic theology and New Testament exegesis in Halle since 1879; positive theologian of the Prussian Union.

Kaeppel, G. C. A. See Roster at end of book.

Kaeppel, John Henry Christian. B. at Cleveland, O., September 15, 1853; studied at Fort Wayne Concordia; graduated at St. Louis Seminary 1874; educator and pastor; president of St. Paul's College, Concordia, Mo., 1888; d. February 3, 1925, at Kansas City, Mo.

Kaffirs, the chief native race in Southeastern Africa, a branch of the Bantu family. Missions were conducted by the Wesleyan Mission Society, the Berlin Mission Society I, and the Church of Scotland Mission.

Kaftan, Julius; b. at Leif, 1848, d. ——; German Protestant theologian, educated at Erlangen, Berlin, Kiel; professor of theology at Basel, since 1883 at Berlin. A representative of Ritschlian theology, he emphasized the mystic ele-

ment in Christianity, regarded the Christian religion as the revealed religion (*Offenbarungsreligion*), in which, whatever in other religious systems is found merely as impulse and want, is gratified. Wrote: *Truth of the Christian Religion; Christianity and Philosophy.*

Kaftan, Theodor; b. 1847; 1886 general superintendent of Schleswig-Holstein; retired, in Baden; conservative Lutheran theologian of the modern type; wrote: *Moderne Theologie des alten Glaubens.*

Kahnis, Karl Friedrich August; b. 1814, d. 1888; one of the most prominent modern Lutheran theologians; *Privatdocent* at Berlin; professor extraordinary at Breslau, then professor at Leipzig. Kahnis was at first a staunch defender of confessional Lutheranism; later in life he adopted latitudinarian views in regard to the Trinity (subordinationism), Scripture, person of Christ, and the Lord's Supper. His chief works are: *Der innere Gang des deutschen Protestantismus* and *Die lutherische Dogmatik, historisch-genetisch dargestellt.*

Kaiser (*Kaeser*) **Leonard;** vicar at Waizenkirchen; publicly declared for Luther in 1524; imprisoned; recanted, troubled in conscience and went to Wittenberg in January, 1525; returned in 1527 on news of father's illness at Passau; fell ill; was imprisoned and tried under John Eck; burned at the stake August 16, 1527.

Kaiserswerth. See *Fliedner.*

Kameroons. See *Cameroun.*

Kansas, Synod of. See *United Lutheran Church.*

Kant, Immanuel, German philosopher; b. 1724 at Koenigsberg; since 1770 professor there; d. there 1804. Exerted profound influence on modern philosophy. In *Kritik der reinen Vernunft,* which is of a critical, destructive nature, he attempted to show that the transcendent world, the existence of God and the immortality of the soul, are unknowable to pure reason. In *Kritik der praktischen Vernunft,* which has a constructive purpose, he endeavored to rebuild what he had destroyed. Freedom of man, immortality of the soul, existence of God (the three great principles of the "Enlightenment," *q. v.*) are postulates of the practical reason, *i. e.,* of conscience. Prominent in his ethics is his "categorical imperative" (*q. v.*). In *Religion innerhalb der Grenzen der blossen Vernunft* he asserts that morality is the essence of religion. Saving faith is identical with a God-pleasing life.

Kapff, Sixt Karl. Prominent Protestant pastor; b. at Gueglingen (Wurttemberg), October 22, 1805; d. in Stuttgart, September 1, 1879. In 1833 he became pastor of the colony of Pietists at Kornthal, near Stuttgart; 1843 *Dekan* at Muensingen, 1847 at Herrenberg; in 1850 transferred to Reutlingen and in 1852 to Stuttgart, where he was *Praelat* and pastor of the Stiftskirche. Published sermons and devotional books.

Karaites, a Jewish sect which rejects rabbinical tradition and the Talmud, accepting the Old Testament as sole authority; founded by Anan ben David in the 8th century in Bagdad, from where it spread to Syria, Egypt, and Europe, flourishing especially in the 12th century. They now number 12,000 to 13,000, most of whom live in Southern Russia.

Karlstadt, Andreas Bodenstein von, 1480—1541; revolutionist of the Reformation. Supported Luther's theses 1517; participated in Leipzig Disputation; rushed reforms at Wittenberg; rejected the Real Presence at Orlamuende and encouraged incendiary methods of reformation; was expelled from Saxony and wandered from place to place; became professor at Basel and gave up political agitation.

Karma (Sanskrit, "deed"), name of Hindu doctrine of moral reward and punishment, based on the doctrine of reincarnation and designed to explain why there are such inequalities in human conditions — wealth and poverty, health and sickness, happiness and misery. It is Brahmanic in origin and found special development in Buddhism. Souls have been transmigrating for ages, and whatever happiness or sorrow an individual experiences is the unalterable recompense for good or evil deeds in former incarnations, and whatever good or evil deed an individual does will result in happiness or sorrow in future existences. Reincarnation continues until all acts of the present and previous existences have worked out their consequences. This may lead to an untold number of reincarnations. Salvation, *i. e.,* release from this contiuous round of rebirths, can be attained only by being freed from the power of karma. The various Indian religions have each their own way in which this may be accomplished. See *Transmigration, Brahmanism, Buddhism.*

Kautzsch, Emil Friedrich; b. at Plauen 1841; d. 1910; professor of Old Testament exegesis at Basel 1872, at Tuebingen 1880, at Halle 1888; noted Hebraist and grammarian.

Kawerau, Peter Gustav; b. 1847 at Bunzlau; pastor and professor at Kiel and Breslau; provost at Berlin in 1907; one of the foremost writers on Luther; coeditor of Weimar edition of Luther's works; d. 1918.

Keble, John, 1792—1866; educated at Oxford, graduating with highest honors; took orders and held various positions as clergyman, the last, after his marriage in 1835, being that of parish priest at Hursley; devoted and indefatigable in his work; wrote many hymns in the wider sense of songs of adoration, among them: "Sun of My Soul, Thou Savior Dear"; "My Shepherd Is the living God."

Keewatin. See *Canada.*

Keil, Johann Karl Friedrich; born 1807 at Oelsnitz, Saxony; d. 1888; 1833 professor of Old and New Testament exegesis at Dorpat; removed to Leipzig 1859 and devoted himself to literary work and practical affairs of the Lutheran Church. In collaboration with Franz Delitzsch he wrote a commentary on the Old Testament. Among his other writings the most valuable is his *Introduction to the Old Testament.* Keil belonged to the orthodox conservative school of Hengstenberg and regarded modern development of so-called scientific theology as a passing phase of error.

Keim, Karl Theodor; b. 1825, d. 1878; modern critical theologian; studied at Tuebingen, influenced by F. C. Baur; 1860 professor of historical theology at Zuerich, 1873 at Giessen.

Keimann, Christian, 1607—62; studied at Wittenberg; conrector, afterwards rector, at Zittau; distinguished teacher and scholar; hymns genuinely poetical and deeply spiritual; wrote: "Freuet euch, ihr Christen alle"; "Meinen Jesum lass' ich nicht."

Kelly, Thomas, 1769—1854; trained for the legal profession, but later, having left the Church of England, became free preacher; man of great and varied learning; wrote: "Through the Day Thy Love has Spared Us."

Ken, Thomas, 1637—1711; educated at Winchester and Oxford; held a number of positions as clergyman before becoming bishop of Bath and Wells in 1685; imprisoned in tower three years later and deprived of office; a most eloquent preacher; author of *Morning, Evening, and Midnight Hymns;* wrote, among others: "Awake, My Soul, and with the Sun"; "Glory to Thee, My God, This Night," both of which close with the "Common" Doxology.

Kennicott, Benjamin, 1718—83; Anglican Biblical scholar; b. at Totnes; canon of Christ Church, Oxford; died there; life-work: study of Hebrew manuscripts of Old Testament. *Hebrew Bible;* first volume, 1766; second, 1780.

Kenosis. A Greek term signifying the act of emptying or of exinanition, employed in the history of Christology to express the manner of Christ's voluntary humiliation. It is borrowed from Phil. 2, 7: "But made Himself of no reputation," literally, "emptied Himself." This is explained in the same passage by saying that Christ, being endowed with divine glory, did not look upon this majesty communicated to His human nature in a spirit of selfishness, He did not count it as a prize to be on an equality with God, but looked upon it to our gain. He assumed the form of a servant and became obedient unto death. The great outstanding feature of the humiliation, or *kenosis,* was the voluntary exchange of the "form of God" for the "form of the servant." The same self-abasement is indicated in other passages of Scripture; *e. g.,* the Son laid aside the glory which He had with the Father before the world was (John 17, 5) and became poor (2 Cor. 8, 9). Now, this *kenosis* was not equivalent to a separation of the incarnate Logos from the divine attributes. Just this, however, is in some form or other maintained by modern, naturalistic theologians. Modern *kenosis* undeifies Christ. The New Theology maintains that, in order to do justice to the true humanity of Jesus Christ, it is necessary consistently to carry out the self-emptying act of the Logos, so that the Son of God, in the act of the incarnation, laid aside the divine attributes of omnipotence and omniscience, together with His divine self-consciousness, and regained the latter gradually, in the way of a really human development. Thomasius, the father of this new kenosis, sees the renunciation in the giving up, in humiliation, of the relative divine attributes, *i. e.,* those of Christ's relation to the world, as omnipresence, omniscience, and in the retaining of the immanent attributes of truth, love, holiness, etc., which could be revealed in humanity. The central thought, the renunciation of divine nature, is maintained by nearly all modern theologians. Over against such perversion of the Scriptural doctrine of the *kenosis,* Lutheran theology maintains that the divine nature, bodily in Christ, did not then fully and publicly wish to use and prove the majesty, glory, and power in the assumed human nature and through

it. The Formula of Concord asserts (Art. VIII, *Conc. Trigl.*, 821) that in the state of humiliation Christ abstained from divine majesty, "truly grew in all wisdom and favor with God and men; therefore He exercised this majesty, not always, but when it pleased Him." And, indeed, the possession of the divine attributes is attested by every miracle which Christ performed. The human nature of Christ did not merely furnish the service of voice, hands, and feet; if this were true, the man Jesus Christ would have been no better endowed than were the prophets and apostles. *Kenosis* rather consisted in giving up the mode of existence, the *deiformitas*, which His human nature might have enjoyed. In the "form of a servant" He abstained from the full and continuous use of His divine majesty as given to His human nature. — It has been alleged as an objection to the Scriptural doctrine that "to assume any self-limitation on the part of God is inconsistent with the unchangeableness of the Divine Being." But God's immutability is that perfection by virtue of which His will and nature remain in constant harmony. As a matter of course every change must be rejected that would bring God's will or nature in conflict with each other. But any act on the part of God affecting His existence internally or externally that is in harmony with the divine will and being is consistent with the divine immutability. Even if by the Lutheran doctrine of the personal union of the divine and the human nature in Christ human reason should become offended, we would prefer confessing the unfathomable depth of this mystery to any philosophical solution of the problem which we could not fully reconcile with the plain teachings of the Word of God. — See *Christ, States of.*

Kentucky Synod. As early as 1821 Rev. Henry A. Kurtz petitioned the Tennessee Synod for aid in establishing a synod in Kentucky. A convention was held in Harrison Church, Nelson Co., September 28, 1822, at which fourteen lay delegates from as many congregations in Kentucky and Indiana were present. A second convention was held in 1823. But the emissaries of the General Synod, Jenkins, Gerhart, and Yeager, counteracted the influence of the "Henkelites" and on October 11, 1834, founded the Synod of the West (*q. v.*), which was originally called the Kentucky Synod. — Another Kentucky Synod was formed out of the Synod of the Southwest in 1854. It joined the General Synod, but was absorbed, in October, 1865, by the Olive Branch Synod of Indiana.

Kentucky, Synod of Central. See *Synods, Extinct.*

Kenya Colony and Protectorate, formerly British East Africa. Area, 246,822. Population, 2,807,000, chiefly Arabs, Swahilis, Bantu, Somali, and allied tribes. Mombasa is the largest city. The prevailing religion is animistic. Islam has a great following. Mission-work is conducted by twelve societies. Statistics: Total foreign staff, 252. Christian community, 47,248. Communicants, 8,769.

Keryctics (*Kerystics*). See *Homiletics.*

Keswick Conferences. Annual summer reunions, lasting one week, which have been held since 1875 at Keswick, England, chiefly to promote practical holiness by means of prayer, discussion, and personal intercourse. The meetings are held in a large tent and are attended by several thousand people, including representatives from foreign countries. During his lifetime Canon Harford-Battersby presided over the conferences; after his death, Mr. Henry Rowker, and, after him, Mr. Robert Wilson. The Keswick movement is distinctly evangelical in character and is supported chiefly by the evangelical branch of the Church of England. The convention takes an active interest in missions and maintains a number of missionaries in foreign fields. The weekly organ of Keswick teaching is the *Life of Faith* (London, 1879 sqq.)

Ketteler, W. E., 1811—77, "the Fighting Bishop of Mainz," so called because of his conflict with the governments of the Upper Rhine (Baden, Hessen, Nassau, Wurttemberg) in the endeavor to secure larger liberties for the Catholic Church. He was also a "fighter" against the dogma of papal infallibility, but after its formal promulgation he laid down his arms and came to terms.

Keyl, Ernst Gerhard Wilhelm; b. 1804 at Leipzig; studied at the university there; pastor at Niederfrohna in 1829; an adherent of Stephan; emigrated with the Saxons and was their first pastor at Frohna, Mo. He later ministered to congregations in Milwaukee, Baltimore, and at other places; an indefatigable student of Luther and published *Katechismusauslegung* and other works; d. 1872.

Keys, Office of the. The authority given the Church to absolve and to excommunicate. Neither the ministry

nor the Church has any arbitrary power by which the guilt or innocence of any member shall be established. On the other hand, absolution is more than a form or mere churchly act. The expression "power of the keys" is based on Matt. 16, 19 and on the parallel passages, Matt. 18, 18 and John 20, 23. On the text first quoted the Roman Church rests its claim of the primacy for the Bishop of Rome as visible head of the Church. On it, too, the Roman Church rests its doctrine that only its own priests can pronounce valid absolution. The Lutheran position is thus set forth in the Smalcald Articles (*Triglotta*, p. 511): "But over and above all this we are to confess that the keys belong, and have been given, not to one man alone, but to the whole Church, as this can be clearly and satisfactorily proved. For just as the promise of the Gospel belongs to the whole Church, originally and immediately, so also do the keys belong to the whole Church immediately; for the keys are nothing else than the office through which those promises are communicated to every one who desires them. It is evident, then, that the Church, in effect, has the power to appoint her ministers. And Christ in these words: 'Whatsoever ye shall bind,' etc., clearly indicates to whom He has given the keys, namely, to the whole Church, when He says: 'Wheresoever two or three are gathered together in My name, there am I in the midst of them.'" The Lutheran Catechism says: "The Office of the Keys is the peculiar church-power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent."

It is by no means to be conceded, over against the claims of the papacy, that the Office of the Keys was a power conferred upon Peter as a prerogative not enjoyed by the other disciples. The argument against the Roman claims is very fully stated in the Smalcald Articles. Luther has summed up the matter in a nutshell by saying: "We are all Peters if we believe like Peter." The parallels Matt. 18 and John 20 make this conclusion unescapable. According to John 20 the keys of the Kingdom are a gift to such as have received the Holy Ghost, to true believers, to the Church. — The Office of the Keys is exercised whenever the Christian congregation admonishes its members, excommunicates them, or absolves them and restores them to fellowship. It is, in fact, exercised whenever the Gospel is preached, a savor of life unto life for some and a savor of death unto death for others. For the public exercise of this office the Christian congregation has its public ministry, whose incumbents are "stewards of the mysteries of God." 1 Cor. 4, 1. Through its possession of the keys of the kingdom of heaven the congregation of believers is originally and immediately commissioned to preach the Gospel to every creature and to administer the Sacraments, possesses all spiritual power, and is entrusted with the power of calling ministers who in their name exercise the Office of the Keys by preaching, baptizing, absolving. — See *Absolution; Ministerial Office; Priesthood, Universal.*

Keyser, Leander S., a leading theologian in the General Synod; b. March 13, 1856; educated at Indiana University and Wittenberg Seminary; pastor at Elkhart, Ind., 1883, Springfield, O., 1889, Atchison, Kans., 1897, Dover, O., 1903; professor of systematic theology in Hamma Divinity School, Springfield, O., since 1911. Keyser is the author of a number of books, among these: *A System of Natural Theism* (tinged with evolutionism); *A System of Christian Evidences; In the Redeemer's Footsteps; In the Apostles' Footsteps; Contending for the Faith; The Problem of Origins;* also wrote many books on birds.

Khorassan, Dramatic Order of Knights of. This is a side branch of the Knights of Pythias, founded in 1894. Only Knights of Pythias are eligible. It is presided over by a "Most Worthy and Illustrious Imperial Prince." The meetings are held in "temples." At a meeting held in Cleveland, O., in 1896, thirty "temples" of Knights of Khorassan were represented, with a membership of about 9,000. See *Knights of Pythias.*

Kieckhefer, Carl, 1814—1901, Milwaukee business man, member of St. John's; active layman during formative period of Wisconsin Synod; member of first board of Northwestern College.

Kierkegaard, Soeren Aaby; b. 1813 at Copenhagen; d. there 1855; Danish religious philosopher and author; studied theology, but never took office; attacked the Established Church, both clergy and lay members, because of their worldliness; his Christianity, however, was of a morbid, melancholy nature; a Christian, to him, is an isolated individual, alone with God, and in contact with the world only through suffering.

Kiessling, Johann Tobias, 1742 to 1823; a layman who was one of the founders of the Christentumsgesellschaft (later, Basel Mission Society). He was

a benefactor of the poor of Nuernberg and of the Christians who were scattered throughout Austria (diaspora congregations).

Kildahl, John Nathan; b. 1857, d. 1920; graduate of Luther College and Luther Seminary; pastor; president of Red Wing Seminary, later of St. Olaf College; professor at United Norwegian Church Seminary and at Luther Theological Seminary; secretary and vice-president of the United Norwegian Church; vice-president of the Norwegian Lutheran Church; wrote a number of doctrinal monographs.

Kimchi, David, noted Jewish philologist and exegete; b. ca. 1160 at Narbonne; d. there 1235; wrote Hebrew grammar and lexicon, which were authorities for centuries; also Old Testament commentaries, some of which contained polemics against Christianity.

Kingdom of God. The "Gospel of the Kingdom" brought the good news revealed through Jesus regarding the kingdom of God, or of heaven, which he proclaimed. In brief, the Gospel was that the kingdom of heaven is opened to all believers. The New Testament message porclaims that the kingdom of God is not for a select class or nation, but for all. Publicans and sinners, not only the Pharisees; the entire Gentile world, not only the Jews, are to walk in its light; not only the wise and rich, but all who will become as little children. The kingdom of God as preached by Jesus offered the highest conceivable good to all men. In that kingdom, Christ Himself is King. It is the glorious reign of the Messiah foretold in prophecy. — The idea of the kingdom of God is rooted in the prophecies of the Old Testament, where the coming of the Messiah and His triumphs are foretold. In the Psalms, in Isaiah, Jeremiah, and Daniel the reign of the Messiah is figuratively described as a golden age, when the true religion, and with it the Jewish theocracy, should be reestablished in more than pristine purity and universal peace and happiness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Savior's time appear to have understood it, such as Zacharias, Simeon, Anna, and Joseph. But the Jews at large gave to these prophecies a temporal meaning and expected a Messiah who should come in the clouds of heaven, and, as king of the Jewish nation, restore the ancient religion and worship, reform the corrupt morals of the people, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory. It was the point of many of Christ's discourses to dispel this carnal notion of the Kingdom. — Comparing all that the New Testament says concerning the kingdom of heaven, we find that it is, in essence, the rule of Jesus by His Word upon earth. By this rule a body of believers is gathered into spiritual unity. These are called the sons of God. They are the community of those who receive Jesus as the Savior and who, united by His Spirit under Him as their Head, rejoice in the truth and live a holy life in love and in communion with Him. This spiritual kingdom has both an internal and an external form. As internal and spiritual, it already exists and rules in the hearts of all Christians and is therefore present. Rom. 14, 17; Matt. 6, 23. As external, it is clearly embodied in the visible Church of Christ and in so far is present and progressive. Matt. 6, 10; Luke 13, 18 ff.; Acts 19, 8. It is to be perfected in the coming of the Messiah to Judgment and His subsequent spiritual reign in bliss and glory, in which view it is future. Mark 14, 25. In the latter view it denotes especially the bliss of heaven, eternal life, which is to be enjoyed in the Redeemer's kingdom. 1 Cor. 6, 9; 2 Tim. 4, 18.

The kingdom of God is distinguished from all earthly governments by the fact that it is spiritual. It is governed, not by physical force, but by the Spirit of Truth, operating through the divine Word. It is not to be extended by military power, law, or any form of physical or moral compulsion. John 18, 36. 37. In this kingdom the ruler is a heavenly Father. The bond that unites Him with His subjects is love. Here is fulfilled what was spoken through the ancient prophets: "I will be their God, and they will be My people." Here God and man meet in a living communion, so that man's dependence on God should no longer be one of compulsion, but of free and joyful self-consecration, and that the sovereignty of God over man should no more appear as tyranny, but as a rule which we love and bless. Under this rule the merits of Christ are imputed to men, sins are forgiven, and lives are sanctified. This is the essence of the Kingdom. Its chief marks are inclusiveness and spirituality. — The perverted Jewish views of the kingdom of God have been referred to. Because Jesus did not fall in with these notions, many of His own disciples turned against Him, and the rulers of the Jews caused Him to be crucified. A modern Judaism is found

in the Roman Catholic definition of the Kingdom. According to it, the kingdom of God is an organization with a visible head, the Roman Catholic Church and the Pope. There is a great body of laws, established by the councils of the Church and by the Roman Pontiff. Its means are coercion and temporal power. It claims the right of persecution with reference to all those who refuse to bow to its dominion. It has an insatiable hunger for temporal possessions and political influence. It is, as an organization, the kingdom of Antichrist, antipodal in every point to the spiritual rule of Christ. — The Reformed view of the Kingdom is to-day what it was with Zwingli and Calvin. Whereas Luther, as early as 1520, wrote: "The kingdom of God will be within us when we are not ruled by any sin, but place all our affections into the service of God, so that not we live, but He lives in us," the Swiss theologians, in theory and practise, mixed the spiritual and the political domains, Church and State. From their day to this the Reformed churches have in greater or less degree made of the kingdom of God a matter of meat and drink. The political powers are employed to carry into effect the regulations of the Church regarding morals and conduct. (Prohibition legislation, Sabbatarianism.)

The New Theology has made of Christ's spiritual kingdom a rule of moral principles among men. Sanctification and the work of the Holy Spirit through the Gospel are given a secondary position. According to Albrecht Ritschl the kingdom of God is humanity organized according to the law of Christ. This mistaken view of the kingdom of God completely divests of their native meaning the spiritual ideas of the Atonement, of Conversion, Justification, and Sanctification and is the source of those modern errors which are summed up in the word "social gospel." Nearly all the aberrations of the modern churches from Scriptural practise and teaching are to be traced to this fundamental error regarding that which constitutes the kingdom of God, or kingdom of heaven. See *Gospel, Church.*

King's Daughters. Founded January 13, 1886, by Mrs. Margaret Bottome. Interdenominational in character. It is found in North and South America; in Great Britain, Germany, France, and other countries of Europe; in China, Japan, India, Australia, etc. The society seeks to influence "first the heart, next the home, then the church, and after that the great outside." The *Silver Cross* is the official weekly organ.

Kingsley, Charles, 1819—75; Anglican; b. in Devonshire; rector; professor of modern history at Cambridge; canon of Westminster; d. at Eversley. Versatile writer: sermons, novels, controversy with Newman (*q. v.*), works on social questions, the novel *Hypatia,* etc.

Kinner, Samuel, 1603—68; studied at Breslau; later court physician at Brieg, in service of Duke of Liegnitz-Brieg; wrote fine communion hymn: "Herr Jesu Christ, du hast bereit't."

Kirchenordnungen (*Church Orders*). Regulations and directions for the government of the congregations, the instruction of the young, the order of worship, the maintenance of discipline, etc., as published for various German countries and districts during the era of the Reformation in order to purge out the Roman leaven; usually divided in the ultraconservative, which show Romanizing tendencies, the genuinely Lutheran, and the Reformed type (texts published by Richter and Sehling).

Kirchner, Timothy; b. 1533; deposed from his parish at Herbsleben in 1561, for opposing Strigel's (*q. v.*) false doctrine; professor at the new University of Helmstedt in 1576; assisted at the final revision of the Formula of Concord; was deposed in 1579 for criticizing his prince for consecrating his son as bishop of Halberstadt according to a Romanizing ritual; worked on the Apology of the Formula of Concord at Erfurt; professor at Heidelberg, deposed in 1583; d. in 1587 as superintendent at Weimar.

Kirn, Otto; b. at Heslach, near Stuttgart, 1857; d. at Leipzig 1911; studied at Tuebingen; first professor at Basel; 1895 professor of dogmatic theology at Leipzig; modern theologian.

Kittel, Johann Christian, 1732 to 1809; J. S. Bach's last pupil; organist in Langensalza, later in Erfurt, but with starvation salary; published *Neues Choralbuch* for Schleswig-Holstein and some chorals.

Kittel, Rudolf; b. 1853; since 1898 professor of Old Testament exegesis at Leipzig; modern theologian; critic; has written extensively on Old Testament subjects, especially on the History of Israel; editor of an excellent edition of the Hebrew text.

Kitto, John, 1804—54; writer on Biblical subjects; b. at Plymouth; deaf at thirteen; trained as printer at missionary college, Islington; Malta 1827; traveled 1829—33; d. at Cannstatt, Wurttemberg; *Pictorial Bible,* etc.

Klein, Bernhard, 1793—1832; studied at Paris under Cherubini; musical director at Cologne Cathedral; then teacher at the Royal Institute, Berlin; among his compositions three oratorios and many psalms, hymns, and motets.

Kliefoth, Theodor F. D.; b. 1810, d. 1895 at Schwerin; influential Lutheran theologian; 1840 pastor at Ludwigslust; 1844 superintendent at Schwerin; 1886 president of the superior ecclesiastical court. Kliefoth exerted a far-reaching beneficial influence in the Lutheran Church of Mecklenburg-Schwerin and beyond; wrote especially on church polity and liturgics, also exegetical works.

Klinger, Max, 1857—; modern German exponent of extreme realism, although an artist of great ability; among his paintings: The Crucifixion, Christ on Olymp.

Klingmann, Stephan; b. 1833 in Baden, educated at Basel; one of the organizers of the Michigan Synod; pastor at Adrian, Monroe, Scio; president of Michigan Synod, 1867—81, then vice-president; leader in synod at all times; standing delegate to General Council until his constantly unheeded protests led to separation; d. 1891.

Kleppisch, C. S.; b. in Baltimore, December 11, 1838; instructor in Concordia College, Fort Wayne, 1860—61; studied theology in St. Louis; pastor in Holstein, Mo., in Waterloo, Belleville, Troy, Ill.; d. September 19, 1885.

Klopstock, Friedrich Gottlieb; born 1724, d. 1803; one of the great German poets of the 18th century; author of the *Messiah,* in which, in an age of Rationalism and infidelity, he gives expression to his faith in Christ.

Kluge, Joseph; printer in Wittenberg at time of Luther; printed first Lutheran *Choralbuch, Geistliche Lieder zu Wittenberg,* 1543, containing practically all of Luther's hymns.

Knak, Gustav; b. 1806 in Berlin, Germany; d. 1878 at Duennow, near Stolpmuende, Germany; successor to Gossner (*q. v.*) as pastor of the "Bohemian" Lutheran Church, Berlin; a warm friend of missions; author of "Lasst mich gehn," which became a favorite song all over the world.

Knapp, Albert, 1798—1864; educated at Maulbronn and Tuebingen; held a number of charges as clergyman, for almost thirty years at Stuttgart, where he was *Stadtpfarrer* at St. Leonhard's; as poet he was distinguished both by unusual talent and by striking originality; his spiritual lyrics have the cast of spiritual folk-songs rather than hymns; wrote: "Eines wuensch' ich mir vor allem andern," "Wenn ich in stiller Fruehe," and others.

Knipstro, Johann Karl, b. 1497; opposed Tetzel at Frankfort 1518; preached Luther's doctrine and fled to Stettin; preacher in Stralsund; superintendent of Wolgast; professor at Greifswald; opposed the Interim and Osiander's false doctrine; d. 1556.

Knoke, Karl; b. at Schmedenstedt 1841; d. 1920; German Lutheran theologian and pedagog; president of normal school in Wunstorf; professor of theology in Goettingen 1885; wrote: *Outline of Practical Theology; Outline of Pedagogy and Its History; Luther's Small Catechism according to the Oldest Editions in High and Low German and in Latin.*

Knoll, Christoph, 1563—1650; studied at Frankfurt; assistant at Sprottau; then diaconus and finally archidiaconus; later pastor at Wittgendorf, where he died; wrote: "Herzlich tut mich verlangen."

Knorr, Christian, Baron von Rosenroth, 1636—89; studied at Leipzig and Wittenberg; Orientalist; prime minister of Palsgrave Christian August of Sulzbach; wrote: "Morgenglanz der Ewigkeit."

Knox, John, 1505 or 1513—72; founder of the Presbyterian Church in Scotland; b. at Giffordgate (?); attended university; priest ca. 1540; tutored; accompanied Wishart, a Scottish Evangelical clergyman on preaching tour; accepted call from Protestant congregation of St. Andrews, 1546; upon the capitulation of St. Andrews Castle to the French became a galley-slave for nineteen months; acted as chaplain to Edward VI and had some influence on the English Reformation; served a refugee English congregation at Geneva for nearly three years and associated with Calvin; issued his famous *Blast against the Monstrous Regiment of Women* and an elaborate treatise on predestination; returned to Scotland in 1559. Through his influence the free Parliament of 1560 adopted the *Confession of Faith* (compiled by Knox and his fellow-preachers) and the *First Book of Discipline* and established the Reformed Kirk. In the struggle between Mary Queen of Scots and her Protestant subjects Knox had frequent dramatic encounters with her. Exposed to many dangers, sometimes driven into privacy, again stepping forward and assailing wickedness, he attended to his duties as minister of the

great parish-church of Edinburgh and at the same time ordered the affairs of the national church. In all his reformatory efforts politics and religion were closely intertwined. D. at Edinburgh. Chief work: *History of the Reformation in Scotland.*

Knubel, F. H.; first president of the United Lutheran Church in America, since 1918; b. 1870 in New York City; educated at Gettysburg and Leipzig; pastor in New York 1896; chairman of the National Lutheran Commission for Soldiers' and Sailors' Welfare during the World War, 1917—18.

Knudsen, Hans; b. 1813 in Copenhagen; d. February 16, 1886; sent as missionary to Tranquebar in 1838, where he did excellent work; returned to Europe in 1843; pastor there of two congregations and then of the Deaconesses' Home at Copenhagen; resigned this position in 1872 and founded the "Society for the Care and Education of Crippled Children," in which work he was a pioneer.

Koch, Eduard Emil, 1809—71; studied at Tuebingen; pastor in various cities, longest in Heilbronn; prominent in the field of hymnology, especially through his *Geschichte des Kirchenlieds und Kirchengesangs der christlichen, insbesondere der deutschen evangelischen Kirche.*

Kocherthal, Josua, "der Hoch-Teutschen in Nord-America ihr Josua"; had been pastor in Eschelbroen, Bavaria, where he and his flock suffered much from the ravages of war. In 1704 he visited England with a view of finding a refuge for his people in America. With 53 souls he came to New York, January 1, 1709, and settled them on land granted by Queen Anne in Newburg on the Hudson. Leaving his congregation in Falckner's (*q. v.*) care, he brought over several thousand immigrants more in June, 1710. These also made their home on the Hudson (East and West Camp). Kocherthal continued to minister to these Lutherans until his death, June 24, 1719. His remains are buried beneath his epitaph in the church at West Camp.

Koehler, August; b. 1835, d. 1897; in 1868 professor at Erlangen as successor of Delitzsch; his chief work: *Lehrbuch der biblischen Geschichte Alten Testaments;* his doctrine of inspiration not that of the Lutheran Church.

Koehler, John Philip; b. 1859 at Manitowoc; graduated at Northwestern College and at St. Louis; pastor at Two Rivers 1882—88; inspector and professor of Northwestern College; professor of New Testament exegesis, hermeneutics, liturgics, and music at Wauwatosa Seminary 1900; president since 1920. His scholarship is a comprehensive and comprehending survey of life, thought, and emotion. Preeminently, however, he is a historian, who reads the record of the Gospel in history in its widest sense, including the wide field of art, on which his views are, therefore, refreshing and illuminating. His aim in teaching and writing may be stated in these words of his: "The Gospel of Christ, the Savior of sinners, is *that* truth, that *one* truth, on which rests all true understanding in heaven and on earth." Author of *Paul to the Galatians,* Milwaukee, 1910; *Church History,* 1917; *History of Joint Synod of Wisconsin,* 1925; all German.

Koehler, Philip, father of preceding; b. 1828, d. 1896; educated at Barmen; pastor in Wisconsin since 1855; leader in cause of sound Lutheranism; refused to sign petition for collection in *Landeskirche;* charter member of Northwestern board.

Koenig, Friedrich Eduard; b. 1846; *Privatdozent* and associate professor of Old Testament exegesis at Leipzig; professor at Rostock (same subject); now at Bonn; one of the leaders of conservative theology in opposition to extremes in higher criticism; wrote: *Historisch-kritisches Lehrgebaeude der hebraeischen Sprache, Hebraeisches und aramaeisches Woerterbuch,* and a number of exegetical and critical works.

Koenig, G. F. J.; b. September 23, 1825, at Haynholtz, Hanover; studied theology in Goettingen; sent to America by the "Stader Missionsverein" 1851; pastor in Cincinnati, O., 1872; pastor of Trinity, New York; Visitor; member of Immigrant Mission and Jewish Mission boards and of Electoral College of Missouri Synod; d. November 17, 1891.

Koenig, Johann Balthasar; *Musikdirektor* in Frankfurt a. M. about 1738, when his *Harmonischer Liederschatz oder allgemeines evangelisches Choralbuch* was published.

Koenig, J. F.; b. 1619, d. 1664; professor at Greifswald and Rostock; wrote *Theologia Positiva Acroamatica,* which formed the basis of most of the dogmatic lectures of the 17th century, especially of Quenstedt's *Theologia Didactico-Polemica.*

Koephl, Wolfgang, printer in Strassburg at the time of the Reformation, also composer of several tunes now in use; published *Psalmen und geistliche Lieder,* 1537, *Ein neu auserlesen Gesangbuechlein,* 1545, and others.

Koerner, Christoph; b. 1518; professor of theology at Frankfurt a. O.; worked on the Formula of Concord at Torgau in 1576 and at Bergen in 1577; "the Eye of the University"; wrote commentaries on the Psalms, Romans, Galatians, and on all the orations of Cicero; judged Major and Strigel mildly; d. 1594.

Koestering, J. F.; b. February 20, 1830 at Dahlinghausen, Hanover; graduate of Concordia Seminary, Fort Wayne, 1853; pastor in Allen Co., Ind., Frankenthal, Iowa, Arcadia, Ind., Altenburg, Mo., St. Paul's in St. Louis; d. January 1, 1908; wrote *Die Auswanderung der saechsischen Lutheraner.*

Koestlin, Heinrich Adolf, 1846—; studied theology at Tuebingen; was tutor and chaplain; organized the Wurttemberg Evangelical *Kirchengesangverein*, conductor of its festivals; pastor and conductor at Friedrichshafen (Oratorio Society); pastor at Stuttgart; professor at Friedberg; finally pastor at Darmstadt; published *Die Geschichte der Musik im Umriss, Die Tonkunst.*

Koestlin, Julius Theodor; b. 1826, d. 1902; professor at Goettingen, Breslau, and Halle; since 1877 also consistorial councilor; leader, together with Beyschlag, of the *Mittelpartei*, mediating between Confessionals and Liberals. His works on Luther rank very high.

Kohn, W. C. See Roster at end of book.

Kolde, Theodor Hermann Friedrich; b. 1850; since 1881 professor of church history at Erlangen; one of the most noted historians of the Reformation period and defender of Luther against Catholic attacks; d. 1913.

Kolrose, Johann (*Rhodanthracius*); little known of his life; teacher and pastor at Basel, where he died either 1558 or 1560; wrote a Scriptural play and the hymn "Ich dank' dir, lieber Herre."

Kols. A collective name for aboriginal tribes in mountainous Chota Nagpur, Bengal, India. The language is a dialect of the Gond. Missions were begun by the Gossner Mission Society in 1845. In 1858 the C. M. S. granted £1,000 to this mission. In 1868 the S. P. G. entered the field. In 1891 the Dublin University Mission was established. The Roman Catholic Church, using her customary questionable tactics, came in 1880. Since the World War the Gossner missions were taken over by the Anglicans (C. M. S.).

Koran (Arabian, "reading"), sacred book of Mohammedanism (*q. v.*), the source of Mohammedan faith and law, written in Arabic and containing the "revelations" of Mohammed, laws, warnings, remonstrances, promises, legends, gathered by Caliph Abu Bekr (632—34) and finally edited by Caliph Othman (644—56). It consists of 114 chapters, or *suras*, of greatly varying length and placed in non-chronological and illogical order, with the *fatiha*, a much-used prayer, at the beginning. It is believed to be of divine origin and to have been revealed by the angel Gabriel to Mohammed, piece by piece, from the original which existed in heaven from eternity. The book contains, in addition to Mohammed's own material, old heathen Arabic tribal traditions and legends, as well as Jewish and Christian elements, the latter often much distorted.

Korea, or *Chosen*, since 1910 a part of the Japanese Empire in Eastern Asia. Area, 87,738 sq. mi. Population, 17,400,000, the Japanese numbering about 150,000. The country is mountainous, but has some broad, fertile plains. Keijo, or Seoul, is the capital. Since early times two languages have been in use: the spoken Korean vernacular, which belongs to the Mongol-Tatar family, and the written (ideographic) language of China. The early religion was animistic, with ancestor and nature-worship. Buddhism entered from China, developing a strong hierarchy. Confucianism also has a large following. — Missions were begun by the Roman Catholic Church in the 18th century, which resulted in violent persecutions. However, the Roman Catholic Church now has obtained a firm footing. Protestant missions were attempted by Guetzlaff in 1832. The London Missionary Society sent Mr. Thomas in 1866, but he died before he was able to begin work. The United Free Church of Scotland made an attempt through J. Ross, who was missionary at Mukden. The New Testament was translated by him into Korean and spread in Korea clandestinely. Korea was opened to foreigners by the United States in 1882, and foreign missionary societies immediately grasped the opportunity. In rapid succession the American Presbyterian and the Methodist Episcopal Missions in 1884 entered there. Dr. H. U. Allen of the American Presbyterian Church (North) was given charge of a hospital, where he did such successful work in allaying the suspicion and opposition of the Koreans that evangelistic work could be introduced already in 1885. The work increased so rapidly that strong self-supporting churches could be organized from Kang-Kei to Fusan. More than

50,000 converts have already been baptized by this mission. A theological school has been established at Pyengyang. The American Methodist Episcopal Mission has had such success that it was able to organize more than 115 churches in the Seoul and Chemalpo districts. Medical missions of the Presbyterians, Anglicans, and Methodists have done much to prepare the way for evangelistic work. Severance Hospital in Seoul, which is connected with the Presbyterian and the S. P. G. missions, has a flourishing medical training-school, the students of which must be Christians. Missions are now being conducted by 15 societies. — Statistics: Foreign staff, 1,253. Christian community, 277,377. Communicants, 112,059.

Koren, Ulrik Vilhelm; b. in Norway December 22, 1826; graduate of Kristiania University, 1852; emigrated 1853; pastor at Washington Prairie, Iowa, 1853—1910; the first Norwegian pastor to settle west of the Mississippi; procured campus for Luther College, Decorah; taught there 1874—75; held many offices in the Norwegian Synod: secretary, Iowa District president, vice-president, president; author of poems, articles, and books; during the predestination controversy the chief champion of the true Lutheran doctrine of conversion and election; 1903 created D. D. by Concordia Seminary, St. Louis; d. December 19, 1910.

Kottwitz, Baron Ernst v.; Pietist; founder of an institution to provide work for the poor; rich philanthropist; the "patriarch" in Tholuck's *Die wahre Weihe des Zweiflers.*

Kowalke, Erwin Ernst; b. August 31, 1887, at Kaukauna, Wis.; graduate of Northwestern College and Wauwatosa Seminary; pastor at Tomahawk, Wis., 1811—13; professor at Northwestern College, Wisconsin Synod; its third president, since 1919.

Kraft, Adam; ca. 1450—1507; rose from the position of stone-mason to that of sculptor; simple, but effective work; noted for his Seven Stations on the way to the Cemetery of St. John in Nuernberg.

Kraft, Johann Christian, 1784 to 1845; German Reformed; b. at Duisburg; tutor at Frankfort; pastor at Weeze; professor at Erlangen 1818 (d. there); exercised vivifying influence on Bavarian Protestant Church.

Kramer, Moritz, 1646—1702; b. at Ammerswort, Holstein; pastor at Marne; a very decided opponent of the pietistic movement; wrote hymn for Pentecost: "Gott, gib einen milden Regen."

Krauss, Eugen Adolf Wilhelm; b. June 4, 1851, at Noerdlingen, Bavaria; graduate of the Augsburg *Gymnasium;* studied theology at Erlangen and Leipzig 1869—73. A student of the Missourian writings, he severed, for confessional reasons, his connection with the state church before he graduated; was received into the Missouri Synod and accepted a call to Cedarburg, Wis., 1874. In 1875 he returned to Germany to serve a congregation at Sperlingshof, Baden, which had withdrawn from the state church. He proved himself a fearless and able champion of sound Lutheranism. In 1880 he was elected director of the Teachers' Seminary at Addison, Ill.; he was successful in impressing upon his students the great importance of the Lutheran day-school and in deepening their love for it. In 1905 he was called to teach Church History and Propaedeutics at Concordia Seminary, St. Louis. "He possessed a commanding knowledge of the literature of the Lutheran Church and its opponents in the age of the Reformation and the centuries that followed, down to our times, and was not only an instructive, but also an entertaining speaker on any subject he chose to discuss." His articles in *Schulblatt, Lutheraner,* and *Lehre und Wehre,* his doctrinal essays in the Synodical Reports and his *Lebensbilder aus der Geschichte der christlichen Kirche* reveal his stupendous learning and are highly edifying to the lover of Lutheranism. Northwestern College, Watertown, Wis., conferred the title of Doctor of Theology on him. He died October 9, 1924. "Firm and uncompromising on any issue involving the Christian faith and the Lutheran Confessions, he was nevertheless a humble believer with something like a childlike, implicit faith; unassuming, free from ambition, always willing and ready to serve. He was a good colleague and an exemplary member of our Synod."

Kraussold, Lorenz, b. 1803; at the time of his death pastor and *Konsistorialrat* at Baireuth; besides work in catechetics prominent in liturgics; published: *Zur Altarliturgie; Theorie des Kirchenliedes; Altaragende,* etc.

Krauth, Charles Philip, 1797—1867; b. in Pennsylvania; first studied medicine, then theology under Dr. D. H. Schaeffer; professor at Gettysburg 1833 to 1867; editor of the *Evangelical Review* 1850—61. In the controversy over the "Definite Platform" (*q. v.*) he was an exponent of mild confessionalism, pleading for peace and mutual toleration.

Krauth, Charles Porterfield, for twenty years one of the most prominent theologians of the General Synod and, since 1866, the leader and most conservative and influential theologian of the General Council. Krauth was "a star of the first magnitude in the Lutheran Church of America" (Dr. Bente), "the most eminent man in the English Lutheran Church of this country, a man of rare learning, . . . whole-heartedly devoted to the pure doctrine of our Church as he had learned to understand it, a noble man and without guile" (Dr. Walther). He was the son of Charles Philip Krauth, b. March 17, 1823, while his father was pastor at Martinsburg, Va. He studied at Gettysburg College and Seminary, was licensed in 1841, and ordained in 1842. Till 1861 he served congregations in Canton (Baltimore), Shepherdstown and Martinsburg, Va., Winchester, Va., St. Thomas, W. I. (a Reformed congregation in the absence of its pastor), Pittsburgh, and Philadelphia. In 1861 he resigned in order to devote his time to editing the *Lutheran and Missionary,* which in his hand became a strong weapon against the excrescences of the "American Lutheranism" then rampant in the General Synod. At first he, like his father, was in favor of peace and mutual toleration in the battle over the Lutheran Confessions. But later a study of these Confessions led him to a more soundly Biblical position. When the Philadelphia Seminary was established (1864), Krauth was appointed professor of Dogmatics. He was the leading spirit in the establishment of the General Council and the author of the *Fundamental Articles of Faith and Church Polity,* adopted at Reading in 1866, of the *Theses on Pulpit- and Altar-fellowship,* 1877, and of the constitution for congregations, 1880. He was president of the General Council 1870—80. In 1868 he was appointed to the chair of philosophy at the University of Pennsylvania, maintaining his chair at the seminary. Besides being editor of the *Lutheran,* the *Lutheran Church Review,* and Fleming's *Vocabulary of Philosophy* (1860), he was the author of many books. The most important of these is *The Conservative Reformation and Its Theology* (1872). D. in Philadelphia, January 2, 1883. (Cf. A. Spaeth, *Charles Porterfield Krauth, D. D., LL. D.,* 2 volumes.)

Kremmer, Karl Friedrich; b. 1817 at Schmalkalden, Germany; d. 1887 at Tranquebar, India; attended Dresden Mission Institute 1843—46; Leipzig missionary to India 1846; Madras 1848—58 and again 1865—75; excellent Tamil scholar; founded Cuddalore and Madura stations; senior of Leipzig Mission in India.

Kretzmann, P. E., Ph. D., D. D. See Roster at end of book.

Kreuz, Blaues. See *Blaues Kreuz.*

Kromayer, Hieronymus; b. 1610 at Zeitz, d. 1670 as professor at Leipzig; wrote *Theologia Positivo-Polemica* against Rome, Calvinism, and syncretism.

Krotel, G. F., "one of the most influential men in the General Council"; b. 1826 in Wurttemberg; came to Philadelphia 1830; graduated from Pennsylvania University 1846; studied theology under Dr. Demme and was ordained in 1850; served congregations in Philadelphia, Lebanon, Lancaster, and again at Philadelphia, where he was also professor at the seminary, 1864—68; became pastor in New York 1868 and president of the New York Ministerium. Because the latter refused to take a positive stand on the "Four Points," he rejoined the Pennsylvania Ministerium, repeatedly serving it and the General Council as president. He succeeded Dr. Krauth as editor of the *Lutheran* and was widely known as a pulpit orator. D. in New York 1907.

Kuder, Calvin F., Lutheran missionary to India; b. April 10, 1864, at Laurys, Pa.; commissioned to India by General Council 1891, arriving at Rajahmundry November 14, 1891; given charge of seminary 1892; returned to the United States 1898; resigned 1899; sent out again 1908; returned to the United States April, 1913.

Kuebel, Robert Benjamin; b. 1838, d. 1894 as professor of systematic theology at Tuebingen; claimed to be independent, but was influenced by Schleiermacher and Beck; had leanings to positive Lutheranism.

Kuegele, F.; b. April 16, 1846, at Columbiana, O.; studied theology at Concordia Seminary, St. Louis, graduating 1870; missionary in Nebraska; pastor at Cumberland, Md.; served the English Church (Ohio Synod) at Coyners Store and Waynesboro, Va., 1879 to April 1, 1916, the date of his death. Charter member of Concordia Synod; first president of the English Missouri Synod; regular contributor to the *Lutheran Witness;* author of *Country Sermons* (5 vols.) and of *Book of Devotion.*

Kuhn, Albert; b. 1835 in Switzerland; educated at St. Chrischona; came to Trinity, St. Paul, as assistant 1865; then pastor at Woodbury, Mankato, and Greenwood, all in Minnesota; president

of Minnesota Synod 1876—83; champion of sound Lutheranism; active in the movement that led to affiliation with Synodical Conference and later to formation of the Joint Synod of Wisconsin and Other States; wrote: *History of Minnesota Synod*, 1910 (German); d. 1915.

Kulturkampf ("quarrel for civilization," so called by Virchow), a violent collision between the Prussian government and the Roman Catholic Church; an outburst, under new conditions, of the long historic conflict between Church and State. The principal facts are as follows: The star of Catholic Austria sank at Sadowa (1866) before the rising power of *Protestant* Prussia. Catholic France was humbled at Sedan (1870) by the same power. French help withdrawn, the last remnant of papal sovereignty was swept away in the same year. To crown all, the seat of empire was transferred to Berlin and a hereditary *Protestant* dynasty created. The Catholic world took alarm and immediately pursued a reactionary policy. Even before, and immediately after, his proclamation as emperor, William I was approached with the preposterous petition to use his new power in the interest of the papacy by the restoration of the papal states. The government's refusal to consider such a request, the consequent disappointment and agitation on the part of the Ultramontane Party, the open denunciation of the Protestant government from Catholic pulpits, created a situation which was bound to end in open conflict. This actually happened when the government espoused the cause of certain anti-infallibilists, who had been excommunicated by the Church. The *Kulturkampf* was on. "We shall not go to Canossa," said Bismarck. A series of anticlerical enactments was passed to uphold the sovereignty of the state. The so-called "May Laws" (May 11—14, 1873; May 20, 21, 1874) were a vigorous assertion of German nationalism, severely retrenching the Church's powers. Clerical education and clerical discipline were put under state control. Indeed, as the struggle proceeded, the Church was reduced to a state of helpless vassalage. These measures were met with stubborn passive resistance. Fines, banishment, imprisonment, deposition of refractory priests and bishops availed nothing. Nor was there any prospect of reaching an understanding during the pontificate of Pius IX, whose obstinacy and arrogance increased with age. When Leo XIII ascended the chair of St. Peter, a more conciliatory policy was inaugurated. Long negotiations followed, and the obnoxious laws were modified or repealed. Bismarck at least partly went "to Canossa." The greatest statesman of the nineteenth century found his match in the wily successor of St. Peter. The *Kulturkampf* was ended in 1887. — The lesson it points is: Separation of Church and State.

Kunth, Johann Siegmund, 1700—79; studied theology at Jena, Wittenberg, and Leipzig; d. as pastor and superintendent at Baruth, near Jueterbogk, Brandenburg; wrote: "Es ist noch eine Ruh' vorhanden."

Kunz, J. G., principal of Immanuel Lutheran School, St. Louis; composed several tunes for hymns; published *Immanuel-Saengerbund.*

Kurtz, Benjamin, 1795—1865; pastor in Baltimore; wielded great influence in General Synod as editor of *Luth. Observer* 1833—61; leader in educational work of General Synod; collected $12,000 for Gettysburg Seminary; was an ardent champion of the "Definite Platform" (*q. v.*); reformed in his theology and Methodistic in his practise.

Kurtz, Johann Heinrich; b. 1809, d. 1890 at Marburg; eminent church historian and conservative Lutheran of modern type; studied at Halle and Bonn; from 1850 to 1870 professor at Dorpat; the rest of his life spent in literary labors; principal work: *Lehrbuch der Kirchengeschichte.* In his works on the Old Testament he makes too many concessions to modern higher criticism.

Kurze, Guenther; b. August 8, 1850; d. January 21, 1918, at Bornshaim, Saxony; pastor at Bornshaim from 1889 to his death; *Kirchenrat;* voluminous and well-informed author on missions; contributor to the *Allgemeine Missionszeitschrift;* founder of the *Thueringen-Missionskonferenz.*

Kusel, Daniel; b. 1811, d. 1905; Watertown, Wis., business man; one of founders of St. Mark's; member of first board of Northwestern College of Wisconsin Synod; was instrumental in securing present site of college; as treasurer was often called upon to furnish funds for professors' salaries when other resources failed; active and most helpful when above-named college was erected.

Kyle, Melvin Grove, 1858—; United Presbyterian; Egyptologist; b. in Ohio; minister 1886; president of Board of Foreign Missions; professor of Biblical Theology and Archeology at Xenia Seminary; editor-in-chief of *Bibliotheca Sacra;* author.

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Labadie, Jean de, 1610—74; French mystic; b. at Bourg; Jesuit, priest, preacher; Protestant 1650; pastor at Montauban, etc.; founder of sect in Amsterdam 1669; expelled; died at Altona, Germany. Some Labadists settled on the Hudson.

Labor and Capital. In the discussion of this question a number of factors ought to be considered, all of them suggested by the Word of God. In the first place, there is *the principle of the distribution of wealth* and the division of mankind into stations according to the government of God. It is written: "The Lord maketh poor and maketh rich; He bringeth low and lifteth up." 1 Sam. 2, 7. Of the uncertain quality of riches the psalmist writes: "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away; his glory shall not descend after him." Ps. 49, 16. 17. A short and satisfactory statement is that of the wise Solomon: "The rich and poor must meet together; the Lord is the Maker of them all." Prov. 22, 2. And again: "The poor and the deceitful man [man of oppressions] meet together; the Lord lighteneth both their eyes." Prov. 29, 13. Therefore St. Paul writes to Timothy: "Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches [in the uncertainty of riches], but in the living God." 1 Tim. 6, 17. — In the second place, *the need and the dignity of labor* should be kept in mind, as it is pointed out in the Bible. The psalmist sings: "Thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee." Ps. 128, 2. The wise Solomon writes: "In all labor there is profit." Prov. 14, 23. And again: "The hand of the diligent maketh rich." Prov. 10, 4. "The slothful man roasteth not that which he took in hunting, but the substance of a diligent man is precious." Prov. 12, 27. The same facts are emphasized in the New Testament. St. Paul writes: "Study to be quiet and do your own business and work with your own hands, as we commanded you." 1 Thess. 4, 11. And again: "Even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now, them that are such we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread." 2 Thess. 3, 10—12. And again: "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good that he may have to give to him that needeth." Eph. 4, 28. Both the dignity and the worth of labor are emphasized in Scriptures. The workman is worthy of his meat. Matt. 10, 10. The laborer is worthy of his hire. Luke 10, 7; cp. 1 Tim. 5, 18. — In the third place, the Bible speaks to the *rich men*, especially such as are employers of labor, in a manner which allows of no misunderstanding as to *their duty toward those who are dependent upon them.* Even the Law stated: "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." Lev. 19, 13. This refers, of course, to the day-laborer, who was hired by the day and had to have his money at evening. "He that oppresseth the poor to increase his riches . . . shall surely come to want." Prov. 22, 16. Especially impressive is the word of the prophet Jeremiah: "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work," Jer. 22, 13; and that of the last prophet of the Old Testament: "I will be a swift Witness . . . against those that oppress the hireling in his wages," Mal. 3, 5. The same is stated in the New Testament: "Go to now, ye rich men, weep and howl for your miseries! . . . Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Jas. 5, 1. 4. — And in the last place, the matter is adjusted with respect to both parties in two fine passages of St. Paul's letters: "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men. . . . Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." Col. 3, 22 to 4, 1; cp. Eph. 6, 5—9. While this is written of the relation of masters to bond-servants or slaves, it applies, with due modification, to all similar social relations.

The history of economics shows that the relation between labor and capital, between the laborer and him who hired

him, was not always in agreement with the Lord's will as expressed in the passages adduced above. While it is true that slavery in itself is not incompatible with the divine will, it is also true that slavery, or involuntary servitude, has been abused from the beginning, the master taking advantage of his slave in every possible manner, and the slave taking his revenge by unfaithfulness, wastefulness, theft, and other transgressions. Wherever serfdom or peonage has been found, even in modern times, it has been attended by evils which were so prevalent as to seem inseparably connected with the system. The struggle which marked the Medieval Age was that between the feudal lords and the serfs or tenants. While the conditions of serfdom greatly varied, there can be no doubt that its tendency was to depress the free and raise the servile cultivators to something like a common level. In the course of the fourteenth century serfdom began to pass away in England. Its disappearance was followed by enactments for the regulation of labor in the interest of the ruling classes. The first and one of the greatest examples of this was the "Statute of Laborers," occasioned by the scarcity of labor following the plague of the Black Death. The main object of this statute, which was passed in 1349 and was repealed only in the early years of Elizabeth, was to fix the amount of wages; and it was superseded by a statute of Elizabeth, which, besides ordaining an apprenticeship of seven years, empowered the justices in quarter sessions to fix the rate of wages both in husbandry and handicrafts. This act of Elizabeth was not repealed till 1814. In other European countries similar conditions obtained, and the situation was, in some measure, reflected in America, although the spirit of freedom would never permit the oppressions which marked the feudal system elsewhere. — Toward the close of the eighteenth century the effect of the industrial revolution and the rapidly increasing number of inventions in the industrial world was to organize labor in large factories and similar undertakings. It was not long before trade-unions or labor-unions and cooperative societies were formed, and the emphasis of the laws was shifted from the viewpoint of the protection of the capitalists to the more equitable treatment of the workers. Laws for the regulation of labor are now intended, not to fix wages, as formerly, but to protect the rights of workers. Such are the Factory Acts of England and the many laws insisting upon safe and sanitary buildings for factory purposes, as the employers' liability acts and the workmen's compensation laws of the several States. To some extent the formation of trusts and corporations has counteracted the movement in behalf of the workers; but, on the whole, conditions are much more endurable in the field of labor than they have ever been in the economic history of the world.

The Christian viewpoint may be applied easily enough if every one concerned applies the supreme law of love. The capitalist may not grind down his workmen to the lowest pittance, taking no interest in them beyond forcing out of them the maximum of labor. If he does, his selfish and grasping disposition is one of the most fruitful causes of strikes and other forms of unrest among the working people. The employer should treat his employee justly and equitably, neither stinting him in his wages nor holding him back. On the other hand, the laborer owes just duties to the man or the company for whom or which he works. He should not envy his employer; for the spirit of envy is incompatible with the best service. Much of the labor trouble in the industrial world is due to jealousy, suspicion, and inefficiency on the part of many of the working men. Much depends, on both sides, on the proper appreciation of the dignity of labor; for so it is regarded in the Bible. It is a disgrace to be idle, to be a parasite, whether one is in a position to live without work or not; for the parasite of society is overlooking the necessity of service as a condition of the highest welfare of society. Whether a man works with his brawn or with his brain, he should strive for the highest attainment of unselfish service in all that he does. The worker, no matter where he may be employed, as long as he is doing useful work in the world, need never apologize for his occupation. "If the law of simple justice, permeated by love, should prevail in the economic sphere, there would be no occasion for labor troubles; for then the relations between workmen and their employers would be characterized by mutual good will, forbearance, and sympathy. The capitalist who despises labor and the laborer who hates capital are actuated by the same unethical temper, being alike impelled by selfish and unjust motives. If real peace and prosperity are to prevail in the industrial world, there must arise the spirit of mutuality between employers and employees." (*Keyser.*)

Labor, Knights of, known as "Whitecaps." A secret political organization in New Mexico to resist the encroachments of the Republicans. It is now extinct, some of its elements having been absorbed by the Ku Klux Klan. Reference: *Cyclopedia of Fraternities,* 2. ed., pp. 422. 426.

Labor, Order of the Knights of. The most important secret society in the United States organized in the interest of industrial workers. Founded by Uriah S. Stephens at Philadelphia 1869 under the title of "Noble Order of the Knights of Labor of America," suggested perhaps by the "International Association of Workingmen," known as "The International," which was organized in London 1864. Its purpose was to amalgamate all trades into one great brotherhood for the amelioration of the material condition of the laborer, the mechanic, and the artisan. The ritual of the order had many of the features of speculative Masonry, especially in the forms and ceremonies observed. Its principal emblem was an equilateral triangle within a circle, the meaning of which was known only to members. The secrecy thrown about the order was so profound that its growth was slow. In 1872 a period of prosperity commenced. In 1877 and 1878 Catholic members formed a faction to modify the secret work so as to remove the opposition of the Church. Changes were made, which Stephens opposed, but was unable to overcome, whereupon he resigned his office in 1879. Little of the order remains to-day. The order reached its zenith in 1886, when it reported 729,677 members.

Labor Unions. See *Labor and Capital.*

Labrador. A dependency of Newfoundland, Dominion of Canada. Area, 120,000 sq. mi. Population, about 3,600, about equally Indians and whites. Missions were begun by the Moravians as early as 1752, but real footing was not found until 1771, when Nain was founded. Since 1884 more progress was made. Now nearly all of the natives are Christianized. Dr. Grenfell (*q. v.*) established the Labrador Medical Mission.

Lackmann, Peter, 1659—1713, at the time of his death chief pastor at Oldenburg in Holstein; wrote hymn full of fervent piety: "Ach, was sind wir ohne Jesum?"

Lactantius, the "Christian Cicero"; an Italian by birth; pupil of Arnobius; professor of rhetoric at Nicomedia; converted to Christianity ca. 301. Principal works: *Divinae Institutiones,* an exposition and vindication of Christianity; *De Mortibus Persecutorum,* in which the punitive justice of God is shown to have overtaken the persecutors. D. ca. 330.

Ladies' Aid Societies (*Women's Societies*). While the Lord in His Word bars women from the pulpit and from the management of the Church, 1 Cor. 14, 34. 35; 1 Tim. 2, 11—14, yet women are in duty bound to take an active interest in the Church and its work. The privileges and the obligations of the Christian priesthood, except where the Lord Himself has restricted them, are the privileges and obligations of all Christians, both men and women. At all times Christian women have been actively engaged in furthering the interest of the Church. The so-called ladies' societies in Lutheran churches are voluntary organizations of women of a congregation for the purpose of fostering Christian fellowship and of promoting certain Christian objects, not, of course, arbitrarily doing such work as properly ought to be done by the congregation or the synodical organization, but rather assisting in such work, under the guidance of the congregation and its pastor. Even as in former years, so to-day societies of Christian women are formed for the prosecution of such special objects as the care of orphans, of the sick, and of destitute children, the support of indigent students, and the like. The meetings of a ladies' society in a congregation also afford the pastor an excellent opportunity to acquaint the women with the general and special work which the Church is doing (home work of the congregation, mission-work of Synod, synodical institutions). The dues paid in such a society ought to be given in addition to the regular contributions paid to the church. Nor should a congregation depend upon its ladies' society or any similar organization to pay its expenses. It goes without saying that membership in the ladies' society dare not be looked upon as a special mark of advanced standing in the Church; therefore membership in the ladies' society should not be legalistically enforced.

Ladrones Islands. See *Polynesia.*

Lainez, 1512—65; famous Jesuit, one of the original members who joined Ignatius Loyola in Paris; second general of the order, dominated the Council of Trent and determined, in large measure, its uncompromising anti-Protestant policy, besides advancing the cause of papal infallibility; in scholarship, adroitness, and worldly wisdom easily superior to Loyola (*q. v.*).

Laity. The division of church-members into clergy and laity is a valid one if the words simply stand for the distinction of those who have been called by the Church into the ministry of the Word from those who have not been so called. However, with the rise of the sacerdotal system, which culminated in the papacy, the idea that the priesthood formed an intermediate class between God and the Christian congregation became prevalent, and both terms, clergy and laity, were thereby vitiated. — The doctrine of justification by faith alone abolished human mediation between man and God. Luther fully recognized the New Testament idea of the priesthood of all believers and proclaimed it with all the force of his eloquence. His language on this subject is very explicit: "Every Christian man is a priest and every Christian woman a priestess, whether they be young or old, master or servant, mistress or maid-servant, scholar or illiterate. All Christians are, properly speaking, members of the ecclesiastical order, and there is no difference between them, except that they hold different offices." By the inculcation of this fundamental principle the laity recovered its position in the Church of Christ, and lay representation again became possible. "The restoration," says Litton, "in theory at least, of the laity to their proper place in the Church was in immediate consequence of the Reformation. By reasserting the two great Scriptural doctrines of the universal priesthood of Christians and of the indwelling of the Spirit, not in a priestly caste, but in the whole body of the faithful, Luther and his contemporaries shook the whole fabric of sacerdotal ursurpation to its base and recovered for the Christian laity the rights of which they had been deprived. The lay members of the body of Christ emerged from the spiritual imbecility which they had been taught to regard as their natural state and became free, not from the yoke of Christ, but from that of the priest."

Lamaism. Name of the form of Buddhism (*q. v.*) prevailing in Tibet, Mongolia, and Manchuria and introduced into Tibet in the 7th century A. D.; derived from *lama, i. e.*, "superior one," designation originally of Tibetan abbots, then extended, by courtesy, to all monks. At the head of this hierarchical and partly political, religious system, which numbers more than 10,000,000 adherents, are two lama popes, the Dalai Lama at Lassa and the Tashi Lama at Tashi-lhunpo, the former also being the real ruler of Tibet. Its highly developed ritual offers many analogies to Roman Catholic rites, *viz.*, choirs, processions, adoration of saints and images, rosaries, incense, holy water, bells. Monasticism is developed to such an extreme that there is one monk to every three of the lay population.

Lambert, Francis, of Avignon; b. 1487; Franciscan; his spiritual conflicts ended by reading Luther; one of the first French Protestants; translated writings of Luther into French and Italian; suffered want and persecution; finally, 1526, professor at the new University of Marburg; prominent in establishing the Reformation in Hesse; was at the Marburg Colloquium, but remained silent, for he had come to entertain the Zwinglian view; d. 1530.

Lambeth Conferences (*Pan-Anglican Synod*). The first Pan-Anglican Synod, consisting of British, colonial, and American Protestant bishops, met at Lambeth Palace from September 24 to December 10, 1867, to discuss various questions affecting the organization and work of the Episcopalian communion as a whole. Similar conferences were held in 1878, in 1888, in 1897, in 1908, etc. The greatest general interest attaches to the Pan-Anglican Synod of 1888, since this synod sanctioned and adopted the definition of what is fundamental in the Christian system and might thus serve as a basis of a possible reunion of Christendom put forth by the General Convention of the Protestant Episcopal Church in Chicago in 1886. These articles were intended as an invitation to church union and a basis for it. The fundamentals of the articles (called the "Quadrilateral" because four in number) were: "The Holy Scripture of the Old and New Testament as containing all things necessary to salvation and as being the rule and ultimate standard of faith; the Apostles' Creed as a baptismal symbol and the Nicene Creed as a sufficient statement of the Christian faith; the two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord, administered with unfailing use of Christ's words of institution and of the elements ordained by Him; the historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

Lambillotte, Louis, 1797—1855, organist at Charleroi, then at Dinant; later member of the Jesuit order, residing at various monasteries; prolific composer of church music; also published the Gregorian *Antiphonary.*

Lamentations. A section of the service for Good Friday in the Roman Church, that portion being introduced with the *Tenebrae factae sunt* ("And there was darkness"), the music being set to a text taken from the Lamentations of Jeremiah.

Landsmann, Daniel; b. 1837 in Russia; d. May 13, 1896, in New York City. Landsmann was of Jewish extraction. Before his conversion and baptism his name was Eliezer Bassin. Educated to be a teacher, he removed to Jerusalem, where he was converted to Christ by Missionary Stern. At Jerusalem, Landsmann suffered much for the sake of his faith; his wife divorced him, his children were taken from him, and he was persecuted even unto wounds. Later he went to Constantinople as a Christian missionary. Having come to the United States, he was brought into contact with the Missouri Synod, which had resolved to begin a Jewish mission. After spending nine months in the theological seminary at Springfield, Ill., he was appointed missionary to the Jews in New York City, beginning work among them in July, 1883. Here he labored unremittingly, faithfully, and successfully, encountering much opposition from the Jews, until he was called to the rest of his Lord.

Lange, C. H. R.; b. June 4, 1825, in Polish Wartenberg, Prussia; received a classical education; studied theology under guidance of private instructors; was induced by Pastor Loehe to come to America 1846; continued his studies in the Fort Wayne seminary and completed them in the Altenburg seminary; pastor in St. Charles, Mo., 1848; professor of English and philosophy in Concordia College and Seminary, in St. Louis 1858, in Fort Wayne 1861; pastor in Defiance, O., 1872; of Immanuel's, Chicago, 1872—78; from 1878 to October 2, 1892, the day of his death, professor of theology in Concordia Seminary, St. Louis. He was a profound thinker, thoroughly familiar with ancient and modern philosophy. He was in charge of the English work at the seminary, giving his lectures on philosophy, logic, exegetics, homiletics, etc., in the English language. He was the first one of the first generation of the Missourians to pay special attention to the English language, wrote text-books on English which were widely used at the time, and through his work at the Seminary at St. Louis wisely and successfully prepared the way for the present transition period. Besides contributing as associate editor to the other periodicals of Synod, he edited the St. Louis *Theological Monthly*, published upon the outbreak of the controversy on election and conversion. In 1878 he was elected Vice-President of Synod.

Lange, Joachim; b. 1670, d. 1744 as professor in Halle; a leader of the Pietists; violent controversialist; wrote against the orthodox Lutherans, especially against V. E. Loescher; also against the *Aufklaerer*, Thomasius, Wolff, and the *Wertheim-Bibel*. His voluminous works have no permanent value. He recommended Ziegenbalg and Pluetschau as missionaries to India.

Lange, Johann Peter, 1802—84; German Reformed; b. near Elberfeld; pastor; professor at Zurich 1841; refuted D. F. Strauss (*q. v.*) at Bonn 1854. *Commentary on the Holy Scriptures* (new English edition 1886), etc.

Lange, Theodore. B. October 26, 1866, at St. Louis, Mo. Publisher, banker; manager of Louis Lange Publishing Co., of *Abendschule* fame; served on Board for Young People's Work of Missouri Synod.

Langhans, Urban, a native of Schneeberg, Saxony, in the 16th century; *Diaconus* at Glauchau from 1546 to 1554, then at Schneeberg; wrote the delightful hymn "Lasst uns alle froehlich sein."

Langton, Stephen, d. 1228; Archbishop of Canterbury; his appointment by Pope Innocent III led to the humiliation of King John; to facilitate citation, he divided the Bible into chapters.

Lao-Tse. See *Taoism.*

Lapland. An immense stretch of Arctic country in Northern Europe, belonging to Russia, Denmark, Norway, and Sweden. Area, 150,000 sq. mi. Population, estimated, 30,000. In 1559 Gustav Wasa, King of Sweden, originated missionary work among them, which was continued by Karl IX and Gustavus Adolphus. From 1716 to 1722 Thomas von Westen (d. 1727) carried on earnest missionary work, which was resumed by Stockfleth (d. 1866) in the 19th century.

Lapsed (*Lapsi*). Members of the early Church who denied the faith under the stress of persecutions.

Lardner, Nathaniel; b. at Kent 1684; d. there 1768; Non-conformist; assistant minister (Presbyterian) in London 1729—51; became deaf; wrote: *Credibility of Gospel History.*

Larsen, Peter Laurentius; b. in Norway August 10, 1833; graduated at Kristiania University; emigrated 1857;

pastor; professor at Concordia Seminary, St. Louis; professor at Luther College, Decorah, Iowa, and its president; vice-president of the Norwegian Synod; president of the Synodical Conference; editor of *Maanedstidende* and *Kirketidende;* 1903 created D. D. by Concordia Seminary, St. Louis; knighted by King Haakon VII 1908; d. March 1, 1915.

Las Casas, Bartolome de. See *Casas, Las.*

Lasco, Johannes A. (*Jan Laski*). See *Alasco, Johannes.*

Lassenius, Johann; b. 1636 in Pomerania; d. 1692 at Copenhagen as court-preacher; wrote against the Jesuits and is the author of several devotional books and some hymns.

Lasso, Orlando, 1532—94; greatest of Netherland composers and only second to Palestrina in the 16th century; known for his beautiful voice and his interest in music even as a boy; studied in various cities in Italy; settled in Antwerp in 1554, but three years later was called to Munich to organize and conduct the *Hofkapelle;* very prolific composer, his most celebrated work being *The Penitential Psalms of David.*

Last Times. The age preceding the return of Christ to Judgment. The terms "latter days," "end of days," "time of the end," occur both in the Old and in the New Testament and are sometimes applied to the entire time of the New Dispensation, or Christian Era, but more particularly to the age — its length not stated in Scripture — which immediately precedes the Second Advent. The Scriptures indicate, however, certain signs by which the believers are to recognize the approach of the end, and in reviewing the signs foretold by our Lord Himself, we are able to justify our application of the term "Last Times" to the present age. Taking a very brief survey of the condition of the Church and the world in our time, we cannot but notice the following characteristics and signs: First, the departure of many from the faith and the increase and prevalence of pernicious doctrines and heresies. We do not for a moment overlook the great number of believers (for God will always have His Church); nevertheless, we hear of great losses, especially from among the young. Places of amusement are daily crowded. Even many of those who are outwardly in the Church are only half in it; their other half is out in the world. This is no doubt, in part, the result of the great number of false doctrines and pernicious heresies which are taught in many of our higher institutions of learning, on platforms, in many books, and even in many pulpits. The cardinal doctrines of our Christian faith are denied and ridiculed, and the doctrines of rationalism are substituted. Some of the heretical sects make comparatively greater progress than the Church. Compare now with this Matt. 24, 11; Luke 18, 8; 1 Tim. 4, 1; 2 Tim. 4, 3. 4; 2 Thess. 2, 3—11; 2 Pet. 2, 2; Matt. 24, 24—27; 2 Pet. 3, 3; 2 Thess. 2, 8. 9. — A second characteristic and sign of our time is the repetition of the days of Noah and Lot. We see great religious indifference, lack of fear of God, carnal security, abounding worldliness, a mad rush, on the part of the masses, after money, pleasure, and luxury, great increase of indecency, adultery, and cases of divorce, wanton destruction of human life, and wickedness and crimes of all sorts. As Noah preached, so the Church preaches and remonstrates against these evils; but the masses continue on their downward course. The wheat grows, but the tares grow likewise, even to such a degree as to endanger the wheat. Compare Luke 17, 26—30; 1 Thess. 5, 1—3; 2 Tim. 3, 1—5, 13; Jude 17. 19; Matt. 7, 13; 22, 14; Luke 17, 30; 2 Tim. 3, 13. — A third sign is the continual war-cry. We have just had a great war, and the nations are making the most stupendous preparations for the next slaughter. Compare Matt. 24, 6—8; Rev. 6, 4. — A fourth sign comes either directly or indirectly from God. It is the sign of the convulsions of nature and of providential forebodings. We think here of the earthquakes, eruptions, tidal waves, cyclones, tornadoes, famines, pestilences, great conflagrations, disasters on land and sea, of which we read and hear so frequently in our day. Are they simply natural phenomena, or are they "signs"? Compare Luke 21, 11. 25. 26. Most of these phenomena have ocurred before; but the close observer cannot but notice that they have heretofore not occurred in the same degree nor in as close correspondence to the prophecies of Scripture as now. — Finally, there are also some signs of a brighter color and outlook. There is an awakening on the part of some of God's people to the dangers and necessities of the hour; a return to the old paths of faith; the heeding of the watch-cry and greater activity in the harvest-fields of the Lord. The loud and urgent call comes to us for more missionaries and missionary labor and offerings, when the hitherto closed gates of empires are thrown open, and those prophecies are being fulfilled, the fulfil-

ment of which ushers in the Great Day of the Lord. Compare Mark 13, 34—37; Luke 21, 34—36; Matt. 25, 6; 24, 14; Luke 13, 29.

Lateran Council IV (*Ecumenical*). The name Lateran is derived from the basilica of St. John Lateran in Rome, properly speaking, the cathedral of the Roman diocese, where the Pope is actually Bishop of Rome; St. Peter's is the seat of his alleged universal jurisdiction. The Fourth Lateran Council is the Twelfth Ecumenical, according to Roman Catholic reckoning; it was held in 1215, being attended by 412 bishops and 800 abbots and priors. Its resolutions are notable as containing the plans for the recovery of the Holy Land (see *Crusades*) and the general improvement of the Church; this included the condemnations of the Cathari and Albigenses (*qq. v.*). At this Lateran council the term transubstantiation was officially sanctioned, and the requirement of annual confession was codified.

Lateran Council V. (For derivation of the name "Lateran" see preceding article.) The Eighteenth Ecumenical Council, according to Roman Catholic reckoning, under Julius II and Leo X (1512—17), with an average attendance of 100—150 members. At this council the Pragmatic Sanction, according to which the emperor issued a rescript limiting the power of the Pope, especially with reference to the Gallican Church, was declared abolished, so that the Pope would not be bound by the resolutions of the Council of Basel, which declared the council's superiority to the Pope. This was done by the acceptance of the bull of Leo X known as *Pater Aeternus,* which declared that the Popes had always been superior to the councils. The council also ordered a strict censorship of books and confirmed the bull *Unam Sanctam* (*q. v.*).

Latermann, Johann; b. 1620; professor at Koenigsberg, general superintendent at Derenburg; suspended because of immoral conduct; d. as an Austrian chaplain in 1662; a disciple of Calixt and originator of the modern type of synergism (Latermannianism): Man converts himself by making the right use of new spiritual powers communicated to him by God.

Latimer, Hugh, ca. 1490—1555; martyr bishop; b. in Leicestershire; embraced Protestantism; bishop of Worcester 1535; lost King Henry's favor; Cranmer's *confidant* under King Edward; burned with Ridley, at Oxford, under Queen Mary.

Latin. See *Ancient Languages.*

Latitudinarians. A name given to those divines in England who in the 17th century professed indifference to what they considered small matters in dispute between the Puritans and High Churchmen, laid more stress on classical philosophy than on Christian theology, and showed a spirit of tolerance toward dissenters. They at once took for their basis science and toleration. The general basis of Christian communion was to be found, they claimed, in a common recognition of the great realities of Christian thought and life, not in any outward adherence to a definite ecclesiastical system.

Latria, Dulia, Hyperdulia. Roman theologians distinguish three kinds of cultus: *latria,* the supreme honor due only to God; *dulia,* the honor given angels and saints; *hyperdulia,* the veneration accorded the Virgin Mary. They teach that these degrees of honor apply also to images and relics (therefore *latria* to the cross and images of Christ), the honor being, in each case, referred to the prototype. These distinctions do not alter the facts regarding the idolatrous practises of Rome (see *Saints, Worship of; Mariolatry; Images; Relics*); nor is anything gained by the sweeping assertion of the *Catholic Encyclopedia:* "Catholics, even the most unlearned, are in no peril of confounding the adoration due to God with the religious honor given to any finite creature, even when the word 'worship,' owing to the poverty of our language, is applied to both." The Bible draws no such labored distinctions, but gives a simple, clear rule: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Matt. 4, 10.

Latter-Day Saints. See *Mormonism.*

Latvia, the land of the Letts, Indo-Germanic in blood and language, is the name now given to the former Russian provinces of Kurland and Livonia and parts of Vitebsk. Christianity came ca. 1180 with Meinhard, who built the first church at Uexkuell, or Ikeskola, and became the first bishop in 1186. Though he is called "The Apostle of Livonia," the country soon fell back into paganism. Berthold of Loccum followed, but fell in battle against the Livlanders in 1198. Ca. 1200 Albrecht of Bremen came with twenty-three shiploads of crusaders, founded Riga, became bishop, captured Dorpat in 1224, and made his brother Herman bishop. — Lutheranism was brought in early by Knoepken, of Kuestrin, and Tegetmeier, of Hamburg, helped

by Albrecht of Brandenburg, Grandmaster of the German Order, who became a Lutheran in 1525 and made his country a secular duchy. Melchior Hoffmann preached Lutheranism at Dorpat. Gustavus Adolphus signed the charter of the University of Dorpat on June 30, 1632, in the camp at Nuernberg. Herman Samson labored much for the faith. Czar Paul I restored the "Sanctuary of Science" in 1802, and in 1817 the new curator, Count Karl Lieven, swept out Rationalism and restored a better Lutheranism. During the nineteenth century the Lutheran Church in the Baltic provinces was grievously oppressed by the Orthodox Church of Russia. — In 1919 Latvia became a republic. In the Bolshevik persecution of 1919 at least twenty-four Lutheran pastors of Latvia and Esthonia were murdered. Population, ca. 2,552,000, about two-thirds Lutheran, one-third Catholic, besides 200,000 Greek Orthodox Letts and a sprinkling of Baptists, Adventists, and others. The Lutheran Church is organized with two synods, one of the Germans and the other of the Letts, each having its bishop. The Catholics, through political intrigues, have gained possession of the Lutheran St. Jacobi Church in Riga.

Lanfranc, 1005—89; abbot of Bec and prominent teacher, chief advocate of transubstantiation in the second Eucharistic Controversy (*q. v.*); adviser of William the Conqueror; Archbishop of Canterbury 1070; teacher of Anselm.

Laud, William, 1573—1645; Archbishop of Canterbury; b. at Reading; priest 1601; detested Puritanism and advocated High-Churchmanship; rose rapidly by learning and ability; became primate 1633; failed to force Ritualism on the Scots; persecuted Non-conformists in England; was committed to the Tower 1641 and beheaded on Tower Hill 1645.

Lauds. A service of the canonical hours, usually combined with that of matins in both the Greek and the Roman Catholic churches, although sometimes given an independent position, just about at dawn.

Laurenti, Laurentius, 1660—1722; studied at Rostock, music at Kiel; cantor and director of music at the cathedral church in Bremen; very able hymnwriter; wrote: "Ihr armen Suender, kommt zuhauf."

Laurentius, deacon of the church of Rome, suffered martyrdom under Valerian (253—60). Commanded by the greedy magistrate to show him the treasures of the church, he is said to have pointed to the sick and the needy as constituting the congregation's wealth. For this he was slowly roasted to death. The story is first told by Ambrose, a hundred years after the event, and may therefore be not above suspicion.

Law, the Divine. Law is the published will of the lawgiver, and the first requirement of the law is that it should be known by those who are under the law. God manifested His will, or published His Law, in the most effectual manner conceivable, when in the very act of creation He inscribed His Law in the heart of man. Thus it is that man never existed without a knowledge of the Law. That the will of God as expressed in the Natural Law has been partially obliterated in the human heart is not of God, but a consequence of sin, for which man is responsible. And here, too, ignorance of the Law is itself a violation of the Law. — It is expressly stated in the Scriptures that man is held to do the will of God, the will of the Father in heaven. Matt. 7, 21; 12, 50; 1 Thess. 4, 3. And of all men, the descendants of Adam and Eve, the apostle says the work of the Law is written in their hearts, and that the Law thus made known to them also serves the purpose of the Law, determining, in a measure, the acts of those who are subject to the Law, so that even the Gentiles, who have not the Mosaic written Law, "do by nature the things contained in the Law." Rom. 2, 14. 15. — This Natural Law, as inscribed in man's heart, really and truly asserts itself as law, as a demand made with sovereign authority, upon all those who are under the Law, not by any choice of their own, but by divine ordinance; not by influence brought to bear upon them in riper years, but from the beginning of their personal existence and from the first dawn of personal consciousness.

Also according to the Natural Law the wages of sin is death. Hence the fear of death, under the consciousness of sin, also among those who had not the written Law, with its menaces expressed, and not any such text as: "The soul that sinneth, it shall die." Ezek. 18, 20. — Under this Law all men are to this day. Wherever this Law is observed, even in its outward works, conformity with this divine rule results in the welfare of individuals and communities. In the measure in which this Law of God determines the ways of men, there are faithful husbands and dutiful wives, obedient children, peaceable families and neighborhoods, economic prosperity, and peace in the security of life and property and honor, while the numberless woes and

sighs and tears and loud lamentations among men are due to the various violations of the Law of God, which asserts itself as the divine Law even among those who are utterly ignorant of the written Law as such. Hence even the Gentiles are in the Scriptures described as the children of disobedience. All men being under this Law, all the world, having transgressed, and daily transgressing, its precepts, is guilty before God. Rom. 3, 19. And, again, this Moral Law, perfect as it came from the Lawgiver, is to this day the only one binding upon all men. Whatever besides and beyond the Natural Law was ever published as divine Law was never intended for all men. The Mosaic Law with its political and ceremonial statutes was never intended for any but the people of Israel, nor for them throughout the ages, but only to the fulness of time; it was to serve peculiar purposes. It was never the will of God that all men should observe the Sabbath, even as it never was ordained that all men should be circumcised. — Whatever is of the Moral Law and binding upon all men in the Sinaitic Decalog is not new, and whatever is new in these commandments is not of the Moral Law nor binding upon all men. Like the Natural Law the moral precepts codified on Sinai are of universal application and cover the various spheres of human life and action, but in a summary way, determining all the states and acts pertaining to the same category. Thus, when the Sixth Commandment says: "Thou shalt not commit adultery," this is an injunction of chastity upon the married and the unmarried, in relation and disposition, in desire and word and deed, though only one gross sin of unchastity is explicitly named. It is the same with all other commandments of the moral Decalog. — The law of love is supreme and final. Our Lord Himself has for all time placed this truth beyond the realm of doubt and debate. Matt. 22, 35—40. This twofold commandment of love is the sum and substance of all Moral Law, natural and revealed. It is the foundation and corner-stone, the heart and life, the soul and spirit, of all law.

The use of God's holy Law is a threefold one. In the Formula of Concord our Church, in accordance with the Holy Scriptures, confesses in reference to this matter as follows: "The Law of God is useful, 1) not only to the end that external discipline and decency are maintained by it against wild, disobedient men; 2) likewise that through it men are brought to a knowledge of their sins; 3) but also that when they have been born anew by the Spirit of God, converted to the Lord, and thus the veil of Moses has been lifted from them, they live and walk in the Law." (*Concordia Triglotta*, 963, 1.) In the Catechism of the Missouri Synod, under Question 91: "What purposes does the Law, then, serve?" we find the following answers: "First, it checks, in a measure, the coarse outbursts of sin and thereby helps to maintain outward decency in the world. (A curb.) Secondly, and chiefly, it teaches man the due knowledge of his sin. (A mirror.) Thirdly, it leads the regenerate to know what are truly good works. (A rule.)" From that fatal hour when Adam fell into sin to the very last day of this present world's sin-cursed history there never was nor is nor will be any one single human being that could by his own efforts satisfy the demands of God's Law and thus stand in His holy presence by virtue of his own righteousness. They are all guilty, that is, they are all under condemnation, deserving of, and liable to, punishment at the hands of Him whose Law they have broken and whose sovereign majesty they have offended. And that is the last word the Law has to say to the sinner. It leaves him with the threat of divine retribution upon his soul.

It is the Gospel of Jesus Christ that points to the way out, the glad tidings of forgiveness and peace, of life and joy: that great mystery, the eternal divine counsel of redemption, of which He Himself ever was, is, and will be, the living center, the very heart and soul. A flood of Gospel-light bursts upon a sinful and lost world from those heavenly words of God's own Son: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. See *Gospel, Atonement, Christ.*

Layritz, Friedrich, 1808—59; studied theology at Erlangen; pastor at Hirschlach; greatly interested in hymnology and liturgics; published *Kern des deutschen Kirchengesangs*, in which he strongly advocated the restoration of the original form of the German rhythmical choral, his ideas being embodied in the *Choralbuch* named after him; published also *Liturgie eines vollstaendigen Hauptgottesdienstes nach lutherischem Typus* and instructions for psalmchanting in the second edition of Loehe's *Agenda.*

Lazarists (*Congregation of the Mission*). A congregation of secular priests, founded by Vincent de Paul, in 1625, to preach to the poor country people of

France, who suffered from the ignorance and neglect of their pastors. Lazarists still prefer to be free to travel and accept parishes with regret. The congregation was hard hit by the French Revolution, many members being executed and many establishments destroyed. Their largest mission is in China. They have also been especially active in the American West, with headquarters at Perryville, Mo., and St. Louis (Kenrick Seminary).

Lector. See *Minor Orders; Hierarchy.*

Lee, Ann. English visionary; b. 1736 in Manchester, England; d. 1784 at Watervliet, N. Y.; joined the Shakers (*q. v.*), whose leader she became ("Mother Ann"); emigrated to America with followers, 1774.

Leeson, Jane Eliza, 1807—82; a very prolific poetess, who published a number of collections of hymns, also paraphrases and translations; wrote: "Gracious Savior, Gentle Shepherd"; "Songs of Glory Fill the Sky," and others.

Legacies. In a more loose sense a legacy is money or property bequeathed by a testator. It is of utmost importance that the testator's will be drawn up in accordance with the requirements of the laws of the State and that both the purpose and the legatee (in case of church organizations the full and correct name of the corporation should be stated) be explicitly mentioned. It should be stated whether the legacy itself or only its proceeds should be used for the specified purpose. The testator must be of a sound mind and act upon his own free will. Great difficulty may arise in using a legacy if the testator has restricted its purpose too much. — The custom of making bequests to the Church should be encouraged. Christians, however, should be taught not on that account to withhold their liberal contributions to the Church during their lifetime.

Legates. Emissaries representing the Pope. The highest, entrusted with the most important matters, are legates *a latere,* who are always cardinals. Next in rank are nuncios (*q. v.*) and internuncios. Apostolic delegates (*q. v.*) are sent to so-called missionary countries; if they have diplomatic duties, they are envoys extraordinary. Of minor importance are vicars-apostolic (*q. v.*) and ablegates.

Lehmann, Wm. F., 1820—80; b. in Wurttemberg; came to America in 1824; studied under Schmidt in Columbus and Demme in Philadelphia; pastor 1840 to 1846, then professor in Capital University, Columbus, O.; its president for thirty-four years; several terms president of the Synodical Conference, but opposed to "Missouri's" influence; "the most influential man in the Ohio Synod"; editor of *Luth. Kirchenzeitung,* 1859—80.

Lehr, Leopold Franz Friedrich, 1709—44; studied at Jena and Halle, tutor at Orphanage in Halle; later at Koethen, where he became diaconus in 1740; wrote: "Mein Heiland nimmt die Suender an."

Leibniz (*Leibnitz*) **Gottfried Wilhelm von,** noted German polyhistor; b. 1646 in Leipzig; many years official at Hanoverian court; d. 1716 in Hanover. Eminent as mathematician, philosopher, statesman, jurist, theologian. His system of philosophy purposes to be a Christian philosophy, uniting Christianity and a mechanical explanation of nature. The universe is made up of "monads," units endowed with physical and psychical properties, God being the Supreme Monad. He endeavored to unite Protestant and Roman, also Lutheran and Reformed churches. Main work, *Essais de Theodicée.*

Leighton, Robert, 1611—84; Scottish prelate; Londoner; Presbyterian minister; divinity professor; Edinburgh; Archbishop (Anglican) of Glasgow 1670; resigned because unable to prevent harsh treatment of Presbyterians; author.

Leipzig Interim. See *Interim.*

Leland, John, 1754—1841; preached at age of twenty; 1776—90 in Virginia, after that in Massachusetts; erratic disposition; of hymns ascribed to him best-known is: "The Day Is Past and Gone."

Lenker, John N., statistician and historian; b. in Pennsylvania 1858; studied at Wittenberg College and Leipzig; pastor at Grand Island, Nebr., 1882—86; professor in Trinity Seminary, Blair, Nebr., 1900—04; author of *Lutherans in All Lands,* which necessitated much travel and research work; translator of Luther's works (20 volumes) into English.

Lenski, Rich. C. H.; prominent theologian of Lutheran Ohio Synod; b. 1864 in Germany; graduated from Columbus Seminary 1887; held pastorates in Baltimore, Trenton, Springfield, and Anna, O., 1887—1911; then became professor of Dogmatics and Homiletics at Columbus; author of homiletic expositions on the Eisenach Gospels and Epistles; *New Gospel Selections; St. Paul; The Active Church-member;* editor of the *Kirchenzeitung* till 1925.

Leo the Great. Pope 440—461; a native of Tuscany, a man of considerable influence even when he was still a deacon, being called upon to settle the dispute between Aetius and Albinus, the two highest officials of Gaul. When he became Pope, he immediately took steps against various heretics, such as Pelagians and Manicheans (*qq. v.*); at the same time he strengthened his authority in Spain, in Gaul, and in the East. When Attila, on his campaign of conquest, invaded Italy and threatened Rome, it was Leo who went to meet him and thereby saved the city. Leo consistently asserted the universal episcopate of the Roman bishop and, in agreement with this claim, took steps to centralize the government of the Church. The fact that he was the first Bishop of Rome to apply these theories consistently justifies the application to him of the title of the first Pope.

Leo X. Pope 1513—21, the Pope who began proceedings against Luther after the posting of the Ninety-five Theses in 1517; b. 1475 as second son of Lorenzo the Magnificent, of the famous Florentine Medici family; educated in the humanities, in theology and in the canon law; became cardinal; gained important political influence in 1509; reached the height of his power as Pope. Although approached in the matter of a reformation of the Church, he could not be persuaded to take a real interest in problems of amelioration. That Leo did not understand the beginning of the Lutheran movement in Germany is evident from the fact that he regarded it as nothing but a monks' quarrel. He did not realize that the Reformation was ushering in a new era, and his bull of excommunication against Luther (1520), as well as his cooperation in the Edict of Worms (1521), were futile attempts to retard the Reformation.

Lepers. People afflicted with leprosy, a disease already well known to the ancients and frequently mentioned in the Bible. Leprosy was at one time found in most of the countries of the globe. It is believed that there are no less than ca. 3,000,000 lepers to-day, of whom the greater part live in Japan, China, and India, though European and American countries are not immune. Leproseries were early established for the unfortunates who suffered with this malady. Those who were not segregated were banished into desert and outlying districts, shunned and subjected to very rigid and frequently almost inhuman regulations. In the early Christian Church efforts were occasionally made to alleviate the condition of the victims. Also in the Middle Ages we find efforts in this direction. Christianity has softened the lot of these sufferers. Through its influence modern governments are introducing more humane measures for the protection of the lepers themselves and of the people. In the United States leproseries are maintained in four or five cities. Possibly the largest leper colony in the world has been established at Molokai, Hawaii, some 56 miles from Honolulu. Culion, in the Philippines, has a settlement that is said to harbor about 6,000 inmates. Other colonies are found throughout the Orient. Modern medicine appears to have found a specific in chaulmoogra and other oils and serums. Religious missions to lepers are being conducted by various organizations, among which the American Missions to Lepers has a prominent place. Right here is a door wide open to medical missions.

Lessing, Gotthold Ephraim, German critic and dramatist; b. 1729 at Kamenz, Saxony; d. 1781 at Brunswick; since 1770 librarian at Wolfenbuettel; one of three great German writers of the classical period; in theology, prominent in development of the "Enlightenment" (*q. v.*). Though criticizing shallowness and philisticism of current rationalistic theology, he became one of greatest promoters of rationalism in its worst form, especially by publishing the *Wolfenbuetteler Fragmente.* These were posthumous treatises by H. S. Reimarus, of Hamburg, a freethinker, who subjected Bible and Christianity to a destructive criticism from the deistic standpoint, claiming that miracles are impossible and that Jesus and His apostles were impostors. In the ensuing controversy, Lessing defended these views, becoming especially bitter against Pastor Goeze of Hamburg. When asked by the Brunswick government to discontinue the controversy, he resorted to his former "pulpit," the stage, and wrote *Nathan der Weise,* professedly to teach toleration; but it contained the same rationalistic views, and it was greeted with joy by enemies of the Christian truth. Lessing failed to grasp the essentials of Christianity: repentance, faith, vicarious atonement, asserting that Christianity is merely a stage in the development of religion, which finds its culmination in a perfect natural religion. See his *Erziehung des Menschengeschlechts.*

Lessons (Liturgical). See *Pericopes.*

Leusden, Johannes, 1624—99; Dutch Hebraist; b. at Utrecht 1624; highly

esteemed professor of Oriental languages there; published, in collaboration with Athias, a Rabbi and printer, the Old Testament; author; d. at Utrecht 1699.

Leyser, Polycarp; b. 1552, d. 1610 as pastor and professor at Wittenberg; was instrumental in restoring sound Lutheranism after Crypto-Calvinism had been suppressed; after a short stay in Brunswick recalled to Wittenberg; 1594 court-preacher at Dresden; joint author with Chemnitz and Gerhard of *Harmonia Evangelistarum.*

Liber Pontificalis. A compilation of biographies with the alleged historical data concerning the bishops of Rome from St. Peter to the end of the seventh century. The first compilation of this name was made about the ninth century, and every edition of the *Pontifical Book* is based upon a list of Popes ending with Liberius (352—366) and an Index, which is kept up to date on the basis of history and tradition.

Liberal Arts, as distinguished from the fine and the practical arts, constituted, from the time of the Greeks, the curriculum of the secondary and the higher schools, including substantially all learning. During the Middle Ages the seven Liberal Arts were divided into the *trivium* and the *quadrivium.* The *trivium,* taught in the lower schools, comprised grammar (language and literature), rhetoric (emphasized in Roman education, but much neglected during Middle Ages), logic (dialectics); the *quadrivium,* taught in the higher schools, included arithmetic, geometry, astronomy (astrology), music (mathematical study of music, which had little in common with the modern idea of music).

Liberalism, opposed to conservatism, denotes the principles and methods of those who in life, thought, politics, and religion endeavor to secure the largest measure of liberty for the individual over against established custom and civil and divine authority. Political liberalism rapidly spread in those countries still having autocratic governments, and its fundamental idea is to secure for all citizens in a well-ordered commonwealth the greatest possible personal liberty, equal rights granted to all, special privileges to none. — In theology, liberalism is the tendency which refuses to accept orthodox creeds and allows wide latitude with regard to religious beliefs, not daring to say: "There is but one truth, and according to Scripture *this* is it." It tolerates any movement that breaks away from established Scripture doctrines and encourages liberal views in morals and religion.

Liberia. A republic in West Africa. Area, about 40,000 sq. mi. Population estimated at 1,500,000. The colony was organized by the American Colonization Society (1818) for freed American Negroes. Missions are conducted by ten societies. Statistics: Foreign staff, 108; Christian community, 27,308; communicants, 10,956.

Liberty, Religious. The teaching of the Lutheran Church regarding the relation of the Church to the State accords to each complete and unrestricted authority in its proper sphere. It recognizes the absolute lawgiving and executive power of the state governments in all secular affairs and enjoins upon its adherents obedience to the state laws in everything that is not opposed to the precepts of the Word of God. It holds that Christ's reply to the Pharisees: "Render unto Caesar the things which are Caesar's and unto God the things that are God's," Matt. 22, 21, distinctly pronounces the separation between Church and State. Christ declares the power of civil rulers to be of divine authority by saying to Pilate: "Thou couldst have no power at all against Me except it were given thee from above." John 19, 11. To the Church He as plainly denies the right to use force (as by employing the state) to advance the interest of His kingdom when He says to Peter: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26, 52. In the same night of trial He spoke to Pilate regarding His kingdom: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews; but now is My kingdom not from hence." John 18, 36. On the other hand, the injunctions upon Christians to obey existing temporal governments are plain and emphatic. Rom. 13, 1. 2; 1 Tim. 2, 1; Titus 3, 1; 1 Pet. 2, 13. Only in case of demands directly contrary to the Christian religion, obedience is to be refused. Acts 5, 29.

The reestablishment of true relations between state government and the churches through the American Constitution is a late fruit of the Lutheran Reformation, but none the less a direct result of its principles, as announced in the Lutheran Confessions, *e. g.,* Art. 28 of the *Augsburg Confession:* "This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling

either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1, 16: 'The Gospel is the power of God unto salvation to every one that believeth.' Therefore, since the power of the Church grants eternal things and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things, against manifest injuries and restrain men with the sword and bodily punishments in order to preserve civil justice and peace. — Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the commonwealth. As Christ says, John 18, 36: 'My kingdom is not of this world'; also Luke 12, 14: 'Who made Me a judge or a divider over you?' Paul also says, Phil. 3, 20: 'Our citizenship is in heaven'; 2 Cor. 10, 4: 'The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.'" — See also *Apology of the Augsburg Confession*, Art. 16: "This entire topic concerning the distinction between the kingdom of Christ and a political kingdom has been explained to advantage (to the remarkably great consolation of many consciences) in the literature of our writers, (namely) that the kingdom of Christ is spiritual (inasmuch as Christ governs by the Word and by preaching), to wit, beginning in the heart the knowledge of God, the fear of God, and faith, eternal righteousness, and eternal life; meanwhile it permits us outwardly to use legitimate political ordinances of every nation in which we live, just as it permits us to use medicine or the art of building, or food, drink, air. Neither does the Gospel bring new laws concerning the civil state, but commands that we obey present laws, whether they have been framed by heathen or by others, and that in this obedience we should exercise love." See also *Church and State.*

Libraries of clay tablets in cuneiform writing have been found in old Babylonian temples. The palace of Ashurbanipal at Nineveh, seventh century B. C., contained probably 10,000 works. The history of the great Greek libraries begins with the founding of the Alexandrian Library by the Ptolemies ca. 275 B. C. The first important libraries at Rome seem to have been gained as spoils of war. First public libraries 39 B. C. In imperial times public and private libraries were quite numerous, containing rolls of papyrus in cases. As the Church came to possess a distinct literature, we find small collections of Christian writings in the important churches. Ca. 309 A. D. Pamphilus founded a library at Caesarea, which grew to about 30,000 volumes. Constantine the Great founded the library of Constantinople, which increased to 120,000 volumes. During the Middle Ages books were preserved chiefly in the monasteries. Besides the libraries there was in many a cloister a *scriptorium*, writing-room, where manuscripts were copied. Notable libraries at Monte Cassino, Ratisbon, St. Gall, Canterbury, York. These monastic libraries, though not large, as a rule, performed an incalculable service in the preservation of old texts and manuscripts. With the Renaissance came the university library in Germany. Luther advocated public town libraries in his work *An die Ratsherren.* Libraries multiplied, and at present no country can show such well-equipped libraries for scientific research as Germany and Austria. The Bibliotheque Nationale (1368) at Paris is considered the largest in the world. Next is the library of the British Museum, which perhaps surpasses the French library in value of contents. Harvard Library, the oldest library in this country, was founded 1638, the Congressional Library in 1800. Recognizing the educational possibilities of libraries, the States now permit localities to levy taxes for library purposes. In consequence of this the libraries of the United States have grown from small beginnings to be more numerous and probably more efficiently organized than those of any other country. From 1881 to 1915 Andrew Carnegie has given to public and college libraries and library buildings $62,518,517. The free public library is gradually crowding out the former circulating, subscription, and proprietary libraries, inasmuch as branch libraries, traveling libraries, library wagons and cars in rural districts make it possible for all to make free use

of the books. Besides the general public libraries there are many special libraries, as for law, medicine, theology, education, art, etc. Universities, colleges, normal schools, and high schools often have their own libraries. — Libraries have three functions: they are to be storehouses of books and knowledge and laboratories for study and research; they are to afford recreation. Every well-organized library should have a reference department, a lending department, and a reading-room. Reading, no doubt, has great educational value, and the habit of reading should be encouraged in our schools. But great care must be exercised in the selection of books. Congregations should install school libraries, where instructive, entertaining, and, chiefly, pure and wholesome reading-matter may be had. (See book list prepared by the Juvenile Literature Board, Concordia Publishing House, St. Louis, Mo.)

Libri Carolini (*Carolinian Books*). A book of opinions given by theologians of Charles the Great concerning the resolutions of Nicea, 787, in matters of the Iconoclastic Controversy (*q. v.*).

Lichtfreunde, or *freie Gemeinden,* German religious organizations with rationalistic tendencies, organized in opposition to the confessionalism of the Protestant state churches, under the leadership of Pastors Uhlich, Wislicenus, and others, in the forties of the 19th century, in Magdeburg, Koenigsberg, Halle, and other cities. After a decade of strenuous religious and later also political activity the movement declined, though *freie Gemeinden,* which more and more lost their religious character, maintained themselves in decreasing numbers to the 20th century.

Liddon, Henry Parry, 1829—90; Anglican pulpit orator; b. at North Stoneham; priest 1853; educator; canon of St. Paul's 1870; High-Churchman; biographer of Pusey; d. near Bristol; wrote: *On the Divinity of Our Lord and Savior Jesus Christ.*

Lie. The attitude of the Bible in the matter of lies is clear and unmistakable. Such as turn aside to lies, Ps. 40, 4, are numbered with the wicked who go astray, speaking lies, Ps. 58, 3; and those who delight in lies, Ps. 62, 4, are reckoned with the outcasts of Jehovah. A false witness will utter lies. Prov. 14, 5. A deceitful witness speaketh lies. Prov. 14, 25. He that speaketh lies shall not escape. Prov. 19, 5. In the characterization of the wicked, Isaiah states: They trust in vanity and speak lies. Is. 59, 4. There are approximately fifty passages in the Old Testament that denounce the telling of lies, and that with great emphasis and every show of loathing for him who is guilty of this sin. And the New Testament summarizes the attitude of the Lord in the words: "Wherefore, putting away lying, speak every man truth with his neighbor; for we are members one of another." Eph. 4, 25.

On the basis of the various passages of Scriptures which are here concerned we may define a lie as a conscious, deliberate falsehood, that is, one uttered in spite of better knowledge, with a cowardly, selfish, spiteful, or other evil motive, that is, with the intention of working harm to one's neighbor. This may be done in a positive manner, by making such statements as do not conform to the truth and of whose falseness the speaker is conscious. It may be done in a negative manner, by withholding such information in the possession of the person concerned as would clear up a situation and relieve some one under false suspicion. Nor is it always a matter of the mere form of words. "A person may tell the truth in such a way — with a shrug or a laugh or a peculiar emphasis — as to convey a false impression. It is a lie, however, because the purpose of the speaker is to deceive. We have known people to deceive in this way and then, when they were accused, to declare that they had spoken the precise truth. They were the worst kind of falsifiers, however, because they used the truth itself to coin a lie." (*Keyser.*)

It is correct to say, in agreement with this explanation, that a lie, properly defined, is *never* justifiable. Not every product of the imagination, not every bit of fiction, is to be classed with lies. The fables of Aesop, the fairy-tales collected by the brothers Grimm and by Andersen, even the parables of the Bible, are not true stories, and yet no one would think of calling them lies. Many of the greatest allegories in the world's literature, such as Bunyan's *Pilgrim's Progress* and the letter which Luther wrote to his little Hans, are not true stories; but they certainly are not lies. A physician may find it necessary to withhold certain facts from a patient who is in a precarious condition; for the shock of the plain truth in such a case might prove fatal. In this case the falsehood is not only not reprehensible, but actually beneficent. A part of the truth is withheld for the purpose of saving a life. Yet this fact does not permit a physician to disguise the truth at all times, but only in very grave and exceptional circumstances. A medical director of an

institution for the insane may find himself obliged to mislead his patients in a great number of instances; but this is done in their own interest and in that of society at large. — Thus also, a general in a righteous war is altogether right in hiding his tactics from the enemy and in using falsehoods by way of strategy. Even in many games it is fully permissible to lead an opponent astray, at least by withholding the truth from him. The various situations and circumstances of life will quickly determine, for every person who is willing to follow the lead of his conscience, just when the full measure of the truth is required and when a deviation from this standard is permissible.

But let no one make this distinction an excuse for deliberate deviations from the path of strict veracity in such cases where love toward one's neighbor demands strict veracity. The statement of the Amalekite, 2 Sam. 1, 10, was a lie, because it was not in agreement with the facts in the matter and was made from an evil motive. On the other hand, the manner in which Jonathan acted, 1 Sam. 20, was not reprehensible on this score, for his misleading of his father had the object of sheltering David from the unjust wrath of Saul. — And there is another matter which should be noted in this connection, namely, that of the so-called "lying proclivity" of children. It is true that children may easily be misled and become addicted to deliberate falsehoods and lies; but, on the other hand, many of the statements made by them by way of narrative are evidence of a very active imagination. In that case the motive actuating a real lie is absent, and parents and educators will deal with the situation differently than with a flagrant transgression. The ideal is that named by St. Paul, when he admonishes the Ephesians to speak the truth in love. Eph. 4, 15.

Liebenzeller Mission, Wurttemberg, organized in Hamburg 1899; has stations in China; a branch of the China Inland Mission.

Life and Advent Union. The doctrine that there will be no resurrection of the wicked was preached in 1848 by John T. Walsh, then an associate editor of the *Bible Examiner*, an Adventist periodical published in New York City. A considerable number of Adventists joined him, and in 1864 the Life and Advent Union was organized at Wilbraham, Mass. In matters of doctrine its members are in accord with the earlier Adventists, except with regard to the resurrection and the millennium. They hold that only the righteous dead will be raised and that eternal life is bestowed solely at the second coming of Christ; that the millennium, the one thousand years of Rev. 20, had its fulfilment in the past and, instead of being a time of peace and happiness, was a period of religious persecution and suffering; that this earth, purified by fire and renewed in beauty, will be the eternal inheritance and dwelling-place of God's people, in which the wicked dead will have no share at all, their sleep being eternal. In polity the Life and Advent Union is distinctly congregational, the associations having no ecclesiastical authority. Four camp-meetings are held annually, two in Maine, one in Connecticut, and one in Virginia. Their official publication is the *Herald of Life*, issued weekly at New Haven, Conn. In 1921 the Life and Advent Union had 23 ministers, 11 churches, and 562 communicants.

Lightfoot, John, 1602—75; English Hebraist; b. at Staffordshire; held various rectorates; vice-chancellor of Cambridge 1654; prebendary, 1668, at Ely (d. there); wrote: *Hours Hebrew and Talmudic* (ed. by Carpzov in Latin), etc.

Lightfoot, Joseph Barber, 1828—89; Anglican prelate; b. in Liverpool; priest 1858; divinity professor at Cambridge; New Testament reviser; canon of St. Paul's; bishop of Durham; d. at Hants; wrote: *Apostolic Fathers; Commentaries;* etc.

Liguori, Alfonso Maria de. One of the most influential Roman Catholic moralists; b. 1696, d. 1787; received an excellent education; became priest; founded the Redemptorist Order of mission-priests in 1732; was made bishop of Sant' Agata de' Goti in 1762, but retired in 1775; his most important work one on moral theology, in which the principles of the Jesuits are inculcated; used as the basis of moral instruction in many Roman Catholic institutions; also wrote books on pastoral and ascetic theology.

Liliencron, Rochus von, 1820—1909; studied jurisprudence and philology at Kiel, Berlin, and Copenhagen; professor at Jena; later editor of the Historical Commission of Munich, to collect and annotate the historical German folksongs of the Middle Ages, a task for which his studies and interest qualified him; published: *Deutsches Leben im Volkslied um 1530, Ueber Kirchenmusik und Kirchenkonzert,* etc.

Lilienthal, Theodor Christoph; born 1717; d. 1782 as professor and pastor at Koenigsberg; wrote a very valuable apologetic work: *Die gute Sache der in*

der Heiligen Schrift Alten und Neuen Testaments enthaltenen goettlichen Offenbarung, against the Deists, the result of thirty years' labor, *Defensor Orthodoxias Moderatissimus.*

Limbo. A name applied in Roman Catholic theology and tradition to a place where there are supposed to be detained the souls of those unable, through no fault of their own, to enter heaven. The location assigned to it is the *limbus* (fringe) of hell. A distinction is made between the limbo of fathers and that of infants. In the limbo of the fathers "the souls of the saints before the coming of Christ were received, and there, without any sense of pain, upheld by the blessed hope of redemption, they enjoyed a quiet sojourn." (*Catechismus Romanus*, I, 6. 3.) In this limbo, as well as in purgatory, Christ is supposed to have appeared when He "went and preached unto the spirits in prison," 1 Pet. 3, 19, and to have emptied it either at that time or when He ascended into heaven. The limbo of infants is apportioned to the souls of infants dying without baptism. — The conditions in limbo have been much debated. One ingenious theory held that hell, purgatory, and limbo were superimposed, the fires burning with all fierceness in hell, the flames then passing through purgatory, their crests entering the limbo of infants, only the heat and smoke reaching the fathers. The accepted theory holds that there is perfect natural happiness in limbo, but no beatific vision. The *Catholic Encyclopedia* deplores the "absence of a clear, positive revelation on the subject." As a matter of fact, revelation shows both clearly and positively that limbo is pure fiction; for the Bible knows of only two places in the hereafter. Mark 16, 16; Matt. 25, 46.

Lind, Jenny, "the Swedish Nightingale," 1820—87; studied at Stockholm under Berg and Lindblad, later at Paris under Garcia; began her career in opera, but later took up concert work with very great success, especially in America.

Lindberg, Conrad Emil; b. 1852 in Sweden; educated at Augustana College of the Swedish Augustana Synod and at Philadelphia; pastor in Philadelphia 1876—79; in New York (Gustavus Adolphus) 1879—90; professor of dogmatics at Augustana since 1890, dean since 1920; author of works on dogma, history of dogma, and apologetics.

Lindemann, Frederick; b. January 12, 1851, in Baltimore, Md.; studied theology at Concordia Seminary, St. Louis; was pastor of congregations in Pittsburgh, Boston, Fort Wayne, and other cities; became professor at the Teachers' Seminary in Addison in 1893; d. December 13, 1907. Son of

Lindemann, Johann Christoph Wilhelm; b. January 6, 1827, at Goettingen, Hanover. Circumstances preventing his entering college, he privately prepared for the teaching profession and in 1848 took charge of St. Paul's School at Baltimore. For a year he studied theology at the Practical Seminary, Fort Wayne, and in 1853 became assistant to President H. C. Schwan at Cleveland. In 1864 he was elected to the presidency of the Lutheran Normal at Addison, Ill. An excellent instructor and a deeply earnest man, he left his impress on his students. He was a prolific writer, edited the *Ev.-Luth. Schulblatt* (now *School Journal*, and the *Lutherische Kalender*, compiled various schoolbooks, and was the author of *Schulpraxis* (still held in high esteem), *Dr. Martin Luther als Erzieher der Jugend*, *Deutsche Grammatik*, and other books. D. January 15, 1879.

Lingard, J., 1771—1851; distinguished Catholic historian and divine. His history of England, translated into various languages, traces the story from the Roman invasion to the year 1688. He is also the author of a translation of the New Testament.

Link, Georg; b. 1829 in Bavaria; studied at Concordia Seminary, Fort Wayne. A preacher of ability, he served, among others, important congregations of the Missouri Synod at St. Louis, Mo., and Springfield, Ill. He wrote *Luthers Hausandacht*. D. 1908.

Link, Wenzeslaus; b. 1483; studied at Wittenberg 1503; entered cloister at Waldheim 1506; on account of the farces and fables fed to the people by the drunken and lazy monks, he left for the cloister at Wittenberg; dean of the theological faculty in 1512; popular preacher at Nuernberg in 1517; zealous friend of Luther; succeeded Staupitz in 1520 as Vicar-General; d. 1547.

Linzner, Georg; b. at Kamenz, Saxony; was private teacher in Breslau about 1680; wrote: "Meinen Jesum lass' ich nicht, denn er ist allein mein Leben."

Lippi, Fra Filippo, 1412—69; Italian painter, principally of frescoes; realistic to the point of not promoting edification, many of his characters being portraits of prominent men and women of Florence.

Lipsius, Richard Adelbert; b. at Gera 1830; d. at Jena 1892; Free-Protestant theologian; extremely liberal;

from 1871 to his death professor at Jena. Edited Apocrypha of the New Testament, etc.

Liscow, Salomo, 1640—89, studied at Leipzig and Wittenberg; pastor at Otterwisch, near Lausick; later second pastor at Wurzen; prominent among hymn-writers of his century; wrote: "Nun freue dich, o Christenheit"; "Schatz ueber alle Schaetze."

Liszt, Franz, 1811—86; studied at Vienna under Czerny and Salieri; lived chiefly at Paris, Geneva, Weimar, and Rome; appeared on many concert tours with brilliant success; creator of the symphonic poem; published many sacred choruses.

Litany. From a Greek word meaning supplication, applied to the bidding-prayers of the Church in general, especially the penitential hymns. Luther purified the chief litany and valued it very highly, giving it a prominent place in the liturgy.

Lithuania. The last European land to be Christianized. Grand Duke Mindaug was baptized for political reasons in 1252, but soon made war on the Christians. Jagello was baptized in 1386, ended paganism, and brought the country under the influence of Poland, to which it was united in 1569; in 1795 and 1815 it fell to Russia. — When sharp measures were taken against the Protestants as early as 1524, Albrecht of Prussia did much for Lutheranism. Under Sigismund III the Jesuits caused fierce persecutions; in Schoeden almost all Lutherans were massacred by the Catholic Poles; even Peter the Great could do the Lutherans no lasting good. — In 1919 the country became a republic; capital, Vilna. Population, 4,800,000; 75 per cent. Catholic. In 1922 the Lutherans numbered 593,000 souls in 17 parishes and 37 preaching-stations with 16 pastors and 36 organists, who also act as vicars. The Consistory consists of the three committees of three synods — German, Lithuanian, and Lettish. The Reformed synod has three pastors and 12,000 souls; the Methodists have two pastors, the Baptists one.

Lithuanian National Catholic Church. A body of Old Catholics made up of emigrants from the Baltic provinces and organized by Rev. S. B. Mickiewicz. Membership, 7,343. See *Old Catholics.*

Liturgical Service. Such public services as bring out the sacrificial side of worship only, or that part of public worship which pertains to the liturgy, to prayer and confession on the part of the worshipers, of course, not in the Roman Catholic sense. See *Worship, Divine.*

Liturgics. The formal study of liturgies, or liturgiology, that is, the study of the history and the practise of public worship, especially in its sacrificial aspect, not in the Roman Catholic sense, the concept originally being connected with the celebration of the Eucharist in the public assembly of the congregation. The history of the Christian liturgy goes back to the age of the apostles, many of the formulas now in use having been traced back to the first century. There is evidence also that the order of worship in the first centuries of the Christian era was fairly uniform. By the beginning of the fourth century the nucleus of prayers and lessons had grown into a fairly elaborate ritual, which was, however, not yet unalterably fixed. With the acknowledgment of Christianity as the official religion of the Roman Empire, in the fourth century, came the development of the Christian liturgy into elaborate forms. It is believed by some scholars that the Liturgy of Jerusalem, commonly known as the Liturgy of St. James, may have been committed to paper before 200 A. D. It was used in the churches of Judea, Samaria, Mesopotamia, Syria, and the adjacent provinces of Asia Minor, that used by the Orthodox section of the Oriental Church being in the Greek language. The Nestorians did not hesitate to compose their liturgy in Syriac, using that of St. James as their model. They afterwards translated their liturgy into the language of Arabia, of Turkey, of Persia, and of India. The Nestorian, or Persian, rite, as now in use, is so overlaid with later material that the reconstruction of the original form has not yet been carried out successfully. Other liturgies in use in the Orient, either based upon, or influenced by, the Liturgy of St. James, are that of the Syrian Jacobites, that of the Cappadocian Church, and that of Armenia. The Liturgy of Constantinople, known as that of Chrysostom, is also based upon that of St. James, but only through that of Basil of the Cappadocian Church. The second great parent liturgy is the Ephesine or Ephesine-Gallican, the original ascribed to St. Paul, as modified by John the Apostle. This order was carried to Gaul in the second century, afterward disappearing in Asia Minor, in and near Ephesus, due to the fact that these provinces came under the jurisdiction of Constantinople. This rite was developed in Gaul, codified by Hilary of Poitiers, and introduced into Great

Britain when that country was first Christianized. There are evidences in the rite of Great Britain to the present day that its nucleus was extra-Roman. Closely related to the Gallican Liturgy is the Mozarabic Rite, thought by most liturgiologists to be an offshoot of the Gallican, later modified by additions from the Greek-Oriental. At the Mohammedan invasion the name Mozarabic (Arab Arabe, Arab Most-Arabe — an Arab by adoption, softened into Mozarabic) was applied to this liturgy. It is still in use in several cities of Spain. It is certain that the North African Church had its own rite before the Mohammedan conquest, and the remnants which have been preserved in the writings of the Fathers show influence both of the Orient and of Rome, with an Ephesine nucleus. The liturgy of the Church of Northern Italy, commonly known as the Ambrosian Liturgy, may also be considered a branch of the Ephesine family, molded by contact with the Petrine liturgy. The character of the Ambrosian rite was not fully established until the Aquileian Schism (568—739). The influence of the Roman Liturgy was very strong, and much pressure was brought to bear upon the hierarchy of the patriarchate; but the Ambrosian Liturgy is still in use in all the parishes of the diocese of Milan. The center of the early Christian Church in Egypt was Alexandria. Tradition has it that the patriarchate of Alexandria was founded by St. Mark, to whom also the ancient liturgy of Alexandria is ascribed. The rite was probably completed under the influence of St. Cyril, Bishop of Alexandria about the beginning of the fifth century. It is the direct parent of the Coptic St. Cyril and of the Ethiopic liturgies. The liturgy now known as the Coptic, or Sahidic, was adopted from that of the Syrian Jacobites after the Monophysite Schism. The Abyssinian, or Ethiopic, Liturgy is based on that of Alexandria, although used in the vernacular since the end of the fifth century. Of the Roman Rite in the early centuries little is known. During the fifth century, however, Leo, and afterward Gelasius, published the first service books. The work was taken up by Gregory the Great, at the end of the sixth century, and his influence is strongly in evidence in the Roman Rite to this day. All the service books of the Roman Church were once more rigidly examined and, in part, recast from 1570 to 1634, and no material change has been made since. The rite of Gregory influenced that of England to some extent, at the beginning of the seventh century, but did not succeed in eliminating all the Ephesine features. At the time of the Reformation conservative men, like Luther, adopted the general outline or body of the Roman Liturgy, not only for the chief service, but also for matins and vespers, as well as for occasional sacred acts; but all objectionable features were sternly removed. The American Lutheran Common Service is more dependent upon the influence of the Petrine Liturgy than upon the Pauline-Johannine. —Among modern liturgical scholars may be mentioned Rietschel in Germany, Neale, Brightman, and Gwynne in England, and Reed and Ohl in America. See also *Worship, Divine.*

Livingston, John Henry, 1746 to 1825; Dutch Reformed; b. at Poughkeepsie, N. Y.; studied in Holland; held various pastorates; formed independent organization of Dutch Reformed Church of America 1771; d. as president of Rutgers College, N. J.

Livingstone, David, Scotch missionary and explorer; b. March 19, 1813, at Blantyre, Scotland; d. May 1, 1873, at Ilala, Africa. After taking his medical degree, he volunteered to the L. M. S. and was sent to Bechuana Territory, laboring there nine years. From 1852 to 1873 he was missionary explorer, penetrating into the heart of Africa and making most noteworthy discoveries. The record is found in his *Missionary Travels and Researches in South Africa.* After severing his connection with the L. M. S., he was appointed British consul, continuing his explorations. In 1857, while on a visit to England, he said in the Senate house at Cambridge: "I know that in a few years I shall be cut off in that country [Africa], which is now open; do not let it be shut again. I go back to Africa to try and make an open path for commerce and Christianity. Do you carry out the work which I have begun." As a result of this address the Universities' Mission to Central Africa was organized. After his return to Africa he continued his explorations, and as no news came from him for nearly three years, Henry Stanley set out to find him, locating him at Lake Tanganyika. The next year Livingstone died. His body lies in Westminster Abbey.

Lochner, Friedrich; b. September 23, 1822, at Nuernberg, Bavaria; studied liturgics under Hommel while in Neuendettelsau; sent to America by Loehe 1845; refused to remain with the United Lutheran and Reformed Salem Church of Toledo upon its refusal to constitute itself a Lutheran congregation; served at

Pleasant Ridge and Collinsville, Ill.; pastor of Trinity, Milwaukee, 1850; one of the founders of the Teachers' Seminary; 1876—87 pastor in Springfield, Ill.; assistant pastor of Trinity, Milwaukee; d. February 14, 1902; wrote: *Passions- und Osterbuch, Liturgische Formulare,* and *Der Hauptgottesdienst der Ev.-Luth. Kirche.*

Lochner, Karl Friedrich, 1634—97; vicar at Woehrd, later at Fuerth, where, in 1663, he became pastor, remaining there for the rest of his life; wrote: "Was gibst du denn, o meine Seele?"

Lochner, Louis; b. in Nuernberg, Bavaria, April 7, 1842; graduated Concordia Seminary, St. Louis, 1864; pastor in Richmond, Va., and of Trinity Church, Chicago; d. November 9, 1909; member of Board for Home Missions, directing also the work in South America, and for Deaf-mute Missions.

Lochner, Stephan, middle of fifteenth century in Cologne, where he painted the Adoration of the Magi for the *Dom;* strong realism, but a fine use of perspective.

Locke, John, English philosopher; b. 1632 at Wrington; d. 1704 at Oates. Through his main work, *Essay Concerning Human Understanding,* he became the founder of psychological and philosophical empiricism. All knowledge is acquired by experience through the senses and through reflection on what the senses offer. Denied existence of innate ideas, even moral and religious, and believed mind to be *tabula rasa* (*q. v.*). In *Reasonableness of Christianity* he asserted that true faith cannot be contrary to reason and aimed to establish "fundamental" truths, on the basis of which all Christians might unite. These are found in the gospels and in Acts (in contradistinction to the epistles) and are not mysteries (*e. g.,* incarnation, atonement), but the Messiahship of Jesus and the law of love. Thus, elevating reason above revelation, denying the doctrines of the natural depravity of man and the atonement and seeing in Jesus only the God-given Teacher and new Lawgiver, he promoted English Deism and subsequent continental rationalism. In *Thoughts on Education* he distinguishes instruction, which develops the mental man and imparts knowledge, from education, which is concerned with the moral man, develops habits, and builds up character.

Locomotive Firemen and Enginemen, Brotherhood of. One of the largest fraternal benefit societies of its kind, established in 1873 and having today 102,856 benefit and 4,446 social members. It claims to have no objectionable secret features. Headquarters: 901 Guardian Bldg., Cleveland, O.

Loeber, C. H., son of G. H. Loeber; b. October 11, 1829, in Kahla, Saxe-Altenburg; Saxon immigrant; studied theology at Concordia Seminary, Altenburg; 1850 pastor in Frohna, Mo., later in Coopers Grove, Ill., and of St. Stephen's, Milwaukee; 1885 director of Concordia College, Milwaukee; 1894 chaplain of Wartburg Hospital, Brooklyn; d. March 24, 1896.

Loeber, Christian; b. 1683, d. 1747 as general superintendent of Altenburg; collaborated on the 1736 edition of the *Weimarsche Bibel;* author of a widely used German text-book on dogmatics (new edition with preface by Dr. C. F. W. Walther).

Loeber, G. H.; b. January 5, 1797, at Kahla, Saxe-Altenburg, graduate of Jena; tutor, pastor in Eichenberg, Saxony; Saxon immigrant; pastor at Altenburg and Frohna; interested in the founding of, afterwards instructor at, the Altenburg Concordia; present at the preliminary meetings for establishing the Missouri Synod; with Dr. Sihler *Examinator* of the theological candidates; respected and beloved for his learning, modesty, and kindliness; d. August 19, 1849.

Loehe, Johannes Konrad Wilhelm; b. February 21, 1808, in Fuerth, near Nuernberg; d. January 2, 1872. Studied at the *Gymnasium* at Nuernberg; theology, at Erlangen and Berlin. In 1837 he became pastor at Neuendettelsau, where he married Helene Andreae-Hebenstreit, who died six years later. Loehe never married again. He remained in the state church, although at different times a break seemed inevitable. In fact, he was suspended in 1860 for a period of eight weeks because he refused to marry a man who according to his conviction had been granted a divorce contrary to the Scriptures. He fearlessly bore testimony against the rationalism of his time and against the lax position of the state church. His influence was not confined to Germany. When Wyneken brought America's spiritual need to the attention of the German people, Loehe quickly responded. In the *Noerdlingen Sonntagsblatt* he made an earnest plea for workers and even went so far as to publish, in 1843, a special paper in behalf of America's need, *Kirchliche Mitteilungen aus und ueber Nordamerika.* At the suggestion of Dr. Sihler, Loehe consented to have a theological school established at Fort Wayne, Ind., in 1846,

under the leadership of Sihler. A Seminary was opened in rented quarters, with an enrolment of eleven students. Soon thereafter land and buildings were purchased with money which had largely been collected by Loehe and his friends. When, in the following year, the Missouri Synod was organized at Chicago, Loehe, upon its request, turned over to it his *Nothelferseminar,* which is still being continued as Concordia Theological Seminary at Springfield, Ill. As early as 1850 Loehe intimated that the time had perhaps come when he would be compelled to carry on his work apart from the Missouri Synod, in another territory of North America. The issue which finally separated Loehe and the Missouri Synod was the doctrine of the Church and the ministerial office. Loehe became the founder of the Iowa Synod, which was organized at St. Sebald, Iowa, August 24, 1854.

In 1854 Loehe organized a deaconess society in Bavaria, and in the same year the Deaconess Home at Neuendettelsau was dedicated. A chapel was added in 1858, a *Rettungshaus* in 1862, a *Bloedenhaus* in 1864, a *Magdaleneum* in 1865, a hospital for men in 1867, a hospital for women in 1869.

Loehe also deserves mention as a writer. Among others he wrote the following books: *Einfaeltiger Beichtunterricht fuer Christen evangelisch-lutherischen Bekenntnisses* (1836), *Beicht- und Kommunionbuechlein fuer evangelische Christen* (1837), *Samenkoerner des Gebets* 1840), printed in about forty editions, *Handbuch an Kranken- und Sterbebetten* (1840), *Haus-, Schul- und Kirchenbuch* (1845), *Agende fuer christliche Gemeinden lutherischen Bekenntnisses* (1844), *Evangelienpostille* (1848), *Epistelpostille* (1858), etc.

Loescher, Valentin Ernst, 1673 to 1749; the staunchest defender of sound Lutheran doctrine during the Pietistic controversy at the beginning of the eighteenth century; versatile, but a man of sound learning; of ideal conduct in practical church service; b. 1673 at Sondershausen as the eldest son of J. Kaspar Loescher, superintendent of that district; received excellent preparatory training; studied theology at University of Wittenberg, then at Jena; after usual academic *Studienreise* settled at Wittenberg as *Dozent;* in 1698 pastor and superintendent at Jueterbogk; soon forged to the front as a representative personality; 1701—07 superintendent at Delitzsch; opposed unionism and every form of syncretism, on which ground alone he condemned Pietism; fruit of controversy a notable historical work, *Historia Motuum;* professor at Wittenberg 1707 to 1709; superintendent of the consistory at Dresden, where he wrote *Timotheus Verinus,* his chief work against Pietism, also published first German magazine for theological articles, *Unschuldige Nachrichten von alten und neuen theologischen Sachen;* in 1722, after a conference with the Halle theologians, published second part of *Timotheus Verinus,* in which the *malum pietisticum* was shown definitely and beyond defense; guarded the good confession of the Lutheran Church amidst all the disturbances of the times to his death; of his poetical efforts there remains "O unerhoerte Hoellenqual," the last stanza of "O Ewigkeit, du Donnerwort."

Loewenstern, Matthaeus Apelles von, 1594—1648; director of the prince's school at Bernstadt; later counselor at court; highly gifted hymn-writer and musician; author of: "Nun preiset alle Gottes Barmherzigkeit"; among his tunes that of "Christe, du Beistand deiner Kreuzgemeine."

Loewenthal, Isidor; b. 1829 in Posen, of Jewish extraction; came to United States 1846; converted to Christianity 1851; educated at Princeton 1852; commissioned Presbyterian Board missionary to Northern India 1856; translated Bible into Pushtu for the Afghans; assassinated in his home, Peshawur, 1864.

Loftis, Zenas Sanford; b. May 11, 1881, at Gainesboro, Tenn.; d. August 12, 1908, at Batang, China; graduated from Vanderbilt University 1901; druggist at St. Louis, Mo., doing slum mission work among Chinese, equipped himself to be medical missionary, volunteering to go where no one else was willing to be sent; commissioned by Foreign Mission Society, Cincinnati, O., to Tibet; died three months after his arrival.

Loggia. The first row of arcades in the second story of the Vatican Palace, in the arched cupolas of the first thirteen of which there are a total of 52 Biblical pictures after sketches made by Raffael.

Lollards. A name applied chiefly to the followers of John Wyclif in England in the fourteenth and fifteenth centuries, due to the labors of Wyclif's "Poor Priests," by whose incentive evangelical preaching was once more introduced among the poorer people.

London Missionary Society (L. M. S.), founded 1795 at London, chiefly by Presbyterians and Episcopalians, but now supported mainly by Congrega-

tionalists. The fundamental principle of the society is to be interdenominational and "not to send Presbyterianism, Independency, Episcopacy, or any other form of church order or government (about which there may be a difference of opinion among serious persons), but the glorious Gospel of the blessed God to the heathen, and that it shall be left to the mind of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God." The centennial of the society was celebrated on November 3, 1894, and January 15, 1895. Missions were early established in Tahiti, South Africa, South India (Travancore, by Ringeltaube, 1804), Ceylon, China (1807), West Indies (1807), Mauritius (1814), Madagascar (1818), Malta (1816); Mongolia (1869), Africa (1879). Present fields: China, India, Africa, Oceania, and Australasia.

Longfellow, Henry Wadsworth, 1807—82, the noted American poet; studied at Bowdoin College; held chair of modern languages there, later at Harvard; literary reputation great; poems known throughout English-speaking countries; wrote several hymns and translated Dach's "O wie selig seid ihr doch" ("O How Blest Are Ye whose Toils are Ended!").

Lord's Day Alliance. Its purpose is to have such Sunday laws enacted as will secure Sunday to be observed as a day of rest and worship. Official organ, *Lord's Day Leader* (bimonthly).

Lord's Prayer (*Liturgical*). The use of the Lord's Prayer in the liturgy of the Church may be traced back to the times of Tertullian and Cyprian, if not to that of Justin, the joining in it being the privilege of all baptized members. It is used in the morning worship at the end of the General Prayer, as a summary of all petitions which Christians may tender to God. In the Communion service proper it combines the functions of the prayer of humble access and of consecration.

Lord's Prayer, The, is recorded Matt. 6, 9—13 and in a somewhat different form Luke 11, 2—4, which references point to two different occasions. It is usually divided into Invocation, Petitions, Doxology. The words "Our Father who art in heaven" are a summary of the whole Gospel; for no one can truly call God his Father unless he has by faith in Christ become a child of God. The Seven Petitions, brief in their wording, are so comprehensive in their meaning as to include all that man needs for his bodily and his spiritual welfare. The Doxology briefly states the reason why we address our supplications to our heavenly Father. "Amen" expresses the firm belief that our prayer will be heard. The Lord's Prayer is one of the shortest, the most comprehensive, most beautiful, yet, because often so thoughtlessly repeated, most "martyred" of prayers.

Lord's Supper. Of the institution of the Lord's Supper we have four narratives, one in each of the synoptic gospels and one by St. Paul in his First Epistle to the Corinthians. Matt. 26, 26—28; Mark 14, 22—24; Luke 22, 19. 20; 1 Cor. 11, 23—25. All these narratives agree in all points common to all and supplement each other in details. The occasion of the institution of this Sacrament was the last celebration of the Old Testament Sacrament of the Passover in which Jesus united with His disciples, "the same night in which He was betrayed." Before the meal was fully over, Jesus took bread. As when He took the loaves to feed the multitudes, so when He took bread to feed the little flock, He spoke words of blessing, praise, and thanksgiving. The bread of the Passover being likewise baked in loaves or cakes of some size, Jesus distributed it by breaking it into smaller pieces and giving each disciple a piece. What He gave them was certainly bread, for the text says that it was the bread which Jesus took and brake and gave that they should take and eat. But what He gave that they should take and eat was just as certainly more than bread; for the words say so, "This is My body." That statement is very plain and simple. The words are as plain as words can be. There is no trope to be interpreted or misinterpreted, no point of comparison which the disciples might grasp or fail to grasp, no symbolism with a hidden meaning. The words simply cannot mean anything but what they properly say, This which I give you and bid you take and eat is My body, My real body, the body which you see here before you, and which is about to be offered up for the sins of the world. But the various endeavors to force upon these words a tropical sense have led to a multitude of contortions probably without a parallel in all history, Carlstadt, Schwenkfeld, Zwingli, Oecolampadius, Calvin, and Beza all disagreeing as to the meaning of the words and only agreeing in the assumption that "This is My body" really meant, "This is not My body." The multifarious attempts to pervert the true

sense of the words are but so many evidences of the persistent refusal of the words to yield any other sense than the proper sense of the terms.

According to the charge, which follows, "This do in remembrance of Me," it was the will of the Master that His disciples should, after His departure, perform the act which was then being enacted at the paschal board. It was His will and covenant that in future assemblies of His disciples, He being invisibly in the midst of them, bread should be blessed and distributed, His words should be repeated, "Take, eat; this is My body, which is given for you," and by virtue of these words, His own words, He would give His body with the bread distributed to the guests at His supper, that they should eat the bread and what He would give them with the bread — His body, given for them.

And the Lord Jesus, after He had done and said what has been considered, "after the same manner also took the cup." From Matt. 26, 29, Mark 14, 25 and Luke 22, 18 we learn that the cup contained "the fruit of the vine." This was not must, the unfermented juice of the grape. For it was in the days of Jesus, and is to this day, a matter of course in Palestine, as in other Oriental countries, to use wine, not must, as a beverage on festive occasions, and at no time was must used by the Jews at the Passover. Thus, also, we learn from 1 Cor. 11 that the wine used in the Apostolic Church was fermented wine, which, if taken to excess, would intoxicate. Jesus Himself tells His disciples what, as He gave them the cup and the wine therein contained, He gave them to drink. It was His blood, the blood of the New Covenant, shed for many, also for those especially who were to partake of it in the Sacrament. If what Jesus gave in the Sacrament was the blood of the New Covenant, it could not be a symbol of that blood. And by adding the words, "which is being shed for you, for many," He describes what he gives as His real blood, the blood which flowed in His veins which were about to be opened by the scourge and the thorns and the nails and the spear.

We know that the union of Christ's body and blood with the eucharistic elements is not a natural union in a local or circumscriptive presence and that the eating and drinking of such body and blood in the Sacrament is not a physical, Capernaitic (John 6, 52) eating and drinking; but the peculiar mode and manner of such union and presence and eating and drinking we do not know. We term it sacramental, not to explain it, but to describe it as peculiar to this Sacrament, in accordance with, and by virtue of, the sacramental word, which we believe.

What Jesus enacted in that upper room was not a sacrifice, but a Sacrament, whereby those who ate and drank were to be made partakers of the sacrifice about to be enacted in Gethsemane and on Golgotha. Nor is it the faith or unbelief of the communicants which makes or unmakes the Sacrament; for the unworthy communicant also is guilty of the body and blood of Christ. 1 Cor. 11, 27. When and where that is done whereof Christ says, "This do," there is the Sacrament with all the sacramental grace and efficacy; and no Judas among the communicants can undo it by his unbelief.

The Lord's Supper, then, is a means of grace, of reminding us of Christ, the Redeemer of the world, of assuring us that the sacrifice for the expiation of our sins was really and truly offered up by Him who was both the High Priest and the sacrifice. As in Baptism a visible element, water, is bound up with the word in the sacramental act, so in the Lord's Supper visible elements, bread and wine, are, by divine institution, bound up with the sacramental word. — In the Lord's Supper Christ would assure the individual sinner with whom He deals in this Sacrament that he who hears the words and eats and drinks shall, by faith in these words and the visible tokens of His redemption attached thereto, have, hold, and enjoy what the words say and the tokens confirm. But here again the Sacrament works as a means of grace. It operates in such a way that its effect can be, as it often is, frustrated by man's obstinate resistance. There are those who eat this bread and drink this cup of the Lord unworthily, who eat and drink, not life and salvation, but damnation, to themselves. 1 Cor. 11, 29. And such should be warned not to partake of the Sacrament, which was instituted as an assurance of divine grace in Christ for disciples of Christ, and for them only. It is clearly incumbent on those who administer the Sacrament to guard against its abuse by manifestly unworthy communicants and to refuse access to the Lord's Table to those who cannot or will not examine themselves or by word or deed show that they are no disciples of Christ.

But there is still another aspect under which unity of faith must be considered a condition of admission to the same altar in the celebration of the Eucharist.

The celebration or use of this Sacrament is, in a certain sense, a sacrificial act, not a propitiatory sacrifice, as offering up the body and blood of Christ, but a sacrifice of praise and thanksgiving and a profession of faith. This was one of the purposes for which "the Lord's Supper was instituted . . . that we might publicly confess our faith and proclaim the benefits of Christ, as Paul says, 1 Cor. 11, 26: 'As often as ye eat this bread and drink this cup, ye do show the Lord's death.'" (*Apol. Aug. Conf.*, III, 6, 89. *Concordia Triglotta*, p. 179.) "For," says the same *Apology*, "just as among the sacrifices of praise, *i. e.*, among the praises of God, we include the preaching of the Word, so the reception itself of the Lord's Supper can be praise, or thanksgiving." (XII, 24, 33. *L. c.*, p. 395.) By being all partakers of that one bread, the communicants exhibit themselves as one body, and it is certainly improper that those who dissent and are divided on the very nature and sacramental character of that one bread should fellowship and exhibit unity by communing together where there is actually dissent and division concerning the very act in which they unite and which is to constitute a bond of unity (close Communion).

The Bible doctrine will not permit the sacramental bread and the body of Christ to be separated, as is taught in the Reformed churches. Nor does it permit the bread to be changed into the body of Christ by transubstantiation or the bread and Christ's body confounded into a new substance by "consubstantiation." We refuse to accept the alternative constantly forced upon us of being either Zwinglians or Papists. We hold, teach, and confess that in a peculiar, sacramental way, known to Christ and brought about by His divine power and will, we eat and drink in His holy Sacrament His true body sacramentally present and united with the consecrated bread and his true blood sacramentally present and united with the consecrated wine by virtue of Christ's sacramental word, "Take, eat; this is My body. Drink ye all of it; this is My blood." (See *Consubstantiation, Grace, Means of, Impanation, Sacrament, Transubstantiation, Lord's Supper, Roman Catholic Doctrine of.*)

Lord's Supper, Roman Catholic Doctrine of. The Roman Church usually refers to this Sacrament as the Eucharist and divides it into two parts: a Sacrament (Holy Communion) and a sacrifice (the Mass). This article will confine itself to the Sacrament, the Mass (*q. v.*) being treated separately. The fundamental doctrine, which governs the whole matter, including the Mass, is the doctrine of transubstantiation, defined as follows by the Council of Trent: "By the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ, our Lord, and of the whole substance of the wine into the substance of His blood." (Sess. XIII, chap. 4.) Of the bread and wine only the outward appearance is said to remain, while St. Paul, 1 Cor. 11, 27—29, speaks of bread and wine even after consecration. It is also to be noted that the consecration formula is said to bring about transubstantiation; this helps to lay the foundation for the idolatry of the Mass. Since the 13th century the Roman Church communes the laity only under one form, or kind, *i. e.*, it gives them only the consecrated wafer, claiming that the body, of necessity, contains the blood. Only the officiating priest communicates himself under both forms; other priests are also limited to the wafer. Christ's word, Matt. 26, 27: "Drink ye *all* of it," passes judgment on this practise. The worthy reception of the Sacrament is said to bring forgiveness only of "the lighter, so-called venial, sins" (*Catechismus Romanus*, II, 4. 50), whereas greater benefits are ascribed to the Mass. The Christ-given Sacrament is robbed of its promise of full forgiveness in order that the man-made "sacrifice" may be exalted. Here, as in the other Romish sacraments, the benefits are, of course, *ex opere operato* (see *Opus Operatum*). "Sacramental confession, when a confessor may be had, is of necessity to be made beforehand by those whose conscience is burdened with mortal sin, how contrite even soever they may think themselves." (Council of Trent, Sess. XIII, can. 11.) The Roman Church requires its members to commune at least once a year, under pain of excommunication. Indulgences are offered for frequent, especially daily, communion. A decree of Pius X, in 1910, declared that children should be admitted to Communion at about the age of seven, the ability to distinguish the eucharistic bread from common and material bread being made sufficient proof of fitness. Of minor importance is the insistence on wheat flour for the bread, the custom of adding to the wine some water, which is supposed to be changed into wine (*Catechismus Romanus*, II, 4, 17), and the provision that communicants must fast from the midnight preceding Communion.

Lossius, Lukas, 1508 (or 1510)—82; assisted in introducing the Reformation in Lueneburg; later rector of school in Lueneburg; published *Psalmodia, hoc est, Cantica Sacra Veteris Ecclesiae Selecta,* 1553, with all liturgical chants.

Los von Rom (*Away from Rome Movement*). In a wider and more comprehensive sense this phrase is by some made to include all the anti-Roman tendencies within the last century in the various countries of Europe. Thus not only the numerous conversions to Protestantism, said to be about one million for Germany alone during the nineteenth century, but also the reorganization of governments on the principles of liberty (Italy, France, Austria, Belgium, even Spain and Portugal) come under the *Los von Rom* caption. But strictly speaking, the *Los von Rom* movement is Austrian in origin. Launched at first as a political slogan by Schoenerer, the leader of the German Nationalists, in 1898 as a protest against the anti-German attitude of the Vatican since the establishment of the German Empire, the phrase soon became the watchword of religious secessionists who severed their connection with Rome. Up to 1908 no less than 51,000 had become Protestants, while 16,000 joined the Old Catholics. For some years following, conversions took place at the rate of about 4,500 annually. In recent years the movement has abated.

Lotteries. See *Gambling.*

Low Sunday, Sunday after Easter (also named Quasimodogeniti). The name probably sprang from the contrast between this simple Sunday and the high festival preceding.

Lourdes, a town in the French department of Hautes-Pyrenées, renowned in the Catholic world as a place of pilgrimage since the alleged Mariophanies (appearances of the Virgin) of the last century. In a grotto near the town, so the story goes, a beautiful lady in splendid white raiment appeared to a young peasant girl on the 11th of February, 1858. At a subsequent visit the lady identified herself with the words, *"Je suis l'immaculée conception."* (I am the immaculate conception, *i. e.,* Mary). At a spot pointed out by "the Virgin" a spring of water with healing virtues miraculously burst forth. An investigation instituted about the middle of the year satisfied the Catholic authorities that the Mariophanies were indubitably authentic. Lourdes became a sacred spot, resorted to by multitudes of pilgrims from all quarters of the world. In 1876 a pilgrim church was consecrated with much pomp and splendor in the presence of thirty-five cardinals and other dignitaries. A flourishing business was carried on with the water from the sacred spring, a few drops of which, it was declared, would serve as a prophylactic against the pest and other ills. "Miraculous" cures were (and are) wrought among the numerous pilgrims, and a multitude of votive offerings of every description attest their gratitude and devotion.

Loy, Matthias, 1828—1915; studied at Columbus, O.; pastor at Delaware, O.; editor of *Lutheran Standard;* president of Joint Synod of Ohio; theological professor, later also president of Capital University; published *Sermons on the Gospels, Sermons on the Epistles,* and various other theological books; translated a number of German hymns; wrote, among others: "An Awful Mystery Is Here"; "Jesus, Thou Art Mine Forever"; "When Rome had Shrouded Earth in Night."

Loyalty Islands. See *New Caledonia* and *Polynesia.*

Loyola, Ignatius, founder of the Society of Jesus; b. in the Spanish province of Guipuzcoa 1491; devoted his youth to the profession of arms; wounded during the siege of Pampeluna, 1521; read the lives of the saints during his convalescence; resolved, as a result, to dedicate his life to the service of God. After studying at various Spanish universities he went to Paris to take a course in theology, 1528. Here he associated himself with six kindred spirits, and together they formed the *Compania de Jesu* in order to combat the forces of evil, these being primarily the teachings of the Protestant reformers. The new order received the papal sanction in 1540. Loyola became its first general. D. 1556. Luther liberated millions from the shackles of the papacy; Loyola invented a machine to rivet the fetters anew and to bind the Church irretrievably to the ideas of medievalism.

Lucian the Martyr, presbyter of Antioch, teacher of Arius, whose main thought he anticipated; excommunicated according to Alexander of Alexandria, but reconciled with the Church before his martyrdom, 311; also known for his critical revision of the Septuagint and the Greek Testament.

Luciferians, followers of Lucifer, bishop of Calaris in Sardinia (d. 371). They were a schismatic party, organized on strict Novatian principles; but in the

beginning of the fifth century they returned to the Catholic Church. See *Novatian Schism.*

Ludaemilie Elisabeth, Countess of Schwarzburg-Rudolstadt, 1640—72; well educated; lived for some years at castle of Friedensburg; wrote: "Jesus, Jesus, nichts als Jesus"; "Sorge, Vater, sorge du."

Luecke, Gottfried Christian Friedrich; b. 1791; d. 1855 as professor at Goettingen; mediating theologian of Schleiermacher's school; New Testament exegete.

Luecke, Martin. Clergyman, educator; b. 1859 in Sheboygan Co., Wis.; educated at Concordia College, Fort Wayne, and at Concordia Seminary, St. Louis; pastor at Bethalto, Troy, and Springfield, Ill.; since 1903 president of Concordia College, Fort Wayne; d. 1926.

Lullus, Raimundus. First Christian missionary in Mohammedan countries (1235—1315); established schools for the training of missionaries and for the study of Oriental languages; went in person at the age of fifty-six; was martyred when he made his third attempt.

Lumber River Mission. See *Evangelistic Associations.*

Luthardt, Christoph Ernst; b. 1823, d. 1902 at Leipzig; positive modern Lutheran theologian; studied at Erlangen, Berlin; 1847 teacher at gymnasium at Muenchen; in 1851 *Privatdozent* at Erlangen, 1854 professor extraordinary at Marburg; from 1856 to his end professor of systematic theology and New Testament exegesis at Leipzig. He belonged to the Erlangen school of Lutheran theology and was very active in practical church-life and mission-work. Since 1868 he edited the very influential *Allgemeine Evangelisch-Lutherische Kirchenzeitung.* Luthardt was a voluminous writer on dogmatics, apologetics, etc., but was not free from subjectivistic and synergistic tendencies in theology.

Luther, Martin, was born at Eisleben, November 10, 1483, and baptized November 11, St. Martin's Day, hence the name. Some months later his parents, "Big" Hans and Margaret, moved to the mining town of Mansfeld. They were very poor, but in time they acquired a little property, and Hans was elected one of the "Four Men," to represent the people before the rulers. The parents were godly, but a bit harsh with the children. When seven, little Martin went to the Latin school, where the teacher, too, was a bit harsh, one day giving the lad fifteen stripes for not knowing what no one had taught him. At twelve he was confirmed — chiefly to pray, "Help, St. Ann!" At fourteen he attended the school at the cathedral at Magdeburg, which was taught by the pious Lollards, or Brethren of the Common Life, and, like others, sang from door to door for his daily bread, and gave part to the teachers for tuition. He was deeply impressed by the sight of Prince William of Anhalt, now a bare-foot monk begging bread for the cloister. And he saw the picture of a ship filled with clerics sailing to heaven, while the laymen were drowning or towed along by the ropes of surplus good works thrown overboard by the clergy. When a "boy" Luther happened on a Bible and read the story of Hannah and Samuel and wished some day to own such a book. Soon after he bought a postil, or perhaps a Gospel book; at any rate an explanation of Bible-passages. Next year he went to Eisenach, where he got his bread from Heinrich Schalbe for taking young Schalbe to and from school. In later years Dr. Ratzeberger tells the story that Dame Ursula Cotta, born Schalbe, took the young singer into her house. He spent some pleasant evenings with John Braun, Vicar of St. Mary's, who was old in years, but young in heart. He attended the parish school of St. George's Church, where John Trebonius was the able and genial master. "Martinus Ludher ex Mansfelt," wrote President Jodocus Trutvetter of Erfurt University in the spring of 1501, when Martin paid the full fee of twenty groats spot cash, which proves that the good-hearted father was getting on and able to pay. Martin had to take his hazing and even treat the hazers, which cost him the third of a gulden. He fared well in St. George's "burse," a sort of fraternity house, was jovial, and popularly called "The Philosopher." He cut the fast set and studied hard; he got his Bachelor of Philosophy after a year and lectured on Aristotle. October 30, 1502, Luther saw Raymund von Gurk, Cardinal and Papal Chancellor, ride to Erfurt's *Dom* to sell indulgences. Doubts were expressed about them as harmful to souls, leading clerics with concubines to sin freely and frankly, since they could be absolved so easily. Luther studied the works of these Englishmen: Occam, Holywood, Maulveldt, Biligam, and, later, More. About Easter of 1504 he wounded himself with a sword and almost bled to death. "Had I died then, I should have placed my trust for salvation in Mary." About January 6, 1505, he became a Master of Arts, and began the

study of law, for which his father had bought a costly book. As a budding lawyer he moved into "The Gate of Heaven," the lawyers' "burse." Returning from a visit to the home folks on July 2, 1505, a terrific storm broke, and the lightning flashed fiercely. "Help, dear St. Ann, I'll turn monk!" Despite pleadings of friends, an angry father, and even his own regrets, Martin kept the vow. On July 17, he entered the Augustinian cloister at Erfurt. The rules of the Order made him study the Bible; his was bound in red leather. Prior Winand ordered him to study for the priesthood; on April 3, 1507, he was ordained by Bishop John of Lasphe; first Mass on May 2; a great day, Father Luther and many friends were invited. Dr. Paltz was a professor at the University and at the same time principal of a good theological seminary in the cloister, and the Prior ordered Luther to study theology, under the direction of Dr. John Nathin. He found sermons of Hus, which seemed quite sound — "Perhaps he wrote them before he became a damned heretic." In 1508 he was sent to the University of Wittenberg to lecture on Aristotle's "Ethics," but he preferred theology. March 9, 1509, he was made a Bachelor of the Bible; for this degree he did not pay the usual fee — "because I had nothing." In less than a year he was sent back to Erfurt to lecture on the Sentences of Lombard; his notes were found in 1890 and prove his independence. In November, 1510, he was sent to Rome and returning in March was soon after again sent to Wittenberg. In May, 1512, he represented his cloister at Koeln, and the convention made him Sub-prior, which made him director of studies. He was ordered to preach and to get his Doctor of Theology; Staupitz was grooming a successor for the theological professorship, and Frederick of Saxony paid the fifty gulden to make Luther a Doctor of Theology — on October 19, 1512. "When I was made a Doctor, I did not yet know the light." Luther tried so hard to work his way into heaven that the other monks held him a living saint, as is reported by Dungersheim, an enemy. Father Nathin told the wondering nuns at Muehlheim how the Master of Arts had been converted by lightning from heaven, like St. Paul. Cochlaeus, another bitter enemy, said in 1549 that "for four years Luther had fought strenuously for good in studies and spiritual exercises." And yet the conscientious monk wailed, "My sins! My sins!! My sins!!! When will I get a gracious God?" Staupitz gave some relief, but could not cure the conscience of the despairing monk. "With a burning desire to understand Paul, I took up the Epistle to the Romans (1, 16. 17).... 'Through the Gospel is revealed that righteousness of God by which the merciful God declares the believers righteous.' ... Now I felt myself new-born and in Paradise. ... This passage in Paul appeared to me as the gate of Paradise." This reformed Luther, and this made Luther the reformer of the world. Luther, and Luther alone, is the one that again understood St. Paul and Christianity. When Balboa in 1513 from a peak in Darien discovered the Pacific Ocean, Luther had already discovered the ocean of God's peace in Rom. 1, 17, and made it known in his lectures on the Psalms in that year and on Romans in 1515 and on Galatians in 1516. Though a bitter enemy, Jan Oldekop writes: "I was twenty-one years old then, and liked to hear Martin's lectures on the Psalms and Paul's letters, I also went to all his sermons. The students heard him gladly." Appointed preacher at Gotha in May, 1514, Luther denounced the monkish vice of slander, but the convention elected him Vicar of the eleven cloisters in his district. The added burdens overwhelmed him; one day Luke Edenberger and George Rhaw would visit him, but found the door locked and him unconscious on the floor; music revived him. In his Castle Church the Elector Frederick gathered relics, in 1520 they numbered 19,013 items, and by worshiping them you got an indulgence for your sins in purgatory for 127,799 years and 116 days. On October 31, 1516, Luther preached against the abuse of indulgences and thus began his Thirty Years' War, 1516—1546. From the same pulpit in the same Castle Church he repeated the offense at another festival in February 1517 — "Indulgence is impurity and permission to sin and license to avoid the cross of Christ." Thus spoke an honored Catholic professor at a famous Catholic university in a famous Catholic church to a Catholic congregation. On September 4 Luther presided at a disputation "Against the Scholastic Theology," and enthroned Christ and dethroned Aristotle; the printed theses were spread and caused considerable uncomplimentary comment among the old guard, even at Wittenberg. Cardinal Borgia said, "God does not want the death of the sinner, but that the sinner should live — and pay." In that sense Pope Leo X and Archbishop Albrecht of Mainz, a powerful prelate, sent Tetzel to sell indulgences in Germany. He came

near Wittenberg, and some Wittenbergers bought indulgences and relied on them and would therefore not repent when they would go to the Lord's Supper. Luther saw how the plague invaded his own circle and interfered with his oath of office, and he protested against the scandal to Archbishop Albrecht, Bishop Scultetus, and others. No one wished to burn his fingers; Luther had to "bell the cat." At noon on October 31, 1517, he posted ninety-five printed theses on the University's bulletin board on the door of the Castle Church calling on all and sundry to debate the question of indulgences by word of mouth or by pen. "No one will believe what talk they made," writes Myconius. Cardinal Cajetan at Rome wrote "On Indulgences" against Luther. Tetzel got Prof. Wimpina of the new University of Frankfort to write two sets of theses against Luther. Johann Mair von Eck of Ingolstadt denounced his friend Luther for a "Bohemian," which meant a Judas Iscariot and Benedict Arnold rolled into one. Who was the first to call hard names? Archbishop Albrecht reported Luther's case to Rome, and Leo X ordered della Volta to "pacify the man," and he ordered Staupitz to force Luther to recant. "As I did not begin this work to gain fame, I shall not drop it to escape shame." At the triennial convention of the Augustinians at Heidelberg in April Luther presided at the disputation and defended his position against the faculty of the University and his own former teacher Usingen "so cleverly, that he made no little fame" for Wittenberg. The Augustinian General now commanded "to spare no labor, to refuse no expense to get this heretic into the hands of the Supreme Pontiff." Sylvester Prierias, the Pope's confessor, who had condemned Reuchlin, in June wrote against Luther. He said it was pure Catholic doctrine that the soul flies to heaven the moment the coin clinks in the chest. He suspects Luther's father was a dog, for biting was the habit of dogs; he calls Luther a leper with a nose of iron, a head of brass, an ignoramus, a heretic, a devil, etc., etc. Of course he repeatedly threatens to burn Luther alive. Again, who was the first to use hard language? On August 7 Luther received the Pope's order to be at Rome within sixty days to be tried for heresy. Frederick managed to have his professor tried at Augsburg before Cardinal Cajetan, who held the Pope infallible and the Church the born handmaid of the Pope, and who had already written against Luther. In October the learned Cardinal failed to prove Luther in the wrong, and Luther, of course, would not recant, and finally fled by night on horseback. In a sharp letter Cajetan called on Frederick "either to send Brother Martin to the City or expel him from your country," and Leo X asked him to turn over "this son of perdition, this infected, scrofulous sheep for heavy punishment." And Frederick ordered Luther to leave; when leaving, Luther was ordered to remain. In these dark days he ordered the "Epigrams" and the "Utopia" of Sir Thomas More. Karl von Miltitz came with about seventy "Apostolic Letters" to princes and prelates to arrest Luther. The noble Saxon chamberlain soon sensed it was too late for force, and he invited "the child of Satan" to Altenburg in January 1519, dined, embraced, and amid real tears kissed "the son of perdition," and promised him a hearing before a learned German bishop. Eck again and again attacked Luther; Dungersheim attacked him in a number of lengthened letters; Hoogstraten, the terrible Inquisitor, who had nearly burnt the scholarly Reuchlin, now called on Pope Leo to spill the blood of Luther; Olnitzer reported from Rome they would do away with Luther by poison or dagger. Luther's courage rose with danger: "The Lord draws me, and I follow not unwillingly." The Pope's bull of November 9, 1518, condemned Luther, yet he began his debate with Eck at Leipzig on July 4, 1519, and made the epochal assertion that Councils have erred and that the Bible alone is infallible. In the one year of 1520 Luther wrote his fierce "Address to the Christian Nobility of the German Nation," his scholarly work "On the Babylonian Captivity of the Church," and his wonderfully sweet "Liberty of a Christian Man." Adrian of Utrecht, the teacher of Kaiser Karl V and his Viceroy of Spain and later Pope, condemned the "Captivity"; Glapion, the Kaiser's confessor, on reading it felt "as if one had scourged him from head to foot"; the bluff King Henry VIII of England wrote his "Assertion of the Seven Sacraments" against it; Bugenhagen angrily flung it to the ground — "No worse heretic has ever attacked the Church," but he picked it up and studied it: "The whole world is blind, Luther alone sees the truth." On June 15 Pope Leo signed the "Bull against the Errors of Luther and His Followers." On December 10 Luther publicly and defiantly burnt the Pope's Bull and Canon Law, and thus burnt his ships behind him. "This is indeed a momentous event," wrote the secretary of the Venetian ambassador Cornaro. "Oxford

is infected with Lutheranism," Archbishop Warham wrote in alarm to Cardinal Wolsey on March 8, 1521. Kaiser Karl called Luther to the great Reichstag at Worms "to obtain information"; when he appeared before the brilliant assembly, he was asked for recantation. On April 18 he said: "Since Your Majesty and Your Lordships ask for a plain answer, I will give you one without either horns or teeth. Unless convinced by Scripture or logical deductions therefrom, — for I believe neither the Pope nor the Councils alone, since it is certain they have often erred and contradicted one another, — I am overcome, by the Scriptures quoted, and my conscience is bound in God's Word; I cannot and will not revoke anything, for it is unsafe und dishonest to act against conscience. . . . Here I stand; I cannot do otherwise; God help me! Amen." Kaiser Karl banned Luther in the Edict of Worms, "the blessed mandate, more terrible than any ever before," wrote Aleander. Luther's stand at Worms ushered in the modern world in which we live. Frederick had Luther spirited to the castle of the Wartburg, where the Church Postil was begun — "my very best book." At the beginning of 1522 he began translating the New Testament and finished it in about three months — a titanic performance, though he had brought with him translated portions. In December Luther had made a short secret visit to Wittenberg to end some disturbances. Then the radical and fanatical "Heavenly Prophets" came from Zwickau and stirred the embers into flames. Against the command of the Elector Luther returned to Wittenberg in March and by eight powerful sermons routed the enemy. The Anabaptists went elsewhere and stirred up much trouble till they were finally fiercely crushed. The worm will turn, and the peasants had turned again and again in the past hundred years, and now they turned again in Germany's most disastrous Peasant War. Luther had fiercely denounced the wrongdoing of the princes and earnestly warned the peasants against riot and rebellion. To keep the work of the Reformation from being dragged into politics, he took his stand for law and order against riot and rebellion. Telling the plain truth to both parties, he displeased both — "Now princes, priests, and peasants are all against me and threaten my death." Preserved Smith says, "The impartial historian can hardly doubt that in substance he was right." Alfred Baudrillart, Rector of the Catholic Institute of Paris, writes that Luther had no more to do with this Peasant War than with all the former ones. Luther prepared his New Testament for the printer and kept three presses going, September, 1522. The complete Bible came out in 1534. Klopstock placed Luther on a level with Shakespeare as a literary genius, and to Pres. Little of Garrett "compared with our English Bible, Luther's translation seems like a miracle." Luther had to undo the erratic work of Zwilling and Carlstadt and reformed the Order of Service along conservative and progressive lines. By his Bible he had opened the eyes of the blind to read God's Word and opened the ears of the deaf to hear the Gospel of Christ, and by his hymnal of 1524 he loosed the tongues of the dumb and laid on lay lips hymns and tunes such as the world had never heard. Of Luther's "Mighty Fortress" a musical critic writes: "The judgment of three centuries has pronounced this hymn the greatest psalm of faith that has had birth in the modern ages." In the same year he sent his epochal "Letter to the Aldermen and Cities of Germany to Erect and Maintain Christian Schools," and after a survey in 1529 he wrote his Small and his Large Catechism "to raise the standard of education." The noted Catholic scholar von Doellinger truly says: "Luther gave what no other single man gave to a people — the Bible, the Catechism, and the hymn-book." Luther's "Babylonian Captivity" drew the lightning from all points of the compass — Rome, Paris, Louvain, London. King Henry VIII hurled against the lone monk "An Assertion of the Seven Sacraments." To the insulting language of the king Luther replied in characteristic fashion. Paolo Sarpi, "the greatest Venetian," says Henry was beaten. Henry now mobilized his penmen; Thomas Murner, of Germany, Thomas More and Bishop Fisher of England attacked Luther; the saintly and learned More did it in such filthy gutterals that Erasmus was disgusted; and Erasmus was not squeamish. Finally the most learned man of Europe, Erasmus, was drafted and dragged into the fight on Luther. Against his free will Erasmus wrote "On Free Will," suggested by Henry. Luther replied with his great work "On the Unfree Will" and showed from the Scriptures that our salvation does not depend on man's free will, but on God's free grace. The Goliath of the Renaissance was felled by the David of the Reformation. Even the Romanists were not pleased; Pope Paul IV placed all of Erasmus's works on the Index. Erasmus actually called on the

Elector to punish Luther; at the end of his wit, the wit resorted to force, the last resort of kings. Since 1518 Zwingli read Luther's writings and got his religious power and moral depth from them and called him "the David who had struck the Roman Goliath," and yet since 1524 he made vicious attacks on Luther, "led by a different spirit" from himself, calling him the Saxon "idol" and "Orestes," and some of his followers did not shrink from deceit and forgery. When the union between Pope and Kaiser was a menace to the Protestants, Philip of Hessen and Zwingli would drag Luther into a political alliance and for this purpose arranged the Marburg Colloquium in 1529 to agree on the Lord's Supper. Luther rightly held it "a theological means for a political purpose," and yet went — for the sake of peace. Zwingli obstinately stood by his rationalistic opinions, and so Luther had to refuse the proffered hand of "brotherhood" — "You have a different spirit from us." Even Calvin called Zwingli's teaching "profane, false, and pernicious." After Zwingli's death, on October 11, 1531, the Protestants of Southwestern Germany were led by Bucer to Luther's teaching and to sign the Wittenberg Concord on May 29, 1536. The Pope had damned Luther, and the Kaiser had banned Luther; then why did no one burn Luther? King Francis I of France made war on the Kaiser, the Turk made war on the Kaiser, the Pope made war on the Kaiser. The Kaiser defeated Francis, repelled the Turk, imprisoned the Pope, and sacked Rome. The Catholic majority at the Reichstag of Speyer in 1529 brutally broke the agreement of peace of 1526, against which the Lutherans very courageously protested — hence "Protestants" — though the clouds of civil-religious war lowered on the horizon. The Pope crowned the Kaiser at Bologna on February 24, 1530; the Kaiser kissed the Pope's toe, swore to protect the Pope's rights and goods, and marched to his Augsburg Reichstag to crush the Lutherans. From the Castle Coburg Luther captained his followers, and on June 25 they presented the glorious "Augsburg Confession" to the Kaiser, and the world's most powerful Kaiser had to receive it and be powerless to do anything about it. In 1532 this Augsburg Confession was signed in — Venezuela, where the Welsers, Augsburg merchant princes, had founded a colony in 1529. The Turk was again a menace, and the Kaiser had to make the Religious Peace of Nuernberg on July 23, 1532 — a bitter pill for the Kaiser, and Brother Ferdinand cried as he told the Pope's legates about it. Though King Henry had twice viciously attacked Luther, the heretic's books were read by the king. "I told the king that this was the devil dressed in angel's garb in order that he might the more easily deceive," wrote Campeggio on April 3, 1529. Still the king pointedly praised Luther to Eustace Chapuys, the Kaiser's ambassador, "though he mixed heresy in his books, that was no good reason for rejecting the many truths he had brought to light." Henry in 1531 sent William Paget, an ardent Lutheran and later Secretary of State, to win Luther for the king's divorce from Catherine. On September 4, Barnes, who had fled for his faith, took Luther's unfavorable reply to Henry. On August 12, 1532, Paget came again, and in 1533 Henry tried again. In 1536 he sent Dr. Barnes, Bishop Edward Fox, of Hereford, and Archdeacon Nicholas Heath to treat of the "Augsburg Confession" and the king's divorce. On the king's request the Germans in 1538 sent a committee consisting of Friedrich Myconius, Vice-Chancellor Burkhardt, and Georg von Boyneburg to England to treat of the "Augsburg Confession." Green says the half of England was Lutheran. Had it not been for the king's politics hindering the agreement, the whole of England would likely have become Lutheran at this time. — The Elector John Frederick called on Luther for articles to be considered by the Lutherans at Schmalkalden in February, 1537, in view of the Pope's call for a Council in May. Luther complied in the Smalcald Articles, in which he calls the Pope the Antichrist of 2 Thess. 2, and he journeyed to the place, though far from well, and while there he became sick unto death, but by Easter he could preach. Henry sent William Paget and Christopher Mont, Mount, Mundt, "an advanced Lutheran," to Schmalkalden to get the Protestants to reject the Pope's overtures. The princes refused to attend the Pope's Council and asked Melanchthon to write the reasons to the kings of England and France. Something new: so far they had appealed to a Council, now they set up a communion distinct from Rome. When the Kaiser threatened war in 1538, Luther called on the Protestants to fight the Kaiser as a common robber, and the Kaiser made the Frankfurt Recess on April 19, 1539, in which he promised protection to the Protestant princes for fifteen months; a most notable victory for Luther. The news from Germany was "enough to give the stomachache to a statue," wailed

Aleander. Pope Paul III wrote the Kaiser a letter lecturing him like a naughty schoolboy for meddling with the affairs of the Church, especially since a Council had been called to Trent for March 5, 1545. It is thought Karl's chancellor, Granvelle, played this letter into the hands of Luther, and the dying lion with youthful vigor roared out his final defiance in his swan-song, "Against the Papacy at Rome, Founded by the Devil." In January, 1546, he calls himself "old, worn out, sluggish, weary, cold, and now even one-eyed," and yet the old warrior put on the armor of peace and on the 23d set out the third time to settle a petty quarrel between the petty counts of Mansfeld. He made peace at Eisleben on February 17, and became ill and grew worse. "Reverend father, will you stand steadfast by Christ and the doctrine you have preached?" "Yes." 2.45 A. M., February 18, 1546, he died and was buried on the 22d under the pulpit of the Castle Church at Wittenberg.

Luther and Civil Government. Luther's one great concern was, "When will I become righteous" and thus "get a gracious God?" He found a "gracious God" and thereby became "righteous," by justification by faith, in Rom. 1, 16. 17, without a priest and the visible organization of the Church. That discovery loosed the million ties binding together Church and State, making the Church a purely spiritual entity, a communion of believers. Arnold Berger calls this the greatest discovery that had ever come into the history of the Church and of world-transforming power. Ranke finds in the Reformation the breaking down of the political power of the ecclesiastical state, and in its stead "a completely autonomous state sovereignty, bound by no extraneous considerations and existing for itself alone." Luther said: "We give to the secular government all its rights and powers, which the Pope and all his have never done, nor ever will do." The state is the organized people, grown out of the family, "without a special commandment from heaven," and yet according to the clear will of God, grounded in human reason, and so an order of God. And so political activity is a duty, a service of God, that men devour not one another, like the wild beasts, but serve one another, each in his calling — master, servant, scholar, peasant, merchant, mechanic. Of course, inequality of position, yet equality of dignity and worth before God. Luther wanted neither autocracy nor mobocracy, but lawocracy, book-law, a constitution. He admired the ancient republics and Switzerland. When the Kaiser broke the law, he was to be fought as a common robber. The government is to serve the people. In matters of conscience you must disobey the government and if it cost your neck.

Luther and Education. As early as 1524 Luther's "Letter to the Aldermen and Cities of Germany to Erect and Maintain Christian Schools" declared "that the civil authorities are under obligation to compel the people to send their children to school," girls as well as boys. And he wanted them to learn a trade also, and he demanded public libraries with "good" books in "suitable buildings" in every town. He wished the schools to turn out "brilliant, reasonable, and able persons, polished in all arts and sciences." Ranke writes: "This work has the same significance for the development of learning as the 'Address to the German Nobles' for the civil estate in general." The issue of *Education* of September, 1917, calls Luther "the father of modern education" and places him "among the greatest educators of the world." In 1525 Melanchthon organized a school at Eisleben to put Luther's theories into practise and in 1528 organized the schools of Saxony. Luther made a survey of a part of Saxony and found that even some of the priests did not know even the Ten Commandments and the Lord's Prayer. He wrote the "Small Catechism" — "a right Bible for the laity"; McGiffert calls it "the gem of the Reformation," the greatest text-book ever written, after four hundred years still in use in many languages. And Luther wanted the highest education. He added a modern branch to the University, that of History, and he consecrated philology, "as we love the Gospel, so we must value the languages." Brieger says the educational work of the Lutheran Church after the Reformation is "the most stupendous achievement of pedagogy; the nineteenth century has nothing to compare with it." Melanchthon became the schoolmaster of Germany, and Germany became the schoolmaster of the world.

Luther League, The, formerly an intersynodical association of young people's societies chiefly within the General Council and the General Synod, was organized April 19, 1888, in New York, and reorganized as the L. L. of America, October 31, 1895, at Pittsburgh. Its publications are the *L. L. Review*, and the *L. L. Topics*. In 1898 it had 70,000 members. It claims credit for having given impetus to the "Merger" of 1918. After the organization of the United Lutheran Church

it became the official young people's organization of that body. Dr. M. L. Kuhns was the executive secretary for twenty-five years. In 1925 it numbered 869 organizations and 29,377 members.

Luther Society (*Luther-Gesellschaft*). This is a society in Germany with headquarters at Wittenberg-Halle. It seeks to promote a better knowledge and understanding of Luther's works. For this purpose it issues a year-book and scientific and popular serial publications.

"Lutheran" is the name applied to Luther and his followers first at the Leipzig Debate, July 4, 1919, and then by Pope Leo X in the bull of excommunication of January 3, 1521, in order to stigmatize them as heretics and separatists from the Church. The insulting epithet was adopted as a badge of honor. In 1522 Luther wrote Hartmuth von Kronberg: "Christians do not believe in Luther, but in Christ Himself; the Word has them, and they have the Word. They let Luther go, be he scamp or saint. The devil take him if he can. But let him leave Christ in peace, then we shall also remain well." On the other hand: "If you think Luther's teaching is evangelical and the Pope's unevangelical, you must not throw down Luther altogether, or you will also throw down his teaching, which you admit is Christ's teaching, but you must say thus: Luther may be a scamp or a saint, I do not care; but his teaching is not his, but Christ's very own. For you see the tyrants are not concerned to do away with Luther only, but it is the teaching they wish to destroy, and it is for the teaching that they tackle you and ask you if you are Lutheran. Here you must verily not talk in reed words, but frankly confess Christ, no matter whether Luther, Nick, or George have preached Him; let go the person, but you must confess the teaching." Over against the unionists, who love to call themselves evangelical, we must also stress the word "Lutheran."

Lutheran Bureau. This bureau is the publicity agency of the National Lutheran Council. Its purpose is to gather information of every kind concerning the Lutheran Church and to distribute this information through the public press and otherwise. It maintains a reference library, an information bureau, a clipping bureau, and a news service organization.

Lutheran Church. When Professor Luther learned the meaning of "The just shall live by faith," in Rom. 1, 16. 17, he rediscovered Christianity. When the Pope sold forgiveness of sin for cash, and Tetzel came near to Wittenberg, Luther saw the damage done to the souls of his own people and posted the Ninety-five Theses on the doors of the Castle Church, asking for a debate on Indulgences, October 31, 1517. At once he was fiercely attacked. Cardinal Cajetan in 1518 at Augsburg called on Luther to retract, which he would do if proved wrong from the Bible. In 1519 Luther, in a debate with Eck — at Leipzig, said that General Councils could err. This declaration put him outside the pale of the Catholic Church, and the Pope sent a bull threatening excommunication. At the Reichstag at Worms, in 1521, Luther refused to retract his teaching unless proved wrong from Holy Writ and again put his private interpretation above that of the Pope and the Councils, and Kaiser Karl promptly placed the heretic under the ban of the empire. Nothing could be done to the outlaw, and the heretic's doctrine spread. The Bible, the hymn-book, and the Catechism were given to the people. In 1529 Zwingli at Marburg opposed Luther's doctrine of the Lord's Supper, and at the Reichstag at Speyer the Lutherans protested against the tyranny of the Catholics, from which all Protestants get their name. In 1530 the Lutherans read their glorious Confession of Faith to the Kaiser at Augsburg, hence "Augsburg Confession," also "Augustana," from the city of Caesar Augustus. In the following year the Lutheran princes united in the Smalcald League to protect themselves against the Kaiser threatening war.

Lutherans had helped to put down the rising of the peasants in 1524, and in 1535 they helped to put down the Anabaptist fanatics of Muenster. In 1536 the Wittenberg Concord on the Lord's Supper was reached, and the following year Luther wrote his Smalcald Articles for the Council to be called by the Pope. The Antinomian Controversy broke out in 1537 and ended in 1541, when Agricola gave up his error. Luther died in 1546, and the Smalcald War ended disastrously for the Lutherans in 1547. The Augsburg Interim was foisted on the vanquished in 1548, and many were persecuted and exiled; it was modified in 1549 in the Leipzig Interim. The Aepinian Controversy broke out in 1542. The Lutherans were further distracted by the Adiaphoristic Controversy of 1548; by the Osiandrian in 1549; the Majoristic in 1551. In this year the Elector Maurice of Saxony turned on the Kaiser and wrested from the fugitive the Passau Treaty of 1552, followed by the Augsburg Religious Peace of 1555, where

the Kaiser's life work was shattered and Luther triumphed. In the same year the Synergistic Controversy broke out; the Flacian in 1560; the Sacramental raged all along; the Crypto-Calvinistic till 1574. These doctrinal controversies were composed in the great Formula of Concord of 1580. (See the respective articles in this work.)

The formative period of the Lutheran Church thus ended, a century of sound Lutheranism was ushered in, commonly called the period of *Orthodoxy*. During the first part of it the Crypto-kenotic controversy took place, toward the end syncretism (George Calixt) and synergism (Latermann) disturbed the peace of the Church. It has become customary with modern unionistic and liberal theologians to stigmatize this period as one of "dead orthodoxy." The great number and noble qualities of the dogmatical works produced in this period by Gerhard, Calov, Quenstedt, and others, of the hymns composed by Paul Gerhardt, Johann Heermann, and others, and of the devotional books written by Gerhard, Heinrich Mueller, Valerius Herberger, and others easily disprove the charge that orthodoxy spent itself in barren polemics and degenerated into dead formalism. Even Tholuck must needs testify to the "glorious" characters of these controversionalists, and secular writers, such as Gustav Freitag, to their staying influence in the trying days of the Thirty Years' War. The preservation of piety amid its evil influences and the recovery of the people of Germany from its fearful devastations is a most convincing proof of, and glowing tribute to, the wonderful vitality of the orthodox Lutheran Church of the 17th century. True, there is noticeable, especially towards the end of the 18th century, a certain intellectualism which stressed "pure doctrine at the expense of the inner spiritual life"; that intimate and immediate contact with Scripture which characterizes Luther and his period is somewhat lacking; there was some truth in Spener's and A. H. Francke's charges that orthodoxy was degenerating into orthodoxism, in danger of developing into mere intellectualism and formalism. Though the example of Spener himself and of a host of faithful pastors throughout Germany disprove the charge in its sweeping generality, it must be admitted that orthodoxy had been becoming somewhat one-sided in a number of minor theologians. And that gave rise, at least in part, to the reaction which is called *Pietism*. But Pietism was a poor remedy for the evils brought about by orthodoxism. Stressing piety at the expense of the saving doctrine and sanctification more than justification, looking for help and a change for the better from certain deplorable conditions of church-life and morals, not so much to the means of grace, Word and Sacrament, but to new methods and measures such as conventicles in the church and means for stirring up emotionalism, after the manner of Methodism, the advocates of Pietism, Spener and Francke, and more particularly their successors, were violently attacked by the orthodox theologians, the Pietists answering even more violently, calling into question, for instance, even the conversion of a man of such eminent piety as V. E. Loescher, the ablest among their opponents. Instead of providing a remedy, Pietism only helped to pave the way for the rise of *Rationalism*. A lack of interest in confessional orthodoxy had been revealed already in the period of the Syncretistic Controvery; Pietism favored this indifferentism by stressing subjective piety at the expense of confessionalism; and for the same reason it lacked the inner strength for overcoming Rationalism. The example of Semler, the father of German Rationalism, clearly shows how an emotional Pietist may become a critical Rationalist and how Pietistic "workery" may develop into rationalistic moralism. Rationalism had its origin in the rise of a new Humanism, fostered by the trend of the times, English Deism, French Naturalism, the new philosophy of Cartesius, Spinoza, Leibnitz, and the philosophic method introduced by Christian Wolf. (See *Aufklaerung*.) Human reason was exalted above Scripture and made the source and norm of theology. Extreme Rationalists denied all divine revelation. The Bible was utterly discredited. The sum and substance of the rationalistic teaching was: God, virtue, immortality. All that was left of a belief in the divine revelation was a vague Supernaturalism. Both for church-life and public morals Rationalism proved equally destructive. Genuine piety was found almost solely in Moravian and certain other circles, as well as among the simple lay people, who nourished the spiritual life on the old catechisms and hymn-books and older devotional writings. Lutheranism had become well-nigh extinct. But God in His mercy made use of the distress accompanying and following the Napoleonic Wars to turn many serious minds to the religion of the Bible and the confessions of the fathers. Claus Harms in Kiel sounded, at the tercentenary celebration of the Reformation in 1817, a

mighty blast against Rationalism and its fearful ravages in the Church. (Ninety-five Theses.) The period of *Awakening* set in, at first more of a pietistic character, but turning, in certain parts at least, more decidedly to confessionalism. The old, hardened Rationalists cried out, "The Bible is coming back!" Luther's doctrine pure was again brought to light, his writings and the confessions of the Lutheran Church were again read and studied, and many found again, and joyfully professed to others, the truth of God as revealed in the Bible. The year 1817, however, had brought a fresh disaster upon the Lutheran Church, the *Union* between the Lutherans and the Reformed brought about in Prussia and its older provinces by the king, which provided for the elimination even of the name "Lutheran," substituting the appellation "Evangelical." Other German states followed. (See *Germany.*) The Lutheran Church had lost, in parts of Germany, its legal standing. And worse, the indifferent and unionistic tendencies created by Pietism and Rationalism were given a mighty impetus by the Union. Even in those state churches which retained the name "Lutheran," union with errorists was persistently practised. On the other hand, these assaults served to awaken and strengthen the Lutheran consciousness in several quarters. The confessional Lutherans in Silesia under Professor Scheibel refused to come in under the Union. Confessors arose elsewhere too and, after suffering severe trials, even persecution, succeeded in having "Free Churches" established. (See also *Rudelbach, Guericke.*) A number of staunch confessional Lutherans, both pastors and laymen, found existing conditions, control by the state, oppression on the part of the unionists, rationalistic surroundings, etc., intolerable and emigrated to America and Australia, founding strictly confessional synods. And in Germany and elsewhere a fresh and final disaster overtook the Lutheran Church. A new Rationalism is strangling her. Schleiermacher and, with him, the entire modern Protestant theology put in place of the inspired and inerrant Word of God as we have it in the Bible the subjective consciousness of the individual theologian, thus dethroning Scripture as the sole source and norm of theology, and the distinction between modern Liberals and Conservatives is marked simply by the degree of their subjection to Rationalism. The Liberals, following upon the rationalistic mediating theologians, have discarded, under the leadership of Ritschl and Harnack, the fundamental doctrines of the Bible. The confessional theologians of the Erlangen School, under the leadership of Hofmann and Frank, while bravely battling against the rationalistic Liberals, have also come under the baneful influence of Schleiermacher's subjectivism, at bottom Rationalism, so that the positive theologians of their and our day have discarded fundamental doctrines. The leading theologians of Germany, even at the conservative universities of Erlangen, Greifswald, and Rostock, have rejected the Lutheran, Biblical doctrine of the verbal, plenary inspiration, some of them even the vicarious atonement.

The story of the spread of Lutheranism is told in the articles on the Reformation and Germany. Since its formative period the Lutheran Church has spread mainly through emigration to America and Australia and through mission-work in India, Africa, China, and other regions. Some statisticians give the number of Lutherans in all lands as some 80 million, counting all Protestants in Germany, even the churchless. Others are giving 50 to 60 million as a more conservative estimate. Half of that figure would perhaps express the number of those who profess confessional Lutheranism. The Lutheran Church does not seek its glory in large numbers or the possession of political power, but in the faithful adherence to the Word of God. As long as she adheres to the Word of God, she will not attract the masses, but will remain the world's greatest blessing. (See articles on the particular events and movements mentioned.)

Lutheran Foreign Mission Societies in the United States. In the early part of the past century, Lutherans in the United States showed their interest in foreign missions by supporting the various European and American foreign mission societies. At that time there was no distinctly Lutheran foreign mission enterprise in the United States. In 1821 the Lutheran General Synod began to support Rhenius in India. The Central Missionary Society was formed at Mechanicsburg, Pa., in 1835, which was followed in 1837 by the German Foreign Missionary Society in the United States. This organization was designed to be distinctly unionistic, uniting both Reformed and Lutherans, but proved a failure. The name was then changed (1839) to The Foreign Mission Society of the Evangelical Lutheran Church in the United States of America. This organization was for many years the organ through which foreign missionary operations were conducted. When the confes-

sional break came in the General Synod in 1867, the General Council organized its own foreign mission enterprise (1869). — The General Synod foreign missions were begun in cooperation with the American Board (ABCFM), the Rev. C. F. Heyer being called as the first missionary (1840). Fearing friction, Heyer resigned and was then called to the same field by the foreign missionary organization in the Lutheran Ministerium of Pennsylvania, which had been in existence since 1836. He arrived in India in the spring of 1842, beginning work at Guntur. New stations were opened in the course of time. Rajahmundry was transferred to the Ministerium of Pennsylvania by the North German Missionary Society in 1845. Later this field was given over to the General Synod.

The United Synod of the Evangelical Lutheran Church in the South began foreign mission work in Japan in 1892. By the merger of the General Synod, the General Council, and the United Synod, South, all foreign mission work was transferred to the new organization, the United Lutheran Church (1918). During and since the World War this organization lent extensive assistance to the crippled German foreign missions. Present fields: Japan, India, Africa, South America.

The Evangelical Lutheran Synod of Missouri, Ohio, and Other States. The foreign mission enterprise of this Synod was begun in 1893. In India Th. Naether and Franz Mohn had been dismissed by the Leipzig Mission because of their firm adherence to the divine and plenary inspiration of the Scriptures. These men were called as missionaries to India and commissioned in 1894. Work was begun in the Salem and North Arcot districts of the Madras Presidency. In 1913 a private organization in the Synodical Conference was formed for foreign mission work in China. The Rev. E. L. Arndt was sent out in 1914, locating at Hankow. The society's work was turned over to the Missouri Synod in 1917. Fields: India, China. See *Missouri Synod.*

Other Lutheran Bodies. Almost all Lutheran church-bodies in the United States are now engaged in foreign missions, chief among which are the Norwegian Lutheran Church in America, the Augustana Synod, the Ohio Synod, and the Iowa Synod.

Lutheran Laymen's League. This is a laymen's organization within the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. At the Milwaukee convention, 1917, Benjamin Bosse (d. April 4, 1922) made the official announcement of its organization. Its original purpose was to collect from wealthy laymen enough money to pay a deficit of $100,000 in the treasuries of the Missouri Synod. After the deficit was promptly wiped out, the League increased its membership and by an extensive and intensive campaign sought to collect $3,000,000 as an endowment fund, the proceeds of which are to be used for superannuated pastors and teachers and the widows and orphans of deceased pastors and teachers. The scope of the League's work, however, has been enlarged so as "to aid the officers and the Board of Directors of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, with word and deed in business and financial matters." All adult members of congregations affiliated with the Missouri Synod are eligible to membership. The first officers were: T. H. Lamprecht, president; Fred C. Pritzlaff, treasurer; A. G. Brauer, secretary.

Lutheran World Convention at Eisenach, August 19—24, 1923. Chief promoters of this convention were Dr. J. A. Morehead of the United Lutheran Church of America and Bishop Ihmels of Saxony, Dr. Laible, editor of the *Allgemeine Ev.-Luth. Kirchenzeitung,* and Dr. Paul, director of the Leipzig Mission Society. The purpose of the convention was to give expression to the world catholicity of the Lutheran Church. 151 representatives of 22 countries were present. Since the participants in this convention neither were in doctrinal agreement with each other nor had met for the purpose of bringing about such an agreement, the Missouri Synod and allied Lutheran bodies in the Synodical Conference declined to send delegates.

Lutherischer Bund. This is an organization since 1913 within the Synodical Conference. Its purpose is to pay a certain sum of money upon the death of a member to his family or relatives. Every member is taxed an equal amount whenever a member dies. Professors, pastors, and teachers of the Synodical Conference are eligible to membership.

Lutherischer Gotteskasten. A society in Germany similar to the Gustav-Adolf-Verein, differing from it, however, in this, that its purpose is to aid struggling Lutheran churches in countries outside of Germany. The *Gotteskasten* was founded by Dr. Petri, of Hanover, in 1853, assisted by Drs. Steinmetz and Muenchmeyer. Especially Hanover, Mecklenburg, and Bavaria show a large following. Lutheran churches in Holland, Switzerland, and America received finan-

cial aid. In addition, the society assists worthy theological students who pledge themselves later to serve Lutheran diaspora churches. The annual income of the society amounted to some 90,000 marks before the World War.

Luther's Chief Writings. In the tower of the Wittenberg cloister Luther rediscovered the Gospel, justification by faith in Christ, when the meaning of "the righteousness of God" in Rom. 1, 16. 17 became clear to him. In many ages he was the first one to understand Paul. That world-transforming discovery he made clear in his *Commentary on Galatians* — "most fit for a wounded conscience," says Bunyan, and therefore we consider this Luther's greatest book and Luther the greatest theologian since Paul. In this power of God, Luther hurled his terrific *Address to the Nobility* at the three "walls" of the papacy, razed them, showed up the corruption within, and advocated twenty-six measures for the betterment of the spiritual estate and six for the civil. Farrar thinks nothing like this was written since Paul's Galatians, and Plank and P. Smith rate it Luther's "greatest work," and a contemporary said: "Some think the devil speaks through Luther or the Holy Ghost." Luther "sang still higher" in his *Babylonian Captivity* and in a scholarly manner smashed the whole sacramental system of the Roman hierarchy and showed the universal priesthood of all believers in Christ. By this most emphatic writing the heart of Rome's doctrine was cut out. Luther wrote Pope Leo X *The Liberty of a Christian Man*, showing: 1) A Christian is a free lord of all things and subject to none. 2) A Christian man is the free servant of all things and subject to all. McGiffert calls this "one of the world's great religious classics." These three monumental works came out in one year (1520). "First Principles of the Reformation" Wace calls them, adding: "From them, and by means of them, the whole of the subsequent movement was worked out." At the Wartburg, Luther worked on the greatest of all Bible translations and improved it for many years. Also, he worked on the first German evangelical postil, sermons on the epistles and gospels of the church-year, the most influential of all published sermons. To this *Church Postil* later came the *House Postil*. When monks began leaving the cloister, Luther wrote *On Monastic Vows*, and the disturbances at Wittenberg called forth his *"Faithful Warning to All Christians to Avoid Riot and Rebellion.* He brought order out of chaos by his *Order of Public Worship* and by his *Letter to the Aldermen to Erect and Maintain Christian Schools.* Attacks on married monks and nuns caused Luther to publish a sermon *On Married Life* and an explanation of 1 Cor. 7. When rulers began to persecute the Lutherans, Luther wrote *On Civil Government, How Far to be Obeyed.* King Henry VIII made a vicious attack on Luther in the *Assertion of the Seven Sacraments*, and Luther replied in kind *Against Henry, King of England.* The king urged Erasmus to attack Luther. Erasmus had learned from Luther and grown religiously under his influence, but now felt compelled to jump at his throat by writing *On the Free Will.* In 1525 Luther replied with his great work *On the Unfree Will*, in which he defended the free grace of God in the matter of our salvation, and the David of the Reformation downed the Goliath of the Renaissance. He took great pains in preparing *The Psalter* as a book of daily devotions for the Christians. When Carlstadt denied the true doctrine of the Lord's Supper, Luther wrote *Against the Heavenly Prophets* in 1525. Zwingli rekindled the fires by an attack on Luther, and the latter, in 1527, wrote *That These Words, "This Is My Body," Still Stand Fast*, and the next year followed it by his *Large Confession on the Lord's Supper*, and closed with his *Short Confession* in 1544. *"If Soldiers Can Be in a State of Grace* (1526) advocates passive resistance; but it is a divine judgment if tyrants are killed. After 1530 Luther was willing to defend the Gospel "even with the fist"; if the Kaiser persecutes, he is to be fought off "as a common robber." In 1526 his *Jonah* was to be an example of faith against Satan's attacks on the right by the fanatics and on the left by the papists; *Isaiah* appeared in 1528, also the wonderful *Introduction to the Revised Psalter.* His most thorough work *On the Keys* — Matt. 16, 19; 18, 18 — came out in 1530, also his ideas *On Translating and the Intercession of the Saints.* He justifies his justified by faith "alone" in Rom. 3, 28. By the way, Loofs proves that many before Luther's day had added the "alone," although the Greek text has not the word. Luther supplied Bugenhagen's pulpit and preached on *The Sermon on the Mount* and on John 7 and 8, from November, 1530, to March, 1532. Many bitter papistic attacks called forth his writing of 1533, *On the Private Mass and Priestly Consecration;* the former is idolatry and the latter worthless. The Pope called a council for 1537 at Mantua; the Protestant princes were to con-

sider it at Schmalkalden and asked Luther to prepare articles on which to base their discussions, and so Luther wrote his famous *Smalcald Articles* — "a battering-ram," Jonas calls them; "his testament," Brueck calls them; it was Luther's Version of the Augsburg Confession. It was followed by the solid work *On Councils and Churches* in 1539. He also wrote *To the Pastors, to Preach Against Usury.* A bold, original, and important work, *On the Last Words of David,* came out in 1543. The Pope denounced the resolutions of the Reichstag of Speyer in 1544 and scolded the Kaiser like a naughty schoolboy for meddling with church affairs. The Elector asked Luther to write some remarks on the Pope's breve, and no doubt he would know how to do it right. He knew, and he did, *Against the Papacy at Rome, Founded by the Devil.* In Brueck's phrase: "He mightily struck with the ax, for which he, by the grace of God, has a higher spirit than other mortals." It certainly is a characteristically Lutheresque performance; the dying lion, with youthful vigor, is roaring his final defiance at Antichrist. On November 18, 1545, Luther ended his lectures by finishing his "dear Genesis," on which he had spent ten laborious years, a perennial spring of genius. "That is now the dear Genesis. Our Lord grant some one after me to do better; I can do no more, I am too weak. Pray God for me to grant me a good, blessed hour."

Luther's Controversies. *With the Papists.* Wrote the editor of the *West Side Home News* of New York City: "As a Catholic, I am grateful to Luther. . . . I cannot withold the tribute of an Irishman for Martin Luther, fighter." Fighter, yes; the world's greatest fighter. But, mark you well, never the aggressor; he fought only when attacked by numbers. It was Pope Leo X and Tetzel who by the scandalous traffic in indulgences interfered with Luther's sworn duties as teacher, preacher, and pastor. Bound in conscience, Luther posted the Ninety-five Theses. Many Catholics then and now admit he was right in repelling the invasion. Tetzel's Dominicans at Frankfort at once attacked Luther, Cardinal Cajetan attacked him, Prierias, the Pope's confessor, attacked him, the Pope ordered the Augustinian general to "pacify the man," and the general commanded "to spare no labor, to refuse no expense to get this heretic into the hands of the Supreme Pontiff." At Augsburg he was willing to submit if proved wrong; the learned Cardinal Cajetan could not prove him in the wrong and had to get a special bull from the Pope to condemn the teaching of Luther as heresy; and he had orders to arrest Luther, and this before the sixty days granted him by the authorities were up. Luther fled, and the Pope ordered the Elector Frederick to hand over "this son of perdition, this infected, scrofulous sheep, for heavy punishment." Heretics were burned alive, — any wonder Luther struck back in self-defense?

The Leipzig Disputation. Prof. Johann Mair von Eck, of Ingolstadt University, turned on his friend Luther and called him a "Bohemian," which meant a Judas Iscariot and a Benedict Arnold rolled into one, the most stinging insult, and by his attacks compelled Luther to enter the Leipzig Disputation, which he did on July 4, 1519. He denied that the papacy was of divine institution and the head over all — which the good Catholic Thomas More also denied, criticizing King Henry's book. Luther held the Pope was not infallible — just as Adrian of Utrecht, later Pope Adrian VI. He maintained that a council could err; in fact, the Council of Constance had erred in condemning certain articles of John Huss; the Bible alone is infallible — the Bible, of course, as speaking for itself and not as it was made to speak by the Pope. That put him out of the Roman Church and made him a Protestant.

King Henry VIII of England. Luther's *Babylonian Captivity* drew the lightning from all points of the compass. Catharinus at Rome attacked it. Adrian, of Utrecht, the future Pope Adrian VI, attacked it as a devilish book and Luther's Gospel freedom as "a bondage of the devil." King Henry VIII of England wrote Kaiser Karl at Worms to make an end of Luther and in July, 1521, published *An Assertion of the Seven Sacraments, against Martin Luther,* in which he wrote: "What a wolf of hell is he! What a poisonous viper! What a limb of Satan! How rotten is his mind!" Luther replied in characteristic fashion. Five years later King Christian of Denmark induced Luther to try to win Henry; but the king again wrote in the most savage and insulting manner. Five years later Henry tried hard to win Luther for his divorce from Katherine, but the monk would not sanction it to please the king and win all England.

With the Anabaptists. While Luther was in the Wartburg, Zwilling (Didymus) and Carlstadt with their fanatical reforms raised a riot at Wittenberg. Luther secretly rode down and quieted the tumult. But the "Heavenly Prophets"

from Zwickau came and stirred the dying embers into a blaze. The town council begged Luther to return and bring order out of chaos, which he did by eight sermons. The routed fanatics went elsewhere and spread the revolution, and the Reichstag of Speyer in 1529 decreed drastic action against the Anabaptists, as they were called since 1525. They came to Muenster and inaugurated orgies of blood and immorality under their chief leader, Jan of Leyden. They were suppressed with force of arms in 1535 and done to death with cruel tortures, "to serve as a warning to all restless spirits."

With the Peasants. The princes oppressed the peasants and again and again drove them to revolt. Luther wrote *On Civil Government* and called on the rulers to make reasonable concessions, and he wrote his *Admonition* to the peasants against riot and bloodshed. Neither party would heed the warning, and the Peasants' War broke out, and fanatics like Muenzer poured false religious oil into the economic flames to set up "the kingdom of Christ." Luther wrote fiercely to restore order by force of arms. On May 15, 1525, eight thousand rioters were defeated at Frankenhausen, and Muenzer was beheaded. Now the soldiers far outdid the peasants in atrocities, and Luther protested against those "mad, raging, insane tyrants and bloodhounds." He spoke the plain truth to both princes and peasants, and now both hated him. Alfred Baudrillart, Rector of the Catholic Institute of Paris, says Luther had no more to do with this Peasants' War than with all the former ones.

With Erasmus. At first Erasmus, the greatest scholar of the age, favored Luther, but finally, under threat of losing his pensions, in 1524, was drafted by King Henry to write against the Reformer *On Free Will* and thereby proved he had no free will of his own. He jumped at Luther's throat; for if a man has a free will to do good works to save himself, we need not the grace of God. Luther replied with his great work *On the Unfree Will* and showed from the New Testament that salvation does not depend on man's free will, but on God's free grace. Erasmus wrote a rejoinder, but Luther did not deign to say any more. The Goliath of the Renaissance was downed by the David of the Reformation. William Farel likened Erasmus to Balaam cursing the people of God for gold. Pope Paul IV placed all the works of Erasmus on the Index. McGiffert says: "Luther was a genuine evangelical. And if Erasmus was not a thoroughgoing rationalist, . . . his spirit was akin to that of the rationalists of all ages."

With Zwingli. As early as 1518 Zwingli began to read Luther and got religious power and moral depth from him. Zwingli got his false doctrine of the Lord's Supper from the Dutchman Cornelius Hoën about 1523 and in 1524 attacked Luther. As early as 1525 Zwingli said the Lutherans were "led by a different spirit" and charged them with cowardice and deceit, calling Luther the Saxon idol, Orestes, etc., and claiming his followers used fraud and forgery. Any wonder Luther used sharp language in defending himself? When Pope and Kaiser were united and a menace, Philip of Hessen and Zwingli would get the Lutherans into a political alliance and to this end clear away the doctrinal differences at the Marburg Colloquy in 1529. Zwingli would not bow to the plain words of Scripture, and so Luther had to refuse the proffered hand of "brotherhood." "Nevertheless we gave them the hand of peace and charity." "The text is too powerful for me and will not let itself be wrenched from the plain sense by argument." "Please impute it not to obstinacy, but to conscience that I decline the union." Though a Methodist, former President Hough of Northwestern University sees "that with splendid, dogged loyalty Luther was being faithful to the one great central matter on which he believed everything else depended." Prof. Walter Koehler also admits the union was frustrated by Zwingli, who was influenced by Swiss politics.

Luther's Family Life. Leonard Koppe, of Torgau, rescued a number of nuns from the cloister of Nimbschen and left them at Luther's door on Tuesday after Easter, 1523. Luther placed them in good families. One of the nuns, Katharina von Bora, he married on June 13, 1525, a crime punishable with death according to the canon law of those days. Kate was a good wife and a very capable manager, making both ends meet and saving a bit. They had six children: Hans, Elizabeth, Magdalene, Martin, Paul, Margaret. Little Elizabeth died in less than a year and Magdalene in her fourteenth year; the scene at her death is most touching. The letter Luther wrote from the Coburg to little Hans is unique in literature. Though Luther was an extremely fond father, he was not weak; especially would he brook no disobedience. On festivals he enjoyed a good dinner; but as a rule he fared

frugally, sometimes working for days on dry bread and herring. He gave a home to Kate's aunt, Lena, and to no fewer than eleven of his orphaned nephews and nieces; and he had his table and house full of company all the time — quite a drain on the purse of the man generous to a fault. At table the famous "Table Talk" was noted down by various guests and later published. After supper, prayers, music, and singing. In the living-room hung a picture of Mary with the boy Jesus; decorative and aromatic plants stood on the window-sill; a huge tile stove radiated genial warmth. "Perhaps the cleanest and surely the most momentous of historic love-affairs was that of Friar Martin and Sister Catherine," writes Preserved Smith, while the Catholic historian Jules Michelet says: "Among these joys Luther had those of the heart, of the man, the innocent happiness of the family and home. What family more holy, what home more pure? Holy, hospitable table, where I myself, for a long time a guest, have found so many divine fruits on which my heart yet lives."

Luther's Hymns, Music, Liturgies. In December, 1523, Luther published his *Formula Missae*, which omitted only the idolatrous sacrifice of the Mass. It had the Introit, Kyrie, Gloria in Excelsis, Collect, Epistle, either the Graduale or the Hallelujah, Gospel, Sequences, Creed, Sermon, Preface, Consecration, Sanctus, Benedictus with Elevation, Lord's Prayer, Pax, the pastor first communicated himself and then the congregation — all in Latin but the sermon. Candles, incense, and vestments were matters wholly indifferent. Insistent calls came for an Order of Service in German. On October 29, 1525, Luther's effort was tried in the City Church: Hymn, Kyrie, Collect, Epistle, Hymn, Gospel, Creed, Sermon, Preface, Lord's Prayer, Admonition, Consecration of Bread and Distribution, Hymn, Consecration of Wine and Distribution, Collect, Benediction.

Hitherto the priests' choir had done all the singing, the people having been reduced to silence. Luther laid his hands on the heads of the laity and consecrated them God's clergy. Being a spiritual priesthood, they had to function as such and take part in the singing in the public service. This practical need drove Luther to get hymns and tunes for congregational singing. The choral is Luther's very own gift to Christendom. Some of his hymns are wholly original; some are original additions to some extant stanza; some are genial reproductions of Bible-passages; some are translations or adaptations of extant material. For the hymns he composed melodies, *e. g.*, for the German *Sanctus*, Is. 6, and for "A Mighty Fortress Is Our God"; he adopted and adapted extant melodies; he had others compose melodies. In 1524 appeared the first Protestant hymnal, a booklet of eight hymns — four by Luther, three by Speratus, one by an unknown author. *Enchiridion, or Handbook*, was issued the same year, twenty-five hymns, eighteen by Luther. Also in the same year came out John Walther's *Spiritual Hymn-booklet* with thirty-two German hymns — twenty-four by Luther. In time twelve more were added. Luther loved art, and he would put all arts into the service of Him who had created and given them. In "A Mighty Fortress Is Our God" he is a consummate artist, poet, and composer — who is greater? Luther's hymn-book has influenced the hymnody of all Protestantism. One of the early complete collections is: "The Hymns of Martin Luther . . . with an English Version edited by L. W. Bacon: 1. Dear Christians, One and All Rejoice; 2. Look Down, O Lord, from Heaven Behold; 3. The Mouth of Fools Doth God Confess; 4. Out of the Deep I Cry to Thee; 5. By Help of God I Fain would Tell; 6. Savior of the Heathen, Come; 7. Now Praise We Christ, the Holy One; 8. All Praise to Jesus' Hallowed Name; 9. Christ was Laid in Death's Strong Bands; 10. Come, God Creator, Holy Ghost; 11. Jesus Christ, who Came to Save; 12. Come, Holy Spirit, Lord, Our God; 13. That Man a Godly Life Might Live; 14. Christ, who Freed Our Souls from Danger; 15. May God be Praised Henceforth and Blest; 16. May God unto Us Gracious Be; 17. Happy the Man who Feareth God; 18. Though in Midst of Life We Be; 19. Now Pray We All God, the Comforter; 20. In Peace and Joy I Now Depart; 21. Wilt Thou, O Man, Live Happily; 22. God the Father, with Us Stay; 23. We All Believe in One True God; 24. Had God Not Come, May Israel Say; 25. These Things the Seer Isaiah Did Befall; 26. Strong Tower and Refuge Is Our God; 27. In These Our Days so Perilous; 28. Lord God, Thy Praise We Sing; 29. From Heaven Above to Earth I Come; 30. Dear Is to Me the Holy Maid; 31. Our Father, Thou in Heaven Above; 32. To Shepherds as They Watched by Night; 33. Lord, Keep Us in Thy Word and Work; 34. To Jordan Came Our Lord, the Christ; 35. Why, Herod, Unrelenting Foe; 36. Thou, who Art Three in Unity."

Luther's Works, Editions. 1. Wittenberg, 1539—58; 12 German and 8 Latin vols., fol. 2. Jena, 1555—8; 8 German and 4 Latin vols., fol., and 2 supplements, Eisleben. 3. Altenburg, 1661—1702; 11 German vols., fol. 4. Leipzig, 1729—40; 23 German vols., fol. 5. Halle, 1740—53; 24 vols., quarto. Walch's edition; the Latin works translated into German, with many sources, documents, and writings of opponents. A new and much improved edition appeared since 1880 at the Missouri Synod's Concordia Publishing House, St. Louis, — now the best available edition. 6. Erlangen; 67 German vols., partly in the second edition, and more than 40 Latin vols. 7. Weimar, also Kaiser or Hohenzollern, because financed by the Prussian government since 1883. It is the first critical edition; the German and Latin works follow in chronological order. Luther's Letters have been edited by De Wette, Seidemann, Burkhardt, and Flemming, his Table Talk by Foerstemann and Bindseil. A number of selections of Luther's works have been published, the very usable *Volksbibliothek* by Concordia Publishing House, St. Louis. From the earliest times Luther's writings came out in England, about one hundred of them. Wace and Buchheim got out *The Address to the Nobles, The Babylonian Captivity, The Liberty of a Christian,* the two Catechisms, and the Ninety-five Theses. Preserved Smith edited a volume of Luther's *Conversations* and two of his *Correspondence.* Lenker issued a number of works, and Holman is doing so now.

Lycanthropy. See *Transmigration of Souls.*

Lyra, Nicolaus de. French scholar and exegete; b. ca. 1270, d. at Paris 1340; member of the Franciscan order, provincial in Burgundy; later professor at the Sorbonne in Paris; his chief work a commentary on the Bible, noted for the rather good presentation of the literal sense, for which reason Luther repeatedly praised the work.

Lyte, Henry Francis, 1793—1847; educated at Trinity College, Dublin; took orders and held pastorates in various places, being curate of Lower Brixham at the time of his death; wrote: "Abide with Me."

M

Mabillon, Jean, 1632—1707; historian of the Benedictine order; spent over thirty years on his principal work, *Acta Sanctorum S. Benedicti,* in nine folio volumes, which shows extensive research as well as fearless criticism.

Maccabee Boy Scouts. This is an organization of boy scouts under Maccabee auspices authorized by the *Knights of the Maccabees* at their national convention in San Francisco in 1915. The scouts form an independent lodge and have a ritual of their own.

Maccabees, Knights of the. *History.* This order, formerly known as Knights of the Maccabees of the World, is one of the most popular and most successful of the many secret beneficiary societies in this country. It claims to be "built up on the traditions and history of the ancient Maccabean dynasty, the achievements of which are recorded in the Books of the Macabees in the Old Testament." The original Order of Maccabees was founded in 1878 by members of the Independent Order of Foresters and others, at London, Ont., and within two years spread into the United States. In 1881 the order was reorganized by Major M. S. Boynton, Dr. D. Aitken, and others as the Supreme Tent of the Knights of the Maccabees of the World. — *Purpose.* The order pays benefits at the death of members, both men and women, and for disability, during extreme old age, for sickness, accidents, and also defrays the funeral expenses. Like the Royal Arcanum it has been obliged to raise its rates to avoid bankruptcy. — *Character.* The original ritual of the Maccabees enumerates a "Prelate" among its lodge officers. The "obligation" taken by members reads in part as follows: "I, ——, do solemnly and voluntarily promise in the presence of Almighty God and this duly convoked Tent of the Knights of the Maccabees that I will be faithful and true to the Tent . . .; that I will maintain and uphold the constitution and by-laws of the order . . .; that I will be true to all Sir Knights of the order and will forever keep and conceal all the secrets, signs, passwords, grips, and other private work of the order . . .; that I will not defraud a member or Tent of anything or allow it to be done by others, if in my power to prevent it. . . . To all this I most sincerely promise and swear with a fixed, solemn, and determined resolution to keep and perform the same, binding my-

self under no less a penalty for the wilful violation of any of the provisions than that of having my left arm cut off above the elbow, so that I would forever be unable to prove myself a Knight of the Maccabees. So help me the Most High and keep me steadfast in the same until death!" — *Membership.* 4,659 lodges with 256,710 benefit and 4,081 other members in the United States and Canada.

Maccabees, Ladies of the. *History.* A woman's auxiliary of the Knights of the Maccabees, established by Mrs. A. G. Ward, of Muskegon, Mich., in 1886, incorporated in 1891, reincorporated in 1893. It soon split. The Supreme Hive — the branches of the Order are called "hives" — was organized in 1892 "to harmonize the workings of the various Great Hives and to render their social, ritualistic, and other work uniform." It was opposed by the Great Hive. The quarrel arose mainly out of differences arising between the Supreme Tent and the Great Camp of Michigan, the Great Hive being confined in its operations to the State of Michigan. The quarrel continued for years. In 1915 the Supreme Hive changed its corporate name to the Woman's Benefit Association of the Maccabees. The following year the Great Hive changed its corporate name to Ladies of the Maccabees. The ritualistic work, paraphernalia, etc., of this order closely resemble those of the Knights of the Maccabees. — *Membership.* The Ladies of the Maccabees have 858 lodges, with a benefit membership of 45,384 and a social membership of 9,582. Headquarters are now in the Modern Maccabee Temple, Port Huron, Mich. In 1923 a Juvenile Department was created.

Maccabees, Woman's Benefit Association of the. 2,643 lodges, with a benefit membership of 236,333 and a social membership of 14,841. The Juvenile Department has 18,885 members. The order has and operates its own headquarters at Port Huron, Mich. It has a lodge system and a ritual. Its relations with the Maccabees are most cordial. The official organ of the order is *The Ladies' Review.*

Macedonius. See *Pneumatomachi.*

Mackay, Alexander M., b. October 13, 1849, at Rhymie, Scotland; d. February 8, 1890, at Uganda, Africa. Founder of the Uganda Church. Moved by Henry Stanley's letter from Uganda to the *Daily Telegraph,* the Church Mission Society sent eight men, among whom was Mackay. In the face of great odds and much suffering Mackay held out, encouraging and comforting the Christians. He translated the Bible into the Swahili language.

Mackay, Margaret, 1802—87; married to an officer of the British army; d. at Cheltenham; published various prose works and *Thoughts Redeemed,* or *Lays of Leisure Hours;* among her 72 hymns: "Asleep in Jesus, Blessed Sleep."

Madagascar. An island in the Indian Ocean, since 1896 a French Colony. Area, 227,750 sq. mi. Population, estimated, 3,500,000 of whom 2,700,000 are of Malayo-African stock. They are called Malagasies. Prior to 1895 the native government was an absolute monarchy. The native religion is a crude form of idolatry, connected with ancestor worship. After unsuccessful attempts by the Roman Catholic Lazarists and Jesuits in the 17th century to gain a footing, the L. M. S. succeeded in entering the island in 1818. Missionary work done by David Jones between 1820 and 1828 resulted in the founding of 32 schools. Queen Ranavalona began to persecute the Christians in 1835, and in 1849 the persecutions became more violent. The missionaries fled to Mauritius, and the mission-stations were closed for twenty-six years; but secret intercourse was kept up, and the little band of faithful native confessors was strengthened. The severest persecutions were those of 1849 and 1857—60, in which thousands suffered shameful indignities by torture, and many were put to death. Ranavalona died in 1861. Radama II, on ascending the throne, immediately proclaimed religious liberty. Hundreds returned from banishment and places of hiding, where they had spent years of suffering. During the period of persecution the New Testament in the hands of the Malagasies had been the fruitful source of many conversions. The number of professed Christians after the persecutions ended was far greater than when the persecutions began. The queen and her prime minister were baptized in 1868, which served to make Christianity popular; many natives now professed the Christian faith. In 1870 the number of Christians was estimated at 250,000. How superficial, however, the Christianity of many was became manifest when in 1883 the French declared a French Protectorate over the island. In 1904 over 200,000 adherents of the L. M. S. had forsaken this connection. The anti-christian policy of the French government has made mission-work exceptionally difficult. — Missions are conducted by the following: Lutheran Board of

Missions (Lutheran Free Church), Norwegian Lutheran Church of America, Friends' Foreign Mission Association. London Missionary Society, Society for the Propagation of the Gospel, Norske Missionsselskap, Société des Missions Evangéliques de Paris. — Statistics: Foreign staff, 299. Christian community, 358,609. Communicants, 145,284.

Madonna Paintings. The art of the Middle Ages chose the madonna as one of its most favorite subjects, sometimes in a spirit of realism, oftener with the idealistic features introduced by Raffael. She is pictured on a throne, standing in contemplation with the Savior on her arm, sitting in a room with Jesus on her lap, out in the open in a bower of roses, often with animals to enliven the scene, such as a fish, a cat, a bird, a lamb; John is introduced in a number of instances as the companion of Jesus. Some of the most noted Madonnas are the Sistine Madonna of Raffael, now in the Dresden Gallery; the Beautiful Gardener, in the Louvre, similar ones in Vienna and in the gallery of the Uffizi; the Madonna with the Lamb, in Madrid; the Madonna with the Fan-palm, in London; the Madonna del Baldachino, in the Pitti Gallery, Florence; the Madonna della Sedia.

Magdalen Homes and Orders. Magdalen Homes are homes for fallen women. At various times and places Magdalen orders have been established in the Roman Catholic Church for the reformation of such persons. Similar work in Evangelical circles was done by Theodore Fliedner at Kaiserswerth, 1833, and by such as since have emulated his example.

Magdeburg, Joachim; b. ca. 1525; studied at Wittenberg; pastor at Dannenberg, Salzwedel, Magdeburg, and elsewhere; suffered much on account of Interim; wrote: "Wer Gott vertraut, hat wohl gebaut."

Magi. Originally one of the six tribes, or castes, into which, according to Herodotus, the ancient Medes were divided. They came into the ascendency, first among the Medes, later among the Persians, by assuming priestly functions, a development similar to that of the Brahmans in India, and became a sacred caste, which under the Achaemenidae was invested with the functions of the Zoroastrian religion (see *Zoroastrianism*). The fact that Zoroaster (*q. v.*) was a Magian aided them in gaining this ascendency. Their priestly duties consisted mainly in guarding the sacred fire, reciting hymns, and sacrificing. They also practised astrology and divination by means of dreams, and as early as at the time of Herodotus were noted for their "magic" arts. They exerted great influence in public and private affairs, especially at court. While in Matt. 2 the name is still used in its original sense, it was during the Roman era applied to wandering Asian astrologers, soothsayers, and jugglers, in which sense it is used in Acts 13, 8.

Magnificat. See *Canticles.*

Mahabharata. See *Hinduism.*

Mahatmas. See *Theosophy.*

Maimonides (*Moses Ben Maimon*), greatest medieval Jewish scholar and philosopher; b. 1135 at Cordoba; driven from Spain by persecution; lived in Fez, Palestine, Egypt; d. 1204, near Cairo. Exerted incalculable influence on development of Judaism, especially in his great attempt to reconcile Talmudic Judaism with Arabico-Aristotelian philosophy. His three great works (first two in Arabic, third in Hebrew): 1. *Commentary on the Mishna;* 2. *Guide of the Perplexed,* a philosophic interpretation of Judaism, valued also by Christian scholastics; 3. *Mishne Thora,* a compendium of Jewish law of monumental proportions.

Major, Georg, 1502—74; Lutheran theologian; studied at Wittenberg; later was made court preacher there; became professor in the theological faculty in 1545, afterwards superintendent at Eisleben for some time; he was suspected of being an *Interimist* (see *Interim*) and an *Adiaphorist* (see *Adiaphoristic Controversy*). The Majoristic Controversy was brought on by the fact that Major stressed the "necessity" of good works in the wrong manner, namely, as being necessary for salvation, his emphasis being so strong that he seemed to hold that they were essential for salvation. He lived long enough to witness the overthrow of Crypto-Calvinism (*q. v.*)

Major, Johann (*Gross*), 1564—1654; b. at Reinstaedt near Orlamuende; diaconus at Weimar, pastor and superintendent at Jena in 1605, later also professor of theology; colaborer in editing the Weimar Bible; furnished the notes for Acts and for the epistles of John; hymn "Ach Gott und Herr, wie gross und schwer" attached to a sermon held in Thuringia in 1613.

Majoristic Controversy. "Good works are necessary to salvation," wrote Melanchthon in 1535, but took it back on the earnest plea of Luther. But the Interim made similar concessions to Rome, and George Major was one of the authors. When he was made superintendent of

Eisleben in 1550, the loyal Lutherans, especially Amsdorf, objected. Justus Menius taught a like error and was attacked by Flacius and others. Major was willing to discontinue the phrase as ambiguous, but unwilling to condemn it as wrong. In the heat of battle Amsdorf also overshot the mark by saying, "Good works are harmful to salvation," for which he was attacked by Flacius and Wigand. The bitterly fought fight was settled in Art. IV of the Formula of Concord, which sharply differentiates betweeen faith and good works and yet makes clear the intimate connection between the two as root and fruit.

Malan, Henri Abraham Cesar, 1787 to 1864; studied at the Geneva Academy; first in accord with Unitarian tendency of Swiss Church at that time, later pastor in a separatist place of worship; originator of movement for better hymns in French Reformed Church; among his many hymns: "It Is Not Death to Die."

Malaya, British, comprising the Straits Settlements, the Federated Malay States, the Unfederated Malay States, British North Borneo, and Sarawak, has an area of 125,698 sq. mi. and a population of 4,129,952. Singapore is the foremost city, with a population in 1922 of 441,457. The Straits Settlements are a crown colony. The population is Malaysian, with many Chinese and Eurasians. Missions by a number of churches and societies. Statistics: Foreign staff, 199. Christian community, 17,849. Communicants, 10,781.

Maldonatus, Johannes, 1533—83; Roman Catholic exegete; Jesuit 1562; professor at the Collegium Romanum, at the University of Paris; bitter opponent of the Huguenots (*maledicentissimus Maldonatus*). His commentaries on the gospels and various Old Testament books evince great patristic scholarship and pointedly discuss the doctrinal differences between Romanism and Protestantism.

Malebranche, Nicole, French philosopher; b. 1638 in Paris; d. there 1715. His philosophy based on that of Descartes. Developed doctrine of "occasionalism," which, denying possibility of interaction of mind and body, assumes that on the occasion of each soul process, God produces the corresponding motion in the body.

Manhart, F. P., educator in U. L. C.; b. 1852 in Pennsylvania; studied at Gettysburg; pastor 1881—1904; since then professor of theology and president of Susquehanna University; author of *Present-Day Lutheranism.*

Manicheans. The followers of Mani, a religious fanatic of Persia arising in the third century. His philosophy was a strange combination of some Christian thoughts with Persian and Babylonian features, and he practically perverted every doctrine of the Bible, so that his religio-philosophical system wrought much confusion for several centuries, even where it was not accepted outright. The confession of every Manichean contained, in brief, four articles, which each must know, namely, faith in God, in His light, in His might, and in His wisdom, these being named "the four excellences." These were purposely given a Christian sound, but in fact God was to the followers of Mani the King of the Paradise of Light; His light was the sun and the moon; His might were the five angels, and His wisdom was the religion, that is, the Manichean Church. Manichean ideas persisted in the system of the Mandeans, and in that of the Priscillians, the Cathari, and the Albigenses. See *Manicheism.*

Manicheism, religious system of Mani (216—277 A. D.), a Persian by birth, who claimed divine inspiration and the last and highest place in the long line of prophets. Persecuted at home, he traveled for many years, visiting China and India, and became acquainted with Buddhism. Returning to Persia ca. 270, he gained adherents at the court; but the hostility of the priestly caste brought about his ruin. He is said to have been crucified (or flayed alive) by order of King Behram, ca. 277. His religious system is essentially heathen, though, like Gnosticism, it syncretistically incorporated Christian ideas. It is a sternly dualistic philosophy of nature. From all eternity there have been two antagonistic kingdoms, the Kingdom of Light and the Kingdom of Darkness, an idea based on the physical disharmony observable in the present world. An assault upon the world of light by Satan and his hosts ultimately results in the imprisonment of particles of light in the dark chaos of matter. From this union proceeds, at the behest of the good god, the visible world. The goal of the world process is the restoration of the imprisoned light (*Jesus patibilis*) to its original habitat. To thwart this design, Satan creates Adam and Eve and incites them to carnal lust with a view to multiplying the corporeal prisons of light, which he endeavors to hold in bondage. The *Jesus impatibilis* is sent from the sun in the semblance of a human body to teach men the way of salvation, that is, teach them

to throw off the fetters of matter by the practise of ascetic virtues. The end of the long purgatorial process is the ultimate triumph of light and the destruction of the present world by a tremendous conflagration. — These wild speculations, given here only in broadest outline, were a serious menace to the Church. Manicheism spread over the Roman Empire and gained many adherents, especially among the cultured and educated classes. In spite of persecution and proscription it showed remarkable vitality and reappeared under various modifications in numerous sects of medieval times (Catharists, Albigenses, etc.).

Maniple. See *Vestments, R. C.*

Manitoba. See *Canada.*

Manitoba Synod. See *United Lutheran Church.*

Mann, Horace; b. at Franklin, Mass., 1796; graduated from Brown University 1819; admitted to the bar 1823; member of the Massachusetts House of Representatives and senate; responsible for the enactment of an act creating the State Board of Education in Massachusetts, of which he was made secretary in 1837. To educate the public as to the needs and purposes of education, he and others lectured at hundreds of public meetings. He organized teachers' institutes and established state normal schools, collected and diffused information concerning the actual condition of public education, issued *Twelve Reports* on the condition of education in Massachusetts and elsewhere, which, together with his discussions on the aims, purposes, and means of education, occupy a commanding place in the history of American education. In 1843 he went to Europe to study its educational institutions. Member of Congress 1848; first president of Antioch College 1853; d. 1859.

Mann, W. J., 1819—92; leading theologian of the General Council and one of its founders; b. in Wurttemberg; studied at Tuebingen; came to America at the urgent request of Dr. Schaff; first served a Reformed church; coeditor with Schaff of the *Deutsche Kirchenfreund* (from 1848); pastor of Zion Lutheran Church, Philadelphia, 1850; was among the leaders of the Pennsylvania Ministerium and a strong opponent of the "Definite Platform" theology. Mann was professor in the Philadelphia Seminary 1864—92 and a prolific writer. Author of *Life and Times of Henry Melchior Muhlenberg.*

Manning, Henry Edward, 1808—92; cardinal; b. at Totteridge; studied at Oxford; priest (Anglican) 1832; rector; Tractarian; archdeacon of Chichester 1840; audience with Pius IX 1848; turned Catholic 1851; priest; Doctor of Theology in Rome 1854; archbishop of Westminster 1864; advocate of papal infallibility 1870; cardinal 1875; ultra of ultras among ultramontanes; prominent in educational, social, charitable activities; d. in London. Prolific writer.

Mansi, J. Dominicus, 1692—1769; learned Italian prelate; archbishop of Lucca; published *Sacrorum Conciliorum Nova et Amplissima Collectio,* a complete collection of the acts of the councils in thirty-one volumes; also a new edition of the *Annales* of Baronius with notes.

Mant, Richard, 1776—1848; educated at Oxford; Fellow of Oriel, tutor; then held positions as clergyman, also as bishop; Bampton lecturer in 1811; metrical version of psalms; among his hymns: "For All Thy Saints, O Lord."

Mantova, Don Benedetto de. Author of the famous treatise *Del Beneficio di Giesu Cristo Crocifisso Verso i Christiani.* See also *Christ, Benefits of.*

Manuscripts of the Bible. The original manuscripts of the Old Testament as penned by the inspired writers are lost, but copies, rolls (Jer. 36, 11; Luke 4, 17), written upon skins or linen, seem to have been in most synagogs. The ancient texts contained neither vowel points, accents, punctuation marks, nor were the words separated by spaces; it was *scriptio continua.* Safe tradition has it that in the days of Ezra, after the Exile, the canon was assembled and established. It was also during this period, and the following, that the pronunciation of the consonantal text was fixed, not yet written, but handed down by word of mouth. Trained lectors were needed to read the lessons appointed for each Sabbath. It was during the Masoretic period (ca. 6th to 8th century A. D.) that the tradition (Masora) relating to the consonantal text was finally settled in its minutest detail, vowel signs, accents, other signs affecting the reading of consonants, punctuation, division of the text into sections, verses, and words were inserted. Extraordinary solicitude for the preservation of the text and its correct reading was shown by counting the sections, verses, words, and letters. Manuscript copies, especially those intended for public worship, were written under strict rules to insure perfection of exactness. For this reason there are comparatively few variant readings in the Hebrew text. The extant Hebrew Masoretic text goes back to the time of Hadrian (second cen-

tury A. D.). At the beginning of the 13th century Stephen Langton divided the text into chapters as we still have them; otherwise the Masoretic text was fully preserved. The oldest authentic manuscript (1009) is held by the Imperial Library at St. Petersburg (Petrograd, or Leningrad). Luther used for his translation Gerson's edition of the Bible (Brescia, 1494).

The autographs of the New Testament, written in Hellenistic Greek upon papyrus or upon parchment (2 John 12; 2 Tim. 4, 13), disappeared very early. As the churches, however, exchanged the epistles and holy writings among each other (Col. 4, 16; 2 Tim. 4, 13) and were familiar with them (2 Pet. 3, 15), it is evident that numerous copies of them were made. The writing was entirely in uncials (capitals), with no separation of words, except rarely, to indicate the beginning of a new paragraph, no breathings, accents, or distinction of initial letters, and with few, if any, marks of punctuation. The New Testament canon was closed by the end of the first century; for the writings of the Apostolic Fathers, issued between 107 and 175, contain many allusions to, and quotations from, almost all the books of the New Testament. The Muratorian Canon (*q. v.*), shows that the church of Rome possessed an almost complete collection of the apostolic writings about the middle of the second century. Some churches wavered in the acceptance of certain books (Second Peter, Second and Third John, Jude, James, Revelation); these were called Antilegomena, while the others, universally accepted, were called Homologumena. The external history of the New Testament text for a thousand years prior to the invention of printing can be traced by means of manuscripts. Of the 4,000 known manuscripts only about 30 include all the books; some of those of the fourth and fifth centuries contain also writings which, though not canonical, were read in the churches and studied by the catechumens. As papyrus disappeared from use, manuscripts were written on parchment (vellum), and the book form was substituted for the rolls. But as parchment was often very scarce, old manuscripts were sometimes reused, the old writing being erased or washed off. Unfortunately a Biblical manuscript was thus treated to make room for some patristic writing. Such manuscripts are termed *codices palimpsesti* (palimpsests) or *rescripti*. By use of chemicals the original text has often been recovered in modern times.

The number of uncial manuscripts, ranging in date from the fourth to the tenth century, is more than 100; about half of these are fragmentary. The most important are: Codex Sinaiticus, complete copy of the New Testament, fourth century, discovered (1844—59) by Tischendorf in the Convent of St. Catherine at the foot of Mount Sinai, now in St. Petersburg (Leningrad); the Codex Vaticanus, fourth century, now in the Vatican Library, Rome; the Codex Alexandrinus, fifth century, now in the British Museum, London; the Codex Ephraemi, palimpsest, fifth century, rewritten upon in the twelfth century (original writing revived in 1835; now in National Library of Paris). Beginning with the tenth century the uncial form of writing changed to the cursive. Of these manuscripts there is a great number. As might be expected, there are many variant readings, about 150,000, of the New Testament text, but 95 per cent. of these no one can suppose to be genuine, and 95 per cent. of the remainder are of no importance as affecting the sense. "In the variety and fulness of the evidence on which it rests the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings" (Westcott and Hort). While there were earlier divisions of the text, the present chapter division is attributed to Stephen Langton, archbishop of Canterbury (d. 1228), and the present verse division was introduced by Robert Stephen (1551). The first printed copy of the Greek New Testament was the Greco-Latin New Testament edited by Erasmus and published by Froben, of Basel, in 1516.

Marburg Colloquium. A conference of theologians at Marburg, Hesse-Nassau, October 2—4, 1529, with the Lutherans represented by Luther, Melanchthon, Jonas, Cruciger, Veit Dietrich, and Georg Roerer from Wittenberg, Myconius from Gotha, Menius and Eberhard von der Thann from Eisenach, and Osiander, Brenz, and Stephan Agricola from South Germany, while the later Reformed party was represented by Zwingli and Ulrich Funk from Zurich, Oecolampadius and Rudolf Frey from Basel, and Bucer, Hedio, and Jacob Sturm from Strasburg. The meeting was the culmination and result of a controversy, chiefly on the doctrine of the Lord's Supper, which had agitated the minds for more than three years. The chief point which was debated was that concerning the Lord's Supper, Luther and his colaborers standing uncompromisingly for the plain and

simple understanding of the words, "This *is* My body," without any metaphorical misinterpretation. Zwingli and his adherents insisted upon a metaphorical understanding of the words of institution. The debate drifted into the discussion of the real presence and of the ubiquity of Christ, both of which were denied by Zwingli as being contrary to reason. In order to strengthen himself in the Scripture, Luther wrote the Greek word for "is" on the table before him and declared himself unable to leave the clear statement of the Lord. While fourteen of fifteen articles of agreement were accepted by all theologians present, namely, those on the doctrine of the Trinity, the person of Christ, faith and justification, the Word of God, Baptism, good works, confession, secular authority, tradition or human order, and infant baptism, no agreement could be reached on the disputed point of the Lord's Supper, Luther's declaration finally being, "Yours is a different spirit from ours." The Marburg Colloquium marked the division between the Lutherans and the Reformed, or Zwinglian, church-bodies. See *Lord's Supper*.

March, Daniel, 1816—1909; educated at Yale College and Divinity School; minister in the Congregational Church, later of a Presbyterian congregation at Philadelphia; wrote: "Hark, the Voice of Jesus Crying."

Marcion, famous Gnostic, son of a bishop of Sinope; taught in Rome ca. 150, where Polycarp greeted him as the "first-born of Satan." Time and place of death unknown. Marcion assumed three (or two) primordial forces: the good God, revealed by Jesus; evil matter, ruled by Satan, and the Demiurge, or world-maker, the Jewish Jehovah. He rejected the entire old Testament, denied the humanity of Christ (docetism), believed only in a redemption of the soul, and narrowed down the canon to ten Pauline epistles and a mutilated Gospel of St. Luke. Traces of his sect are found as late as the tenth century.

Mariana Juan, 1536—1624; Spanish historian; Jesuit; taught theology at Rome and Paris, but retired to the Jesuits' house at Toledo, in Spain, in 1574, devoting the remainder of his life to literary pursuits. Besides his history of Spain he wrote also *De Rege et Regis Institutione*, a work in which tyrannicide is defended.

Mariolatry. The worship accorded to the Virgin Mary particularly in the Roman Church. The *Catholic Dictionary* naively explains the fact that no such worship was known in the early centuries by saying: "There was the danger of scandal to the heathen, who, with their own inadequate notions of worship, might misconstrue the honor paid to Mary." (*Sic!*) (p. 562.) The scanty references to Mary in the New Testament, however, gave apocryphal writers a welcome opportunity to fill the empty spaces in her history with colorful legends. Monastics exalted her as the type and model of celibacy. And when the fourth century brought large numbers of half-Christianized pagans into the Church, who developed the worship of saints (see *Saints, Worship of*), Mary was speedily elevated above all others and hailed as queen of heaven. Churches and altars were raised in her honor, her pictures were venerated, and she was invoked for aid in every need. This cult of Mary has flourished and grown in the Roman Church from that day to this, drawing ever-increasing strength from a variety of sources. It drew strength from medieval chivalry, which served Mary as the crown of womanhood, exalted above the angels; it was augmented by the custom of adding the Ave Maria to the Lord's Prayer, by the introduction of the rosary and the establishment of about twenty feasts of Mary; it was aided by liberal papal indulgences and by a plethora of visions and miracles; Dominicans, Franciscans, Carmelites, and Jesuits vied with one another in advancing it. Through the efforts of the last-named, the whole month of May was dedicated to the service of Mary, and the climax of the cult was reached when Pius IX decreed the dogma of the Immaculate Conception (*q. v.*). — The decrees of the Council of Trent and the *Caechismus Romanus* employ moderate expressions concerning Mariolatry. What position she occupies in the Roman Church may, however, be gathered from the *Breviary:* "With what praises shall we crown thee, Mary? . . . You are the expiation of the curse of Adam, the payment of the debt of Eve. You are the most pure oblation of Abel, you are the ark of Noah. . . . You are the firm trust of Abraham. . . . Hail, holier than cherubim; hail, more glorious than seraphim! . . . Hail, cause of the salvation of all mortals; hail, mediatrix of all who are under heaven; hail, restoration of the whole world." (Office of Immaculate Conception.) She is called the gate of heaven, our hope, the joy of heaven, the star of the shipwrecked. (*Ibid.*) "You were afraid to approach the Father; He gave you Jesus as Mediator. But perhaps you fear also in Him the

divine majesty because, though He became man, He nevertheless remained God. Would you have an advocate also with him? Take refuge with Mary! . . . The Son will invariably hear His mother, and the Father will hear the Son. Children, she is the ladder of sinners, my highest confidence, the whole ground of my hope. . . . She will always find grace, and it is grace alone by which we are saved. Let us seek grace, and let us seek it through Mary." (*Ibid.*, April 26, B. M. V. *De Bono Consilio.*) It is only a step from such expressions to Peter Damian's apostrophe of Mary (*Serm. de Nativ. Mar.*): "All power is given to thee in heaven and on earth. Nothing is impossible to thee," and to the contention of other Romanists that the milk of Mary is present in the Eucharist. In practise, Rome has made a goddess of Mary: It remains that an infallible pontiff solemnly define the dogma of her apotheosis. (See *Latria.*)

Marius Mercator. Ecclesiastical writer of the fifth century, very likely of North Africa; d. after 451; apparently a layman with a lively interest in theology; wrote against Pelagianism and Nestorianism.

Maronites. A Syrian sect living chiefly in the Lebanon region, their name being derived from St. Maron, to whom a monastery was dedicated between Hamath and Emesa. They number about 200,000 adherents and are Monothelites in doctrine. See *Monothelite Controversy.*

Marquesas Islands. See *Polynesia.*

Marquette, Jacques (Father), famous Jesuit missionary and explorer; b. at Laon, France, 1637; sailed for Canada in 1666; established the mission of Sault St. Marie on Lake Superior in 1668; sailed down the Mississippi from the mouth of the Wisconsin River to the Arkansas in 1673; d. 1675.

Marriage. "The state of marriage, or wedlock, is the joint status of one man and one woman, superinduced and sustained by their mutual consent, to be and remain to each other husband and wife in a lifelong union, for legitimate sexual intercourse, the procreation of children, and cohabitation for mutual care and assistance." (*A. L. Graebner.*) In our days, when, as in the days of Noah and in the times preceding the downfall of the great nations of the world, the factors of a false view of marriage and its relationship and that of sex perversion is so great, the problems connected with the situation can be met in only one way, namely, by stating the principles and truths which are here concerned on the basis of the Word of God, both publicly and privately. The holiness of marriage, the sacredness of the marriage relationship, the fact that marriage is the normal state for the average adult, both from the social and from the hygienic standpoint, the fact that children are a gift of the Lord, the fact that the family is the fundamental unit of the nation: all these truths must be kept before the Christian people of our country, lest the virus of antisocial and anti-Biblical poison enter their hearts and minds.

If marriage is entered into according to God's will, it is done by a valid betrothal (*q. v.*). This means that the mutual promise of the contracting parties is given only with the full knowledge and consent of the parents on either side, which is to be obtained in advance. Neither children nor parents may make exceptions to this rule, which is based upon the clear ethical teachings of the Bible. The promise must be given by the free will of the persons concerned, since duress or force invalidates a promise if the protest is registered in due time. That the contracting parties have reached the physical age and possess the maturity necessary for the successful carrying out of the prime object of marriage, is not only self-evident, but is also specifically mentioned in the statutes of the several states and countries. The fact that parents give their children in marriage does not signify that the former have absolute power over their children, either in keeping them from getting married or in arbitrarily choosing spouses for them. Marriage is a natural right and therefore cannot be forbidden. And the real affection of married people is a creation and gift of God, which cannot be set aside by absolute commands. "There is a consideration which can ratify a marriage to which a parent persistently objects, *viz.*, when such objection is explicitly or implicitly tantamount to a total prohibition of marriage imposed upon a son or daughter, in violation of the word of Scripture. 1 Cor. 7, 2." (*A. L. Graebner.*) The ideal situation is that pictured in the case of Rebekah and Isaac, Gen. 24, 58; 25, 20, and not that of Samson, Judg. 14, 2. 3. A physical relationship within the limits fixed by God and by the State will be an impediment to a lawful marriage. See *Degrees, Prohibited.*

Persons who desire to enter the holy estate of matrimony may not be bound by a previous valid promise, either by a rightful betrothal or by an actual mar-

riage. As a valid betrothal is, in the eyes of God and the Church, tantamount to marriage, a subsequent betrothal while the first is in force does not invalidate the first, but leaves it in full force and binding on both parties. Although the State does not, as a rule, acknowledge the force of a rightful betrothal in the Scriptural sense, such broken promises or their equivalent are often brought up in so-called breach of promise suits. Of course, no person may enter into an actual marriage with a second person while still bound, before God and the State, to a previous spouse. "After a first valid marriage a Christian cannot marry again, unless the first marriage have previously been dissolved either by death or by a divorce which is valid and lawful both before the Law of God and the law of the State." (*A. L. Graebner.*)

Although mixed marriages, when a person of orthodox confession marries one of sectarian profession or of no Christian confession at all, are not expressly forbidden in the Bible, 1 Cor. 7, 12—16, they were certainly forbidden to the Jews, and they are discountenanced both in the Bible and in agreement with the experience of earnest Christians. If, in holy wedlock, there can be no common prayer, no common worship in the home, no common churchgoing, there is an element lacking which alone can make for true happiness. And it is a fact that the majority of children of mixed marriages fall away from the Church, if, indeed, they ever become seriously interested.

Marriage is a union "unto one flesh," its avowed object being to give a legitimate and blessed outlet to the sexual impulses given by God to all normal adults. Cp. 1 Cor. 7, 3. 4. "The *consensus,* which constitutes the essence of marriage, must be *marriage consent,* the willingness of the parties to be one flesh with each other. . . . The refusal to grant such intercourse . . . is the denial of a right and the neglect of a duty assumed by marriage." (*A. L. Graebner.*) In this way adultery and other sins are to be avoided, as St. Paul writes 1 Cor. 7, 9. The chief object of such marital intercourse, besides that of avoiding sins against the Sixth Commandment, is that of the procreation of children. Cp. Gen. 1, 28; 1 Tim. 2, 15; 5, 14; Ps. 128; Gen. 30, 1; 1 Sam. 1, 11. 12; Luke 1, 58. "This one fact particularly must be stressed in connection with the perverted views of sex relationship and the contempt of marriage in general, namely, the growing evil of childless marriages by design or of the wilful and criminal limiting of offspring, that is, of race suicide. . . . In many cases social ambition or other selfish considerations are the motives for committing sins which are just as heinous as highway murder; for there is not even a difference of degree between snuffing out the faint flicker of life in the womb and shooting down a man in cold blood. . . . Even if we should admit that the unnatural economic conditions of our times, together with the increasing use of luxuries, have had their influence upon women in rendering them less fit to become mothers, no man has a right to set aside God's order as it has been done in the case of thousands of marriages, where people, without valid reason, have deliberately decided not to have children. We might mention, in passing, that the cold-blooded, calculating, mercenary marriages which are becoming so prevalent in our days may often be considered the reason, and the growing number of divorces the result, of the evil of childless marriages." (*The Problems of Adolescence and Youth,* 73. 74.)

Marriage is intended by God to be a lifelong union, "until death you do part." Rom. 7, 2; 1 Cor. 7, 39; Matt. 19, 6; Mark 10, 9. Here it makes no difference whether the one or the other spouse, according to the regular course of nature, later becomes impotent or, as the result of some disease, is no longer capable of performing the prime duties of the married estate. The factor of mutual care and assistance becomes more prominent as the years go by, and the Scripture emphasizes this phase of married life in words of great beauty. Cp. Gen. 2, 18. 20; Eph. 5, 28—33; 1 Cor. 7, 12. 13; Col. 3, 19; 1 Pet. 3, 7. "God wishes to honor it [the state of matrimony] and to maintain and conduct it as a divine and blessed estate, because, in the first place, He has instituted it before all others and therefore created man and woman separately (as is evident), not for lewdness, but that they should legitimately live together, be fruitful, beget children, and nourish and train them to the honor of God." (Luther in the Large Catechism. *Conc. Trigl.,* 639.) See *Marriage, Annulment of; Ring; Prohibited Degrees; Divorce.*

Marriage (*liturgical and historical*). Aside from the fact that the false doctrine concerning holy marriage introduced into the Church by the Romanists before the sixteenth century appeared also in the formula for the solemnization of holy marriage, the latter, therefore, being in need of a revision, Luther did not find it necessary to change the

parts of the rite. These parts were the questions with regard to possible obstacles and the act of marriage with ring ceremony and prayer at the doors of the church and mass with prayers over the wedded and benediction at the chancel railing. This division Luther retained in his *Traubuechlein* of 1534. After the proclamation the act of giving in marriage was performed "before the church," that is, at the doors, with the ring ceremony. In the church, before the altar, the Scripture-passages referring to holy matrimony were read, and the service was closed with benediction and prayer over the wedded couple. This order for the solemnization of holy matrimony, with its bipartite division, was generally accepted as fundamental. The text and the order of the several parts of the formula remained even after the external division was no longer observed, and the entire ceremony took place at the altar. In order to remove the apparent illogical procedure, many church orders placed the lessons first, then the giving in marriage, then the prayers and the benediction. The solution of the difficulty would be to use the original sequence in case of a marriage address, but the form in which the lessons precede the act of joining in matrimony when the address is omitted.

Marriage, Annulment of. While marriage, when once contracted in accordance with the law of God and the ordinances of the state, is properly dissolved only by the death of one of the contracting parties or by a divorce following adultery or malicious desertion (see *Marriage*), yet there are cases in which an apparent marriage as well as a betrothal entered upon by the one or the other contracting party, or by both, in good faith may be set aside or declared null and void. This is true, for example, when young people, in ignorance of the expressed will of God, have agreed to a secret engagement, an engagement without the knowledge and consent of their parents or guardians. This is true, also, when parents have consented to an engagement or marriage with a valid condition, especially one pertaining to the almost self-evident demand that the other party have observed prenuptial chastity. There are certain factors, also, which might permit a valid engagement to be entered into and yet act as a hindrance to the consummation of marriage, as, for example, evident impotence, an incurable disease, or other extremely unusual reasons. Each of the contracting parties, or both of them, ought for that reason never to take a step without consulting with parents and with other people of experience and discretion. As far as the state is concerned, there may be certain impediments enumerated in the statutes of which the contracting parties were unaware at the time of their engagement or even of their marriage. Some of these questions pertain to relationship, others to race purity. In such cases, both sound pastoral as well as competent legal advice should be obtained, lest consciences be burdened with loads of accusations for years to come. — The Roman Catholic Church offers a remarkable spectacle with regard to the annulment of betrothals and of the existing marriage bond. Strict as its hierarchy is with regard to divorces, even beyond the permission of Scripture in Matt. 19, 9 and 1 Cor. 7, 15, two exceptions stand out with offensive distinctness. One is that the entrance of one of the parties into a monastery can annul a marriage not yet consummated and hence not yet sacramental according to Roman Catholic teaching. The same may be done by virtue of a papal dispensation, which is employed also in the case of consummated marriages, where it serves the interests of the Roman curia. Such dispensations permitting annulment of a legal and valid marriage have been given especially in the interest of persons of high social position. Needless to say, both forms of annulment are not valid before the forum of God's Word, which alone should guide the consciences and the acts of Christians at all times. See also *Betrothal, Prohibited Degrees, Divorce.*

Marriage Laws. In the absence of a uniform marriage law one can do no more than present a summary of the agreement of laws on the general subject of marriage and divorce, especially as they obtain in the several States of the North American Union. — Marriage is often defined as a contract; but it is also more than a contract: it is a permanent change of status, or condition. It is the complete performance of a prior contract to marry. For a valid contract of this kind, also known as engagement, the parties must be competent, there must be agreement, the consent must be genuine, that is, free from fraud, duress, or mistake, and the agreement must be free from illegality. The express contract, or promise to marry, is proved, like other contracts, by the express words of the parties or by circumstantial evidence from their conduct, though explicit words have not been spoken. If a man's conduct is such as to cause a woman to

believe that he intends to marry her and she acts upon that belief, while the man permits her to go on trusting that he will carry his intention into effect, that will raise a promise upon which she may recover. — The formal requisites of marriage are fixed by statute. They usually provide for marriage licenses, the performance of a ceremony of marriage by some magistrate or clergyman, and the return of the licenses with the attest that the marriage has been solemnized. Certain factors or conditions make a marriage voidable or void. When either party to a marriage is under seven years of age, the marriage is an absolute nullity. A marriage before the age of consent, as fixed by statute, is valid until avoided. Persons who are below the legal age according to the statutes of the respective State are required to have the consent of their parents or guardians in a manner acknowledged by the law in order to make their marriage valid. This applies to both or to either party. The marriage of insane persons is absolutely void. A number of States place incurable idiots and similar cases in the same category. Impotence in itself is no bar to marriage, but if marital intercourse is impossible on account of some incurable defect, the marriage will be annulled on application. — With regard to the relationship or consanguinity of parties, the subject is now generally regulated by statute in each State, the law stating definitely in which degrees of relationship marriage is prohibited. Most States expressly designate the second degree of consanguinity or affinity as the limit within which marriages may be contracted. The tendency in the last decades has been toward making the regulations stricter than before, so as to include first cousins within the boundaries of prohibited marriages. That it is absolutely necessary for every one dealing with the question of marriage to be acquainted with the laws of his own State appears from the following quotation: "Seventeen States fix no marriageable age, that is, the age when young people are considered mature enough to marry with the consent of their parents. In nine of these — Florida, Maine, Maryland, Massachusetts, Missouri, Pennsylvania, Rhode Island, Tennessee, and Vermont — the common-law ages of twelve for girls and fourteen for boys have been formally recognized. In Kentucky and Louisiana the marriageable ages fixed by law are twelve for girls and fourteen for boys; in Kansas they are twelve and fifteen, respectively; in New Hampshire, thirteen and fourteen; in South Carolina, fourteen and eighteen; in the District of Columbia, North Carolina, Iowa, Utah, and Texas, fourteen and sixteen. — While the majority of States place the legal age where young people may marry without parental consent at eighteen or twenty-one for girls and twenty-one for boys, New Hampshire, Tennessee, and Maryland permit the marriage of girls of sixteen or over without the consent of their parents. Tennessee permits a boy of sixteen to marry without parental consent, while Idaho, North Carolina, New Hampshire, and South Carolina permit males of eighteen to marry without it. — Although the majority of States prohibit the issuance of a certificate to a minor below the specified age for marriage without consent of the parents, yet twenty States prescribe no penalty for the official who issues the certificate without the required consent. And in only one State, Connecticut, where a selectman must authorize such a marriage, anything more than an affidavit from the parent or guardian is necessary to legalize the union of minors." — The general situation with regard to impediments of relationship are as follows: In the territories marriages within and including the fourth degree of consanguinity according to the civil law are forbidden, that is, people who are first cousins or are as nearly related as first cousins are not permitted to be married. Alabama: The general prohibition covers everything with and including the third degree of relationship (this is followed by Arkansas, California, Colorado, Connecticut, Delaware, Idaho, Louisiana, Missouri, Montana, New Jersey, New Mexico, New York, North Carolina, Texas). Arizona: Up to and including first cousins marriage is not permitted (the same applies in Illinois, Iowa, Kansas, Kentucky, Michigan, Nebraska, Oklahoma, Oregon, Pennsylvania). Georgia: Any marriage within the Levitical degrees prohibited. Indiana: Anything nearer than second cousin forbidden (also in Nevada, North Dakota, Ohio, Washington). Massachusetts: Marriage between people up to the third degree of relationship not to be consummated, with some additional exceptions (also in Maine, Maryland, Minnesota, Mississippi, New Hampshire, Rhode Island, South Carolina, South Dakota, Tennessee, and Vermont). Utah: People related within the fourth degree of consanguinity may not marry. Virginia: Any relationship nearer than the fourth degree is forbidden. — With regard to the recognition of marriages outside of

the jurisdiction where they have been contracted, the general rule is that a marriage which is valid by the laws of the place where celebrated is valid everywhere (but not in the case of remarriage after divorce). With regard to divorce the laxity of the laws, especially of some Western States, is notoriously reprehensible. The principal grounds specified are adultery, cruelty, and desertion. But in addition to these grounds some States grant divorces for insanity, habitual drunkenness or intemperance, non-support, and imprisonment in the penitentiary for crime. The text-books sometimes add: "and some other grounds," the principal ones being specified in the *American Legal Directory*. Many of the reasons alleged are not in agreement with the Word of God, for the Bible knows of only one reason for seeking a divorce, namely, adultery, and one reason for suffering a divorce, namely, malicious desertion. See *Marriage, Divorce*.

Marriage Ring. See *Ring*.

Marsden, Samuel; b. July 28, 1764, at Horsforth, near Leeds; d. May 12, 1838, at Paramotta, Australia; second chaplain to settlement in New South Wales 1793; also colonial magistrate; returning to England, he enlisted interest in Maoris on New Zealand and laid foundation for the Church of England Mission to the island; returning from England in 1810 and hearing of disastrous conditions in the L. M. S. work among the Tahitians, he encouraged the missionaries to return to their fields, bought and equipped the *Active* in 1814, and sailed to New Zealand for extensive missionary operations, making no less than seven voyages in the interest of mission-work. Few men have worked so sucessfully as Marsden.

Marshall Islands, Polynesia, an archipelago in the West Pacific Ocean, formerly belonging to Germany; since the World War taken over by Japan. Area, 154 sq. mi. Population, 16,000. Missions by the American Board (A. B. C. F. M.) and by the Hawaiian Evangelical Association among the native Micronesians.

Marshman, Joshua; b. April 20, 1768; at Westbury-Leigh, England; d. December 5, 1837, at Serampore, India; originally a weaver until 1794; later studied Latin, Greek, Hebrew, Syriac; in 1799 was sent by the Baptist Missionary Society of England to join Carey in Bengal, India; opposition of East India Company forced withdrawal to Danish Serampore; engaged in almost unsurpassed literary activity. "The Serampore Trio" withdrew from the Baptist Missionary Society and carried on their work independently; translated the Bible into Chinese.

Martensen, Hans Lassen; b. 1808; d. 1884 at Copenhagen as bishop of Zealand, the highest ecclesiastical office of Denmark; prominent Lutheran theologian and dogmatician, with a speculative-mystic tendency.

Martin, Adam; b. 1835; M. A., Hamilton College (Phi Beta Kappa); Hartwick Seminary; pastor at Middleburg, N. Y., 1861; first president of Northwestern College of Wisconsin Synod 1865—69; professor at Pennsylvania College, Gettysburg, until 1898; d. at New Haven, 1921.

Martin, St., of Tours. Lived ca. 316—400. Born a pagan, he became a Christian and a hermit, later gathering a company of monks, probably the first Western monastic establishment. Being a simple, practical man, he became bishop of Tours against his will. He achieved fame as a miracle-worker and was prominent among the saints of the Middle Ages. The most familiar legend about him relates that he gave half of his cloak to a beggar and that Jesus appeared to him, wearing the segment.

Martineau, James, English Unitarian theologian; b. 1805 at Norwich; d. 1900 in London; many years professor at Manchester New College; gifted preacher and apologist of theism against materialism, but rejected doctrines of Trinity, vicarious atonement, total depravity.

Martyn, Henry; b. at Truro, England, February 18, 1781; d. at Tokat, Asia Minor, October 16, 1812. He sailed for India 1805 as Anglican chaplain in the service of the East India Company, located in Dinapur, 1806, where he began missionary work among the natives. Stationed at Cawnpore in 1808, he translated the New Testament into Hindustani and Persian, the Psalms into Persian, and the *Prayer-book* into Hindustani. At Shiraz, in Persia, where he went in search of health, he tanslated the New Testament into Arabic. Returning to England via Asia Minor, he succumbed at Tokat.

Marx, Karl, German political writer and Socialist; b. 1818 at Trier of Jewish parents; d. 1883 in London. Since 1843 in Paris, where, with F. Engels, he issued the *Communist Manifesto* (1847), the principal ideas of which, as of his later writings, are his materialistic conception of history and his criticism of capitalis-

tic society. Since 1849 in London, where (1864) he took a leading part in organizing the International Workingmen's Association (the "Red Internationale") and became, with Engels, the founder of modern Socialism (Marxism). Main work, *Das Kapital*, 1867.

Mary, Bloody. Mary I, daughter of Henry VIII and Catherine of Aragon; queen of England 1553—58. Was educated a zealous Romanist; ordered execution of Jane Grey; married Philip II of Spain; restored papal power; burned Rogers, Latimer, Ridley, Cranmer, and 286 other Protestants, each martyrdom proving stronger than a hundred sermons against Popery.

Mary, Little Brothers of. See *Brothers Marists.*

Maryland Synod. See *United Lutheran Church.*

Maryland and the South, Synod of. See *Synods, Extinct.*

Maryland and the South, German Synod of, organized in 1874 by German pastors belonging to Maryland Synod for the purpose of uniting all German Lutheran pastors south of Philadelphia who were not affiliated with Missouri or Ohio. It was received into the General Synod in 1875, but disbanded within two years, many of its pastors and churches joining the Evangelical Synod of North America.

Maryland and Virginia, Synod of. See *Synods, Extinct.*

Mason, Lowell, 1792—1872; self-taught; president of the Handel and Haydn Society of Boston in 1827; founded Boston Academy of Music in 1832; issued many popular collections of music, among them *Lyra Sacra* and *Cantica Laudis.*

Mason, William, 1829—1908; son of Lowell Mason; studied in Boston under Henry Schmidt, in Leipzig under Moscheles, Hauptmann, and Richter, also in Prague, and in Weimar under Liszt; distinguished pianist and pedagog; wide celebrity as composer and teacher.

Mass. The Roman Church teaches that the bread and wine "converted" in the Eucharist into the body and blood of Christ is not only to be received in Communion (see *Lord's Supper, Roman Catholic Doctrine of*), but is also to be offered up as a propitiatory sacrifice to God for the sins of the living and the dead. "In this divine sacrifice, which is celebrated in the Mass, that same Christ is contained and immolated in an unbloody manner who once offered Himself in a bloody manner on the cross: this sacrifice is truly propitiatory, and by means thereof this is effected, that we obtain mercy and find grace in seasonable aid if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the Victim is one and the same, the same now offering by the ministry of the priests who then offered Himself on the cross, the manner alone of offering being different." (Council of Trent, Sess. XXII, chap. 2.) The officiating priest always communicates himself at the Mass; others may commune, but this is not required. The benefits of a mass are said to accrue to the whole church, but especially to the officiating priest, to those for whom it is particularly offered, and to all who devoutly attend it. During the ceremony the priest presents host and chalice to the worshipers for adoration (see *Elevation of Host*). The ceremonies and words employed in the Mass are found in the missal (see *Missale Romanum*). Masses must be celebrated between dawn and midday, and only one mass a day can be said by a priest, except on Christmas and All Souls' Day or by special dispensation. Requiem masses are masses for the dead; low masses are without music; in high masses there is music, incense, etc.; pontifical masses are said by bishops. Throughout the Mass the "sacred" Latin tongue is employed; it is prescribed that some parts be spoken in a low tone. When a mass is requested by any one, a tax or stipend, fixed by the bishop, is paid the celebrant. — The Mass is the center of the whole Roman system of worship; the Sacrament of Holy Communion has become its appendage and is overshadowed by it. As "a true propitiatory sacrifice, by which God is reconciled and made merciful to us" (*Catechismus Romanus*, II, 4. 76), a sacrifice "through which the richest fruits of that bloody sacrifice flow to us" (*ibid.*), it denies the all-sufficient power and merit of the sacrifice on Golgotha. If Christ won full remission of sins for men, there can be "no more offering for sin." Heb. 10, 18. He established His holy Sacrament, as the words of institution and the writings of the apostles show, that it should be received by penitent believers for the forgiveness of sins, not that they might idolatrously adore the consecrated elements and make a sacrifice of them. Scripture, in Heb. 7, 27; 9, 25—28; 10, 11—18, clearly denies the need and the possibility of such a sacrifice.

Mass (*Liturgical*). The chief service of the Roman Church, embodying in it most of the dangerous doctrines which characterize this Church as a sect. The distinguishing and objectionable features of the *Canon Missae* are the following: the *Confiteor*, with its confession of sins by the celebrating priest, the absolution being spoken by his assistants; (for the false doctrine connected with this rite was that in donning his priestly vestments the priest became worthy of offering sacrifices for the sins of the living and of the dead;) the *Secreta*, secret prayers murmured by the officiating priest, varying with the day and the occasion; the *Canon Missae* proper, in which the priest makes an offering of the unbloody sacrifice on the altar and adds the commemoration for the living and the dead.

Mass in Music. Of the earliest music in use in Christian services nothing definite is known. The work of Ambrosius, in Milan, had a decided influence on the chanting of certain parts of the Mass, the four fundamental tones, or melodies, introduced by him serving to enliven the music considerably. Through additions made by Gregory the Great the chanting of the Mass was much enlivened, and his emendations of the *Antiphonarium* and the *Graduale* served to make the music of the Mass uniform in large parts of the Church. Since the time of Palestrina, the founder of the modern style of church music, whose masterpiece was his *Missa Papae Marcelli*, many Catholic composers have written music for the chief service of the Roman Church, notably Mozart, and many sections of such compositions, particularly those of the Agnus Dei, the Benedictus, the Sanctus, etc., have found their way into the repertoire of Protestant organists and choirs. See also *Worship, Order of*, *Missa*, *Missal*.

Massacre of St. Bartholomew's. After the third religious war in France, which ended with the peace of St. Germain, the Protestants enjoyed freedom of conscience and worship, and they had three cities of safety. But this state of affairs was extremely distasteful to the queen dowager of France, Catherine de Medici. Although the negotiations for a marriage between Margaret of Valois, sister of King Charles IX, and Henry of Navarre finally succeeded, being generally regarded as favorable to the Protestant cause, Coligny, the great Protestant leader of France, was threatened. Catherine, an avowed enemy of the staunch Huguenot, resolved to destroy both him and his adherents. The massacre began at four o'clock on Sunday, August 24, 1572, Coligny being the first to fall before the treachery of the enemies. From Paris the massacre spread throughout France; neither sex, age, rank, nor learning was spared. The number of victims is estimated between 25,000 and 100,000. Pope Gregory XIII had a solemn *Te Deum* sung at the Vatican, and a medal was struck commemorating the slaughter of the Protestants.

Massie, Richard, 1800—87; noted as translator of Martin Luther's *Spiritual Songs* (1854); translated also other German hymns, including even the modern songs of Spitta; among his best translations: "All Praise to Jesus' Hallowed Name"; "Now Praise We Christ, the Holy One."

Massillon, J. B., 1663—1742; perhaps the most famous of French preachers, of whom Louis XIV said that, while other preachers made him pleased with them, Massillon made him displeased with himself. He died as bishop of Clermont.

Materialism, a philosophical theory which regards matter as the original cause of all, even psychic, phenomena. Asserting that all psychic processes are due to changes of material molecules, it practically denies the existence of the soul. It reached its greatest development in the 18th century, in writings of French Encyclopedists (*q. v.;* and see *Holbach*), and became prominent again in Germany in the middle of the 19th century (Vogt, Feuerbach, Haeckel [*qq. v.*], Buechner.

Mather Family. Congregationalists. Richard, 1596—1669; came to America 1635; pastor at Dorchester, Mass. — Increase, 1639—1723, Richard's son; pastor at Boston; president of Harvard; studied sixteen hours daily; author. — Cotton, 1663—1728, Increase's son; pastor of North Church, Boston, forty-three years; shared in witchcraft craze; published over 400 works: *Magnalia, Essays to Do Good*, etc.

Mathesius, Johann, 1504—65; studied at Ingolstadt; was attracted by some of Luther's writings; finished university work at Wittenberg; taught in school at Altenburg; rector of *gymnasium* at Joachimstal; completed studies in theology, diaconus at Joachimstal in 1541; pastor in 1545; lovable and charitable spirit, model pastor, distinguished preacher; wrote: "Herr Gott, der du mein Vater bist"; also a biography of Luther, of whose Table Talk he had taken notes,

Mathews, Shailer, 1863—; Baptist; b. at Portland, Me.; professor at Colby University, Me.; lecturer at Newton; professor of New Testament history and interpretation, systematic theology, historical and comparative theology at University of Chicago; dean of divinity school 1908; rejects divine origin of Bible and divinity and atoning death of Christ and holds that religions, generally speaking, are mere products of the human mind. Author.

Matin. The early morning service; at the time of the Reformation one of the Canonical Hours and still observed as such by the Roman Church; rarely sung regularly in the Lutheran Church, except on Sundays and holidays.

Matrimony, Roman Catholic Doctrine of. The Roman Church counts marriage one of its seven sacraments, though it finds difficulty in providing for it, as to matter and form, under its own definition of a sacrament. The Council of Trent contents itself with claiming that Scripture "hints at," or "alludes to," matrimony as a vehicle of grace in Eph. 5, 31. 32 (Sess. XXIV, De Sacr. Matr.). It nevertheless curses every one who says "that matrimony is not truly and properly one of the seven sacraments of the evangelic law, instituted by Christ the Lord." (*Ibid.*, can. 1.) Rome insists on the sacramental character of marriage because it thereby draws this fundamental relation of life within the sphere of its power, under its claim of legislative authority in all matters falling under its spiritual jurisdiction. Consequently Rome asserts the right of regulating marriage and of adding new conditions to the Scriptural ones (see *Impediments of Marriage*). The Roman Church recognizes no legitimate cause for divorce, not even adultery, despite Matt. 19, 9. Permanent separations are permitted, but no remarriage of either party during the lifetime of the other. In contrast to this apparent sacredness of the marriage tie stands the fact that many marriages which are valid by divine and civil law are declared null and void by the Roman Church because of impediments decreed by it. While loyal Romanists cannot be divorced, they may often secure a dissolution of marriage by instituting a careful search for impediments.

Maude, Mary Fawler, *née* Hooper, 1819—; married clergyman of Church of England in 1841; distinguished for poetical ability; her best-known hymn: "Thine Forever, God of Love."

Maur, Saint, Congregation of. A famous French congregation of Benedictine monks, founded 1618. Its fame depends less on its restoration of Benedictine discipline than on its learning and scholarship, especially in patrology and history (Mabillon, Thierry). The Maurists, in their disputes with Trappists and Jesuits, showed calm moderation and intellectual superiority. The congregation was dispersed by the French Revolution.

Maurice of Saxony; b. 1521; duke in 1541. Bribed by the promise of territory and the Electoral hat, he helped the Catholic Kaiser crush the Lutheran Elector of Saxony, John Frederick, his cousin, and favored the Interim. Hated by the staunch Lutherans ("Judas"), fearing the growing power of the Kaiser, incensed at the harsh treatment of his father-in-law, Philip of Hesse, he plotted against the Kaiser and, having gathered an army to punish Magdeburg, he suddenly swept south, almost captured the aging Kaiser at Innsbruck, and forced from him the Passau Treaty, so favorable to the Lutherans (1552). The next year he fell in the battle of Sieversshausen.

Mauritius. An island near Madagascar, belonging to the British Empire. Area, 720 sq. mi. Population, 377,000. In 1598 it was uninhabited. Now it has a large East Indian population. In 1810 the island was nominally Roman Catholic. Missions by the Church Mission, Society for the Propagation of the Gospel, and London Missionary Society. Statistics: Foreign staff, 36; Christian community, 17,000; communicants, 7,000.

Maurus, Rhabanus (*Hrabanus*), ca. 776—856; sometime archbishop of Mainz; one of the four authors to whom the hymn "Veni, Creator Spiritus" has been ascribed, as well as one or two others; prominent in both education and theology.

Maxwell, Mary Hamlin, 1814—53; published a volume of *Original Hymns* in 1849, with 107 poems, among which: "Saints of God, the Dawn is Bright-'ning."

Mayhew, Experience, 1673—1758; a New England pastor and Indian missionary; had the oversight of six Indian Assemblies; translated parts of the Bible into the Indian language at the direction of the Society for the Propagation of the Gospel in New England. His son,

Mayhew, Zachariah, ministered to the Marthas Vineyard Indians from 1767 till his death, March 6, 1806.

Mazdeism. See *Zoroastrianism.*

McComb, William, 1793—1863; for several years bookseller in Belfast; publishing several poetical works, which were later collected; wrote: "Chief of Sinners though I Be."

McGiffert, Arthur Cushman, 1861—; American theologian; b. at Sauquoit, N.Y.; Presbyterian minister; professor at Lane and Union Seminaries; published *History of Christianity* 1897 and joined Congregationalists to avoid trial for heresy; president of Union Seminary. Author.

McKendree, William, 1757—1835; Methodist Episcopal bishop; b. in Virginia; served in Revolutionary War; was converted 1787; bishop (first of American birth) 1808; traveled with Asbury; d. in Tennessee.

McKim, Randolph Harrison, 1842—; Protestant Episcopal; b. at Baltimore; served in Confederate Army; priest 1866; held various rectorates; wrote: *Leo XIII at the Bar of History*, etc.

Mechanics, Independent Order of. A secret mutual benefit society, established at Baltimore, Md., in 1868. It never had any connection with practical mechanics, but admitted all acceptable white men between the ages of eighteen and fifty. The founders of the order were Odd-Fellows. To-day it seems to be no longer active.

Mechanics, Junior Order of United American. This order sprang from the Order of the United American Mechanics, being founded at Philadelphia, Pa., in 1853, as an "independent, secret, native-American, patriotic, beneficiary organization." It exists to-day in many of the States of the Union. Membership, ca. 300,000. Practically every State in the Union has its State and local "councils." An orphans' home is maintained at Tiffin, O., with about 850 children, orphans of deceased members. Only native-born Americans are eligible to membership. One of its objects is to restore and maintain Bible-reading in the public school. While in the main its purposes are fraternal, it is strongly anti-Catholic, carefully watching the Church of Rome and trying to frustrate its political designs in the United States. Members of this organization also organized and propagated the American Protective Association, which admitted to its ranks others besides native Americans. The Beneficiary Degree of the order in 1923 reported 22,519 benefit members; the Funeral Benefit Department, 253,399.

Mechanics, Order of United American. A social, fraternal, and benevolent secret society, established at Philadelphia, Pa., in 1845, to protect the public school, oppose the union of Church and State, and limit immigration. It claims that "nothing of a political or sectarian character" is allowed at its meetings. The order became the residuary legatee of the Sons of Liberty, the Society of the Red Men, and of a number of similar organizations. The square and compasses among its emblems, which also include the American flag and the arm of labor wielding a hammer, suggest Masonic influence. In fact, many of its founders were Freemasons. In 1875 a female auxiliary was organized under the name of *Daughters of Liberty*. There is also a uniformed division known as the *Loyal Legion of the United American Mechanics*.

Medical Missions. An important adjunct of late to religious missions. The term implies that medical science in all its various branches is put into the service of the propagation of the Gospel of Jesus Christ. Where the diffusion of medical knowledge or the application of medical science to physical ailment is an end in itself, it does not appear to belong legitimately to the domain of foreign missions, but is rather merely humanitarian work, being not based upon the charge of Christ to His Church found in Matt. 28, 19. — Medical missions have a legitimate sphere as a forerunner of religious missionary effort and also supplementary to it. Their province is to break down natural native suspicion of, and opposition to, the foreign missionary and his message and to predispose the heathen favorably to both. They serve to point the divine love of the great Physician to the human race of all climes and all social conditions and should be used as an external means to demonstrate that He continues to bear the sorrows and diseases, physical and spiritual, of mankind. The helping, healing service of His followers and emissaries should exhibit the love of their Master, Jesus Christ, in whose name they forsake the comforts and temporal prospects of preferment in the homeland and come to distant and often dismal peoples and climes, frequently to expose themselves to suffering, persecution, and death. Medical missions are therefore chiefly a preparatory agency for foreign missions. — A second service rendered by medical missions consists in their conserving, as much as possible, the health of the religious missionary force. The history of foreign missions has demonstrated that health and life has frequently been sacrificed in primitive and unsanitary districts where medical skill under God's blessing might have been of incalculable

service. Because of want of medical attention for himself and for his family many a foreign missionary has been constrained to forsake his chosen life-work and to return to his native country, to the great injury of the mission-field. — Woman's medical mission work has been recognized as a necessity in countries where the line of demarcation between the sexes is as keenly drawn as in India and China. As a rule, it is out of the question for male physicians to render medical service to a woman. Even in some of the long-established missionary hospitals in India no male physician is to this day permitted to cross the threshold. The condition of the female population of India, secluded in the zenanas, is therefore most pitiable. There is an almost unlimited sphere for female medical activity as a handmaid to the Gospel. — The history of medical missions shows that the Danish-Halle Mission already occasionally sent out missionaries who were qualified physicians, but who chiefly engaged in religious work. On February 22, 1703, General Codrington bequeathed two plantations in the Barbados to the S. P. G., conditioning that a number of professors and scholars be maintained there who should be "obliged to study and practise medicine and surgery as well as divinity" in order to enable them to "endear themselves to the people and have the better opportunities of doing good to men's souls whilst they are taking care of their bodies." The society accepted the bequest and sent out the Rev. J. Holt (1712). John Thomas, a ship's surgeon, who had already done independent work in India, was sent out with Carey in 1793 by the Baptist Missionary Society. The first Protestant medical missionary to China was the Rev. Peter Parker, M. D., who was sent out by the American Board (A. B. C. F. M.) in 1835. In 1839 the London Missionary Society sent out Drs. Lockhart and Hobson, who first labored in Macav, Shanghai, and Hongkong. A well-known medical missionary was Dr. Hudson Taylor, the founder of the China Inland Mission. The first woman medical missionary to be sent to India was Dr. Clara Swain (1870), who has had a large succession of followers. — Well-nigh all the foreign missionary societies of Europe and America now recognize medical missions as a distinct department of their work, so much so, that missionary societies frequently have united their medical work in the foreign field both as to education of native physicians and nurses and as to hospital service, a case in point being the Union Medical College in Peking, China, now connected with the Rockefeller Foundation, and the Severance Hospital near Seoul, Chosen. — Latest medical mission reports: Foreign medical staff: men, 801; women, 356, nurses, 1,007. Hospitals, 858. Dispensaries, 1,686. Treatments in dispensaries, 4,788,258. Total treatments, 11,548,808.

Medici. A distinguished family of Florence from the middle of the 14th century till 1743, when the last of the line died, most of its members being patrons of literature and art: Cosmo, 1389—1464, who formed the collection which became the Laurentian Library; Lorenzo the Magnificent, 1449—92, who patronized scholars and artists, collected manuscripts at great expense, and made great additions to the Laurentian Library; Catherine, 1519—89, who also fostered the arts and sciences.

Medley, Samuel, 1738—99; good education; served in navy; taught Baptist school; later pastor at Watford, then at Liverpool; very popular hymnist; among his hymns: "Awake, My Soul, to Joyful Lays"; "Father of Mercies, God of Love."

Mees, Theophilus, 1848—1923; prominent theologian of the Ohio Synod; b. in Columbus, O.; studied at Fort Wayne and St. Louis; ordained 1875; professor at Capital University, Columbus, O., till 1888; president of Teachers' Seminary, Woodville, O., 1888—1903; professor at Capital University and the Seminary since 1903. Editor of *Journal of Pedagogy*, 1900; *Theological Magazine*, 1912. Author of *Doctrinal History of Predestination, 1517—80.*

Meinardus, Ludwig Siegfried, 1827 to 1896; studied at Leipzig, also at Weimar under Liszt; conductor in various cities, teacher in Dresden Conservatory; lived in Hamburg and Bielefeld as composer and critic; oratorio *Luther in Worms* and others.

Meinhold, Johann Wilhelm, 1797 to 1851; educated at Greifswald; held various charges in the state church; leaned toward Catholicism; his best-known hymn: "Guter Hirt, du hast gestillt."

Meinhold, Karl, prominent Lutheran theologian of Prussia; b. 1813, d. 1888; studied at Greifswald and Halle; secured the recognition of the Lutheran Church in Prussia.

Meinhold, Johann, son of preceding; b. 1861; professor at Greifswald; exegete, collaborator in *Strack-Zoeckler Commentary.*

Meister Wilhelm, the name of several unknown masters of the 12th century, especially of one who apparently did much of the sculpture work on the façades of the domes at Modena, Ferrara, and Verona.

Melanchthon (*Schwarzerd*), **Philip;** b. February 16, 1497, at Bretten, in Baden; went to Heidelberg in 1509. On account of his extreme youth he was not permitted to apply for his Master's degree in 1512, and so he went to Tuebingen, where he got his Master in 1516. In 1518 he wrote his *Greek Grammar*, and his granduncle, the celebrated Hebraist Reuchlin, advised him against accepting a call to Ingolstadt; he recommended him to the Elector Frederick for the chair of Greek at Wittenberg, where he arrived on August 25, 1518. The unfavorable impression caused by his unimpressive appearance was at once turned into admiration by his inaugural "On the Improvement of the Studies," and Luther enthusiastically advised him to take up theology. Melanchthon was present at the Leipzig Disputation in July, 1519, and after a disputation on September 9, 1519, "On the Supremacy of the Scriptures" was made a Bachelor of the Bible and a lecturer on theology, and Luther got the Elector to increase the salary from 100 to 200 gulden. Luther was the spiritual father of Melanchthon, as he repeatedly stated. According to Spalatin, Melanchthon lectured to over 500 students; later increased to 1,500. Melanchthon married Burgomaster Krapp's daughter Catherine in 1520. In 1521 he defended Luther against the attack of Thomas Rhadinus at Rome and the Sorbonne, which had condemned Luther's writings, and also published the *Loci*, the first Lutheran dogmatics, reprinted more than eighty times during his lifetime. During Luther's absence at Worms and upon the Wartburg, Melanchthon was too weak to guide the ship in troubled waters, and his pleas brought back the master to the helm. Melanchthon helped to translate the New Testament and visit the churches, he organized the high school at Nuernberg and had his friend Joachim Camerarius called to head it. On a visit home in 1524 Melanchthon was approached by the legate Campegi to return to Romanism, which, however, he spurned. On his return Melanchthon fell in with the young Landgrave Philip of Hessen, who was won for the Reformation, which was not merely the ending of some abuses, but the preaching of Christ's righteousness. Melanchthon was fiercely against the peasants in 1525, and he did not help Luther against Erasmus, likely beginning to lean towards free will. While visiting the churches, he saw the need of preaching the Law, which occasioned the first controversy in the Lutheran Church; see *Antinomistic Controversy.* He regarded the historic Protest at Speyer in 1529 as "a terrible fact," which filled him with forebodings. He regarded Zwingli's doctrine as an *impium dogma* and sided with Luther at Marburg in 1529 against union with the Swiss, and he was firm again at Augsburg in 1530 and thereby angered Philip of Hessen, but over against the Romanists he was so timid as seriously to compromise the Lutheran position, so that Luther and others had to bolster him up. Luther approved the draft of a part of the Augsburg Confession, which Melanchthon revised repeatedly, giving the literary form to Luther's teaching. Luther missed articles on purgatory, saint worship, the papacy, etc., and hence called it the pussy-foot. After the Reichstag Melanchthon worked on the Apology; see *Augsburg Confession* and *Apology.* With Luther, Melanchthon now favored an armed defense of the Gospel against the Kaiser and taking the southern cities into the Bund of Schmalkalden. His "Romans" came out in 1532. Calls to Tuebingen, France, and England were declined. Luther suspected Melanchthon of "almost Zwinglian opinion" in a discussion on the Lord's Supper with Bucer at Cassel in 1534, but in 1536 Luther agreed to the Wittenberg Concord worded by Melanchthon (*q. v.*). In 1535 Melanchthon brought out his synergism in the second edition of the *Loci*, with the words; *facultas se applicandi ad gratiam;* and Cordatus attacked him for saying, "Good works are necessary to salvation." At Smalcald, 1537, Melanchthon conceded a primacy of human right to the Pope, but after Luther's serious illness wrote on the papal power in Luther's sense. In 1540 he altered the Augsburg Confession, and at Smalcald drew up the Lutheran position, to be discussed at Hagenau, where he could not attend owing to the mortal illness caused by his part in Philip's notorious bigamy affair. Luther prayed him well, and he had a debate with Eck at Worms in October, 1540, which was continued in May at the Regensburg Conference (*q. v.*). The reformation of Cologne, in 1543, was so unsatisfactory in the article on the Lord's Supper that Melanchthon got into conflict with Luther on that account and expected to be banished. Illness kept him from another conference at Regensburg in 1546, and he sent his *Wittenberg Ref-*

ormation; but the Kaiser would not even receive it. After Luther's death Melanchthon approved the Interim (*q. v.*), and Flacius and others attacked him severely, but rightly. In 1549 Melanchthon and Flacius condemned Osiander's teaching of justification; see *Osiandrian Controversy.* In 1551 Melanchthon wrote the *Confessio Saxonica,* to be presented at the Council of Trent; he called it the "Repetition of the Augsburg Confession." On his way to Trent he came as far as Nuernberg, when Maurice of Saxony turned on the Kaiser, and Melanchthon returned to Wittenberg, March, 1552. The staunch Lutherans continued their attacks on Melanchthon. In 1553 came his *Examen Ordinandorum,* and in 1559 the *Refutation of the Bavarian Articles of Inquisition.* D. April 19, 1560. — *Præceptor Germaniae* is the title a grateful country has conferred upon him; for Marburg, Koenigsberg, and Jena arose under his advice, and Leipzig was reorganized. He founded the *gymnasium* (college), in which the Gospel and the classics were to be united; he worked out the curriculum and wrote text-books, his Latin grammar being influential to the present time.

Melanchthon Synod. This was a schism, in 1857, in the ranks of the Maryland Synod, fostered by Benj. Kurtz and eleven other pastors, for the purposes of resisting the swelling tide of confessionalism in the Maryland Synod and encouraging the defenders of the "Definite Platform" (*q. v.*). It repudiated baptismal regeneration, the denial of the divine obligation of the "Christian Sabbath," the doctrine of the real presence, etc. Spite of its un-Lutheran character this synod was received into the General Synod in 1859, thus furnishing one of the causes of the disruption of 1866. Four years after Dr. Kurtz's death the Melanchthon Synod reunited with the Maryland Synod (1869).

Melanesia. A group of islands in the Pacific, west of Polynesia, including about 250 islands, comprising chiefly the Bismarck (New Britain) Archipelago, the Solomon Islands, the New Hebrides, the Fiji Islands, New Caledonia, also the Australian Territory and Australian Mandate in Papua, the Santa Cruz Islands, Loyalty Islands, Norfolk Islands, etc. Population, approximately 500,000, mostly negroid and animistic in religion, cannibalism still being practised in certain sections. Mission-work is conducted by 14 societies, among them the Iowa Synod of the United States and the United Ev. Luth. Church in Australia. Total foreign staff, 392; Christian community, 213,860; communicants, 62,483.

Melchites. The collective name of the orthodox Christians remaining in Roman provinces conquered by Arabs. Their name, from *melek,* king, signifies their loyalty to emperor and Pope and their distinction from Monophysites.

Meletian Schisms. Two. The Egyptian Schism (305—ca. 400) arose from the encroachments of Meletius of Lycopolis on the metropolitan rights of Peter of Alexandria. The Antiochian Schism (361—415) had its origin in the election of the Arian bishop Meletius, who immediately disappointed his party by his Nicene leanings, while he failed to satisfy the orthodox because of his Arian consecration.

Melito of Sardes, one of the great theologians of the second century. His reputed literary activity embraced the entire field of theology. Apart from fragments, his works are lost.

Memling, Hans, ca. 1430—94; a Flemish painter, whose reputation extended to England and Italy; strong romantic tendency; among his sacred paintings: "The Last Judgment" (at Danzig), "Adoration."

Men and Religion Forward Movement. A movement begun in the early part of the present century for the purpose of enlisting all the men of all Protestant churches in a combined effort to advance the cause of Christianity. A movement similar to the later Inter-Church World Movement (*q. v.*), although not carried on on so large a scale as that.

Mencius. See *Confucianism.*

Mendaeans. See *Hemerobaptists.*

Mendelssohn-Bartholdy, Felix, 1809 to 1847; grandson of the philosopher Moses Mendelssohn; first piano lessons from his mother; work continued under Berger, Zelter, and Hennings; genius developed very early, his *Nineteenth Psalm* being performed by the Singakademie of Berlin, of which he was a member, when he was only ten years old; recognized as a prominent piano player in 1818; regularly engaged in composition in 1820; became a leading figure in reviving interest in Bach, the performance of the Passion according to St. Matthew taking place in 1829; later made several visits to London and traveled extensively on the Continent; Town Musical Director at Duesseldorf; then conductor of the Gewandhaus Orchestra in Leipzig; later organized the Conservatory of Music; his grandest productions the oratorios *Paulus* and *Elias;* wrote also other sacred music.

Mendicant Monks (*Begging Friars*). Members of monastic orders which originally carried the vow of poverty to extremes by renouncing every form of material proprietorship. The older orders, indeed, had always imposed the vow of poverty, which made the individual monastic incapable of holding property. No limit, however, was set to the possessions which a monastery might acquire and hold. The result was great corporate wealth, which, in turn, led to luxurious and loose living. To remedy this state of affairs, the mendicant orders were established in the Middle Ages. Their members were not to have any property, even in common, and were to rely for support on their own work and the charity of the faithful. The great mendicant orders are the Franciscans, Dominicans, Carmelites, Augustinians, and Servites. The mendicant principle was removed from these orders by the Council of Trent (sess. XXV, ch. 3), which permitted all except the strict Franciscans to hold corporate possessions.

Mengs, Raphael, 1728—79; one of the most distinguished artists of the 18th century; composition and groupings simple, drawings correct, coloring excellent; among his paintings: "Holy Night" and "Descent from the Cross."

Menius, Justus; b. 1499, skeptic at Erfurt, converted at Wittenberg in 1519; 1529 superintendent at Eisenach, later also at Gotha; at Marburg disputation in 1529 and at Wittenberg Concord in 1536; wrote against the bigamy of Philip of Hessen; justified war on Kaiser when he menaced the Gospel and opposed the Interim; against Osiander and for Major; d. 1558.

Mennonite Bodies (*Anabaptists, Taufgesinnte, Wehrlose, Waffenlose, Doopsgesind, Dooper,* etc.). The origin of the Mennonite bodies is traced back to the Anabaptist fanatics, who at the time of Luther, under the leadership of Muenzer, Storch, etc., boasted of celestial revelations, rejected Baptism, subverted the existing forms of government, and caused general confusion for a number of years in Germany and other states of Europe. In 1524 they incited the peasants of Germany to a ferocious uprising against their lords, who defeated them in 1525 and put to death their principal leader, Muenzer. In 1533 the Anabaptists made the city of Muenster, in Westphalia, their gathering-place, ejecting the rulers of the city and all "infidels," proclaiming the advent of the millennium, endorsing communism and polygamy, and instituting a reign of terror and licentiousness. However, in 1535, the city was taken, the leaders of the Anabaptists killed, and the fanatics, seeking refuge, scattered over various countries of Europe, especially Holland and England, where they preached their extravagant doctrines. In the course of time the members of these scattered communities, who laid particular stress on the doctrine of believers' baptism as opposed to infant baptism, found a leader in the person of Menno Simons, a former Roman Catholic priest, who was born in Witmarsun, Holland, about 1496. He is regarded by the Mennonites, however, not so much as the founder of their sect as a prominent factor in its organization. The name "Mennonite" dates from 1550. In Holland, however, they were known by the name of *Doopsgesinde* and in Germany by that of *Taufgesinnte* or *Taeufer.* It was to some of the Flemish Mennonites, who, upon the invitation of King Henry VIII, stayed in England and became the pioneers of the great weaving industry of that country, that the Baptists of England were largely indebted for their organization as a religious body. When William Penn acquired Pennsylvania from the English crown, he offered homes to the Mennonites, where they might enjoy the free exercise of their religious belief. They were, for the most part, too poor to emigrate, but the Society of Friends in England came to their relief, and thus means were provided by which large numbers of Mennonites from Holland, Switzerland, and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640; but the first Mennonite colony was formed in Germantown, Pa., in 1683. In the beginning of the 18th century the Mennonites spread northward and westward and have since spread to Western Pennsylvania, Ohio, Indiana, Illinois, and Canada. Since they have settled in this country, a number of divisions have taken place among the Mennonites, occasioned by divers views of some questions; but of late years the feeling has developed among nearly all branches that closer union and cooperation along certain lines of Gospel-work would be desirable.

Doctrine. At a general conference of the Mennonites in the Netherlands and Germany, held at Dort, Holland, in 1632, a compilation of previous confessions of faith was made and called *A Declaration of the Chief Articles of Our Common Christian Faith.* This confession, containing eighteen articles, is accepted by the great majority of the Mennonite

churches to-day and includes the following doctrines: That "the will of Christ is contained in the Gospel, by obedience to which alone humanity is saved; that repentance and conversion, or complete change of life, without which no outward obedience to Gospel requirements will avail to please God, is necessary to salvation; that all who have repented of their sins and believe on Christ as the Savior and in heart and life accept His commandments are born again; that this obedience is manifested by baptism with water as a public testimony of faith; that by partaking of the Lord's Supper the members express a common union with one another and a fellowship of love for, and faith in, Christ; that the washing of the saints' feet is an ordinance instituted, and its proper observance commanded, by Christ; that the state of matrimony is honorable between those spiritually kindred and that such alone can marry 'in the Lord'; that Christ has forbidden His followers the use of carnal force in resisting evil and the seeking of refuge for evil treatment; that the use of all oaths is forbidden and is contrary to God's will." The Lord's Supper is observed twice a year, in connection with which, and immediately after which, the ordinance of washing the saints' feet is observed. In nearly all the Mennonite bodies baptism is by pouring, although some have adopted immersion. — *Polity.* The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of bishop (elder, presbyter), minister (or evangelist), and almoner (deacon). In 1920 the various Mennonite denominations (11 bodies) reported 1,753 ministers, 930 churches, and 83,201 communicants.

1. *The Mennonite Church,* by far the largest of the different Mennonite bodies, represents the general trend of them all. In the controversy which resulted in the separation of the Amish Mennonite Church, it stood for the more liberal interpretation of the confession of faith and has ever since included what may be called the conservatively progressive element of the Mennonite communities. — *Doctrine and Polity.* The general confession of faith, adopted at Dort, Holland, in 1632, is accepted in full. In polity the Church is in accord with other Mennonite bodies. The general conference, organized in 1898, meets every two years, but is regarded as merely an advisory body. — *Work.* In all departments of church activity — missionary, educational, and philanthropic — the Mennonite Church and the Amish Mennonite Church, in its two branches, work together. The city mission department conducts missions in Chicago, Kansas City, Kans., and in some other cities. Foreign mission work is carried on in India. The educational interests of the denomination are represented by two schools, Goshen College, at Goshen, Ind., supported jointly by the Mennonites and the Amish Mennonites, and Hesston Academy, Hesston, Kans. In 1921 the denomination reported 532 ministers, 361 churches, and 34,845 communicants.

2. *Amish Mennonite Movement.* Jacob Ammon, or Amen, whose name gave the term "Amish" to the movement, was a native of Amenthal, Switzerland, but settled in Alsace in 1659. During the interval of rest from persecution, there was a tendency on the part of many of the Mennonites of the time to become lax in their religious life and discipline. Jacob Ammon was the acknowledged champion of Menno Simons's teachings and of the literal interpretation of several points of doctrine presented in the Confession of Faith, adopted at the general conference held at Dort, Holland, in 1632, and he maintained that with many of the congregations some of the articles of this Confession were a dead letter. A special point of divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members as taught in 1 Cor. 5, 9—11; 2 Thess. 3, 14; Titus 3, 10, and as incorporated in the Confession of Faith. The Amish party incorporated these passages as applying to daily life and the daily table, while the others understood them to mean simply the exclusion of expelled members from the Communion table. In 1690, two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and Southern Germany. As those who were accused of laxity in the particulars mentioned did not appear when called upon to answer the charges preferred against them, the Amish leaders expelled them. These, in turn, disowned the Amish party, and the separation was completed in 1698. Sometime after this, Ammon and his followers made overtures for reconciliation, but these were rejected. At about the time

of the separation the migration of Mennonites from Europe to Pennsylvania began to assume large proportions and included many of the Amish Mennonites. William Penn himself traveled extensively among the Mennonites in Europe, preaching in their meetings and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved westward to Ohio, Indiana, Illinois, Nebraska, and other States. There was also a large exodus from Pennsylvania and from Europe directly to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo County, Ontario. Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main bodies of Mennonites became manifest, and many prominent men on both sides, feeling that the division of 1698 was an error, used their influence toward reconciliation. Finally, in 1898, a general conference was established, in which the Amish Mennonite Church and the Mennonite Church were accorded equal rights in all things pertaining to conference work. About 1,500 members.

3. *Huterian Brethren* (formerly *Brueder-hof Mennonite Church*). The origin of this body is traced back to Jacob Huter, an Anabaptist minister of the sixteenth century, who defended the communistic conception of the ownership of property. With other Anabaptists he was bitterly persecuted and finally burned at the stake at Innsbruck, in the Tyrol, in 1536. His followers became known as the Huterische Brueder or the Huterite Society and were found chiefly in Austria, where at the beginning of the Thirty Years' War they had 24 branches in Moravia. Driven from Austria, they found a home successively in Hungary, Roumania, and Russia. In 1865, when their religious liberty was circumscribed by imperial ukases, they came to the United States and settled in Bonhomme County, South Dakota, in 1874. They still consider themselves Germans and use a peculiar dialect of the German language exclusively in their religious services and in their homes. — In doctrine the church is practically in accord with the Mennonite bodies, except in so far as it adheres to the communistic idea. The same holds true with regard to its general polity. In 1916 this body reported 17 organizations and 982 members. The number of ministers reported was 32.

4. *Conservative Amish Mennonite Church.* This Church represents a more aggressive spirit and a more extensive interpretation of the confessions of faith among the Amish Mennonites. Most of the congregations have erected houses of worship, have Sunday-schools, and occasionally evening meetings. The government of the Church is more definitely congregational than in the Mennonite Church. In 1921 these denominations reported 29 ministers, 10 churches, and 1,207 members.

5. *Old Order Amish Mennonite Church.* This Church represents the strictly conservative elements of Mennonites. The organization of this body took place in 1865. There have since been three divisions on the question of the ban. — *Doctrine.* The members of this body are very strict in the exercise of the ban and the shunning of expelled members. They have few Sunday-schools, no evening meetings, no church conferences, missions, or benevolent institutions. They worship for the most part in private houses and generally use the German language in their services. They do not associate in religious work with other Mennonite bodies and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons. They are, however, by no means a unit in all these things, and the line of distinction between them and other Amish Mennonites is in many cases not very clearly drawn. In 1921 they had 386 ministers, 102 churches, and 8,990 communicants.

6. *Church of God in Christ* (Mennonite). This body was organized in 1859 by John Holdeman, who asserted that the Mennonite Church had shifted from the old foundation and directed his efforts towards the reestablishment and maintenance of the order and discipline of the Church as he understood it to have existed in the time of Menno Simons. Since the death of Holdeman, in 1900, the views on discipline were considerably relaxed, and an increased leniency in the attitude of the denomination toward other religious bodies, especially toward the parent body, has appeared. Statistics of 1921: 32 ministers, 22 churches, 1,300 communicants.

7. *Old-Order Mennonite Church* (Wisler). This body dates its origin to the work of Jacob Wisler, the first Mennonite bishop in Indiana, who in 1870 separated from the Mennonite Church and with a small following formed a separate conference, which claimed to be the real Mennonite Church. In matters of doctrine the Old-order Mennonite Church adheres very strictly to the Dort Confession of Faith. Statistics, 1921: 34 ministers, 22 churches, 1,650 communicants.

8. *Reformed Mennonite Church.* The Reformed Mennonite Church was organ-

ized in 1812 with John Herr as pastor and bishop, who condemned the parent church as "a corrupt and dead body" and labored for the restoration of purity in teaching and the maintenance of discipline. The Reformed Mennonites accept the Dort Confession and retain the general features of church organization of the Mennonite Church. Statistics, 1921: 34 ministers, 34 churches, 1,400 communicants.

9. *General Conference of Mennonites of North America.* In March, 1859, two small Mennonite congregations in Lee County, Iowa, composed of immigrants from Southern Germany, held a conference to discuss the possible union of all the Mennonite bodies in America. Although the different Mennonite organizations had held to practically the same doctrines, they had taken no concerted part in any particular work. The resolutions adopted at this meeting drew the attention of all Mennonite bodies, and after the Iowa congregations had extended a general invitation to all Mennonite congregations and conferences, a general conference of Mennonites in America was held in May, 1860, at West Point, Iowa. Thus the organization of the General Conference of Mennonites in America was brought about. On the basis of uniting in the support of mission-work, other congregations were soon added, and the membership and influence of the body grew rapidly. — *Doctrine.* In doctrine this body is, with few exceptions, in accord with other Mennonites, the main difference being that in most of the congregations the passage in 1 Cor. 11, 4—15 is not understood as making obligatory the use of a covering for the head of female members during prayer and worship and that John 13, 4—15 is not regarded as a command instituting foot-washing as an ordinance of the Church to be observed in connection with Holy Communion. — *Polity.* The local church is autonomous in its government, although appeal may be made to the local and district conferences, which meet annually. The general conference meets every three years and is an advisory body. — *Work.* Home mission work is carried on through the Board of Home Missions. The work consists in sending evangelists to localities where the Gospel is seldom preached and in conducting missions in cities. The work among the Indians of this country is under the care of the Board of Foreign Missions and includes five districts among the Cheyenne, Arapaho, and Moki Indians in Oklahoma, Montana, and Arizona. Foreign mission work is carried on in China and India. The educational interests of the general conference were represented in 1916 by 2 colleges, one academy, and 9 preparatory schools in the United States. The Mennonite Book Concern, located at Berne, Ind., issues a monthly, two weekly papers, and general Sunday-school literature. There are 90 young people's societies with a membership of 2,486. Statistics in 1921: 237 ministers, 126 churches, 10,937 communicants.

10. *Defenseless Mennonites.* In 1860 some members of the Amish Mennonite Church, under the leadership of Henry Egli, separated from that body on the ground that the Church did not emphasize sufficiently the need of a divine experience of conversion. In general doctrine and polity they are not distinguished from the Mennonite Church, with which body they maintain fraternal relations and in whose educational work they share. — *Work.* The foreign mission work of this body is carried on in connection with the Central Conference of Mennonites under the name of the Congo Inland Mission. The denomination has no educational institution of its own, but aids in the support of Bluffton Mennonite College and Seminary at Bluffton, O. Statistics in 1921: 46 ministers, 26 churches, 2,025 communicants.

11. *Mennonite Brethren in Christ.* This denomination is the result of a union of the Evangelical United Mennonites with the Brethren in Christ. In 1883 these two bodies united and adopted the present name, "Mennonite Brethren in Christ." The Evangelical United Mennonites had before this consisted of three bodies: the Evangelical Mennonites, organized in 1858 in Lehigh County, Pa.; the Reformed Mennonites, organized in 1874 in Berlin (Kitchener) Ont.; the United Mennonites, a small body, which joined the Reformed Mennonites in 1874. This denomination has adopted 29 articles of faith, all of which, with the exception of three, are in close accord with the principles taught in the 18 articles of the Dort Confession of Faith. Of the three exceptions one treats of entire sanctification as a separate work of grace. Another treats of divine healing of the sick by the "laying on of hands, anointing with oil, and praying over them." The third treats of the millennium and the second advent of Christ, who, at His coming, is to establish a universal reign of peace. As regards Baptism, there is no difference between this denomination and other Mennonites in the statement of the doctrine, though the Mennonite Brethren in Christ usually practise immersion, while the other Men-

nonite bodies baptize by pouring or sprinkling. There are also other slight differences in practise, especially in the matter of attire, resulting from different interpretations of passages of Scripture, especially 1 Cor. 11, 4—15.—*Polity.* The form of church government is similar to that of the Methodist Episcopal Church, except that the authority vested by that body in the episcopate is, with the Mennonite Brethren in Christ, placed in the hands of the executive committee.—*Work.* The home mission work of the denomination is generally evangelistic. During 1916, 130 missionaries were supported at 62 stations in the United States. Foreign mission work is carried on in China, India, the Soudan, Armenia, and Chile. The denomination has no educational institution of its own in this country, but shares in the support of the Mennonite Seminary at Bluffton, O. Statistics in 1921: 261 ministers, 171 churches, 6,118 communicants.

12. *Mennonite Brethren Church of North America* (formerly *Schellenberger Bruedergemeinde*). The founders of this denomination separated from the great body of the Mennonites in Russia on account of laxness in religious life and discipline and immigrated to the United States in 1873 (to 1876), settling chiefly in Kansas, Nebraska, Minnesota, and, later, in Canada. Two separate bodies had emigrated from Russia, the one from Crimea, which was called the *Krimmer Bruedergemeinde*, the other from Molotchna River, which was called the *Schellenberger Bruedergemeinde.* This latter body, having dropped its name, is now known as the Mennonite Brethren Church of North America. While this body is not organically united with the *Krimmer Bruedergemeinde*, it is closely affiliated with it, so that it is frequently classed with it as a *Bundes-* (or union) conference. In matters of doctrine the two bodies are in general harmony with other Mennonites, except that they baptize by immersion. Each body has its own annual conference and maintains its own church periodicals.—*Work.* This body is zealous in missionary work. Foreign mission work is carried on in India and China. In the United States mission-work is carried on among the Indians in Oklahoma (2 missionaries in 1916). The educational interests are represented by one college and seminary at Hillsboro, Kans. Statistics in 1921: 60 ministers, 50 churches, 1,200 communicants.

13. *Krimmer Bruedergemeinde.* The Krimmer Mennonite Brethren maintain a mission-station for Negroes at Elk Park, N. C. (2 missionaries in 1916). Their work in the foreign field includes two churches, one in China and one in Mexico, with a total membership of 319, and an orphanage in China. The educational work is represented by an academy at Inman, Kans. Statistics in 1916: 13 organizations, 894 members, 34 ministers. No salaries are paid to pastors and missionaries.

14. *Kleine Gemeinde* (Little Congregation). The origin of this body is traced back to a religious movement in Russia, which lasted from 1812 to 1819 and resulted in the organization of the *Kleine Gemeinde.* The cause of division was mainly a matter of discipline, and the stricter element finally separated from the main body of Mennonites. The separate body has been kept so in America, though there is no difference in doctrine and little difference in practise between the *Kleine Gemeinde* and the other Russian Mennonites. The majority of the denomination is in Manitoba, Can. In 1916 there were but three organizations in the United States, all in the State of Kansas; 7 ministers. No salaries were reported.

15. *Central Conference of Mennonites.* This body was organized in 1899 as the Central Illinois Conference, but since it has spread into other States, the term Illinois has been dropped. The central conference of Mennonites never formally separated from the Amish Mennonite Church and holds the same confession, although it is less strict in discipline and rules of order than the parent church. The denomination maintains a city mission in Chicago and one in Peoria, Ill. The foreign mission work is carried on in connection with the Defenseless Mennonites in West Central Africa under the name of the Congo Inland Mission. It supports the Mennonite Seminary at Bluffton, O., and carries on philanthropic work in various institutions, such as the Moody Bible Institute at Chicago, Ill., and a home for fallen girls at Springfield, Ill. Statistics in 1916: 17 organizations, 2,100 members.

16. *Conference of the Defenseless Mennonites of North America* (formerly, Nebraska and Minnesota Conference of Mennonites). This body includes a part of the Mennonites who came from Russia 1873—74. It does not differ from the Mennonite Church in doctrine and polity, but has a distinct ecclesiastical organization and is therefore classed as a separate body. It supports two missionaries in India in connection with the American Mennonite Mission. Statistics in 1916: 15 organizations, 1,171 members.

17. *Stauffer Mennonites.* The leader of this party was Jacob Stauffer, who in 1850 separated from the Groffdale Mennonite congregation, Lancaster County, Pa. Their principal house of worship is located on the Hinkletown and Blue Ball Pike; hence they have locally been called "Pikers." In doctrine and polity they very closely resemble Reformed Mennonites. They have no Sunday-schools, no evening meetings, and no continued evangelistic meetings. Statistics in 1916: 5 organizations, 209 communicant members.

Mensa, Mensal. The plate of the altar used for the sacred books and for the Eucharistic vessels. The adjective used also of a church built over the tomb of a martyr, usually a cathedral church; hence also of certain perquisites pertaining to a bishop's table.

Mentzer, Balthasar, "Patriarch of true Lutheranism in Hessen"; b. 1565 at Allendorf; d. 1627; professor at Marburg, Giessen, and Marburg; earnest defender of Lutheran orthodoxy against efforts to introduce Reformed type of doctrine in Hessen. See *Cryptist-Kenotist Controversy.*)

Mentzer, Johann, 1658—1734; studied theology at Wittenberg, pastor at Merzdorf, later at Hauswalde, finally at Kemnitz; greatly interested in hymnology; wrote: "O dass ich tausend Zungen haette."

Mercadante, Francesco Saverio, 1795—1870; studied at Naples under Zingarelli; dramatic composer; lived in many cities of Italy, Spain, and Portugal; conductor of several large orchestras; wrote much sacred music.

Merensky, Alexander; b. June 8, 1837, at Panten, Germany; d. March 22, 1918, at Berlin; sent as missionary of Berlin Missionary Society to Transvaal, Africa, 1858; returned to Germany 1882; founded mission-station in Kondeland, Africa, 1891; inspector at Berlin 1892; a voluminous writer on missions.

Mergner, Adam Christoph Friedrich, 1818—91; studied theology at Erlangen; 1851 pastor in Ditterswind, 1870 superintendent in Muggendorf, 1874 in Erlangen, 1880 in Heilsbronn; eminent musical gifts, which he used largely in the endeavor to restore the purity of the ancient Lutheran liturgy and hymnology; also composed tunes of striking originality and depth; especially for Gerhardt's hymns; edited *Choralbuch fuer die lutherische Kirche in Bayern,* containing some of his own compositions.

Merit. Roman theologians distinguish between merits of condignity (*de condigno*) and of congruity (*de congruo*). They define merits of condignity as merits to which, in justice, a reward is due; and merits of congruity as merits to which a reward is due only in propriety, especially in view of the nature of him who rewards. Applying this distinction to their doctrine of works, they teach that the good works of the regenerate, in so far as they proceed from free will, merit the grace of God and eternal life *de congruo;* while, in so far as they proceed from the working of the Holy Spirit, they merit eternal life *de condigno.* The Apology of the Augsburg Confession (IV, 19) rejects this distinction as a screen for Pelagianism and a device which robs Christ of His honor to give it to men (III, 195—197) and nevertheless leads men into doubt and despair (*ibid.,* 200). (See *Works, Merit of.*)

Merle d'Aubigne, Jean Henri, 1794 to 1872; celebrated Reformed church historian; b. near Geneva; pastor (French) at Hamburg and Brussels; professor at Geneva 1831; helped to establish *église évangélique;* d. at Geneva; wrote *History of the Reformation* (not always reliable), etc.

Metamorphosis. See *Transmigration of Souls.*

Metaphysics. See *Philosophy.*

Metempsychosis. See *Transmigration of Souls.*

Meter. In general, a regularly recurring beat with a specific time-unit in the structure of verse, together with the definite sequence and repetition of such lines in a stanza; in hymnology, the structure of a stanza with a certain number of lines or verses, each of which has a definite number of accented feet. In modern German and English poetry the metrical accent is the structural element, not the length of the syllables. The meter schemes most generally employed are: *common,* four lines to a stanza, alternately four and three iambic feet; *long,* four lines of four iambic feet each; *short,* four lines, with three feet in lines one, two, and four, and four in line three. The terms long-meter double and common-meter double explain themselves. In *trochaic* meters there are sevens, eights, and sevens, sixes, sixes, and fives, and others, the figures indicating the number of syllables in the individual line; in *dactylic* and *anapestic* meters we have elevens, elevens, and tens, also fourteen, fourteen, four, seven, and eight, and others. In the case of iambs the number of feet are counted; in the case of trochees, dactyls, and anapests, the number of syllables, the syllable

scheme of the latter being given in the metrical index of tunes in most modern hymnals.

Methodist Bodies. The Methodist churches of America, in common with those of England and other countries, trace their origin to a movement started in Oxford University in 1729, when John and Charles Wesley, George Whitefield, and a number of others began to meet for religious exercises. Finding, as they read the Bible, that, as John Wesley expressed it, "they could not be safe without holiness, they followed after it and caused others to do so." During the succeeding years the little company was derisively called "the holy club," "Bible bigots," "Methodists," etc. This last term, intended to describe their methodical habits, was immediately accepted by them, and the movement which they led soon became widely known as the Methodist movement. The next step and its outcome are described by John Wesley as follows: "They saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people. . . . In the latter end of the year 1739 eight or ten persons came to me in London and desired that I would spend some time with them in prayer and advise them how to flee from the wrath to come. This was the rise of the United Society." About this time the Wesleys came into intimate relations with the Moravians, first on a visit to America and subsequently in London and at their headquarters in Herrnhut, Saxony, and to the influence of these conferences may be traced much of the spiritual power in the new movement. The three leaders, although ordained ministers of the Church of England, soon found themselves excluded from many of the pulpits of the Established Church on the ground that they were preachers of a new doctrine; and they were obliged to hold their meetings in private houses, halls, barns, and in the fields. As converts were received, they were organized into societies for worship, and as the work expanded, class-meetings were formed for the religious care and training of members. Afterwards the circuit system was established, by which several congregations were grouped under the care of one lay preacher. The itinerancy came into existence, as the lay preachers were transferred from one appointment to another for greater efficiency. Finally, in 1744, the annual conference was instituted, in which Mr. Wesley met all his workers. As was natural, the doctrinal position accorded, in the main, with that of the Church of England, and the Articles of Religion were largely formulated from the Thirty-nine Articles of that Church, although no formal creed was accepted save the Apostles' Creed. The stricter doctrines of Calvinism, predestination and reprobation, were cast aside, and the milder emphasis of Arminianism on repentance, faith, and holiness was accepted. This acceptance of Arminianism caused a divergence, though not a permanent breach, between the Wesleys and Whitefield. Whitefield was Calvinistic, though not of the extreme type, and became identified with the Calvinistic Methodists, both the Welsh body and the Countess of Huntingdon's Connection. He afterwards withdrew from the leadership of the latter body and gave himself to general revival work in England and America.

The development of church government, while following the general lines laid down by Wesley, was somewhat different in England from what it was in America. In England the conference remained supreme, and the superintendency was not emphasized. In America the superintendency was in fact an episcopacy, which, while not corresponding exactly to the episcopacy of the Church of England, became a very decided factor in church life. Considerable opposition has developed at different times in connection with some features of the parent body, and divisions have resulted. However, the general principles of the founders have been preserved, and in spite of various separations the Wesleyan Methodist Connection in England and the Methodist Episcopal Church in the United States still represent, in the main, the movement initiated in Oxford nearly two centuries ago.—The influence of the Methodist doctrine and church organizations have not been confined to those bodies which have adopted the name Methodist, but has been manifested in the development of a number of bodies which used modified forms of the episcopal, presbyterial, and congregational systems. In the United States several bodies, including the Evangelical Association and the United Evangelical Church, the United brethren bodies, and particularly the large number of organizations emphasizing the doctrine of "holiness," or "entire sanctification," claim to be the true exponents of the doctrines of the Wesleys, while their polity is generally Methodist in type. Recent developments in American Methodism do not exhibit any serious shifts in matters of doctrine. There is in progress, it is true, something of an adjust-

ment in reference to the exact definition of Scriptural inspiration and the character of the authority of the Bible. The social applications and implications of the teachings of Jesus are also receiving increasing emphasis. — As to church polity, the development of the episcopal district, or area, introducing something of a diocesan quality into the administration of the bishops, whose work had hitherto been general or connectional in character, has met with universal approval in both branches of Episcopal Methodism. There is also a marked trend to remove all time-limits from the term of pastors, though even when that is done, each pastor still receives his assignment for a year at a time. The outstanding fact in recent Methodist history has been a great missionary offering to commemorate the centenary of the founding in 1819 of the Board of Missions. Both branches of Episcopal Methodism shared in this celebration. Pledges covering yearly donations for five years to be applied to missionary work were taken, amounting for the two churches to about 125 million dollars. Four-fifths of the amount of these pledges are now due, but owing to disturbed financial conditions the proportion paid is not quite that high. The amounts collected have, however, given the missionary enterprise of both churches a tremendous impulse. — There has been in nearly all branches of Methodism a steady increase in membership, especially notable in the Methodist Epicopal Church South. — Total Methodist statistics in 1921: 15 bodies, 42,955 ministers, 63,283 churches, 8,001,506 communicants.

African Methodist Episcopal Church. This denomination was organized in 1816 by Richard Allen and fifteen other Negro ministers, who called a number of Negro Methodist societies, which had been formed in New Jersey, Delaware, and Maryland, to meet in Philadelphia in order to organize a church of Negroes with autonomous government. This convention resulted in the organization of the African Methodist Episcopal Church. The general doctrine and polity of the Methodist Episcopal Church were adopted, and Richard Allen was elected bishop. In doctrine and polity the African Methodist Episcopal Church is in substantial agreement with the Methodist Episcopal Church. The missionary work of the Church is carried on by the Home and Foreign Missionary Department, the Woman's Parent Mite Missionary Society, and the Woman's Home and Foreign Missionary Society with their auxiliaries. Outside of the United States the fields occupied are Canada, West Africa, including Liberia and Sierra Leone, South Africa, including the Transvaal, Orange Free State, Natal, and Cape Town, the West Indies, and Dutch and British Guiana in South America. The denomination maintains a number of educational institutions, among which are Wilberforce University at Wilberforce, O., with which Payne Theological Seminary is connected. There is also the Turner Theological Seminary at Atlanta, Ga. The special magazine of the church is the *African Methodist Episcopal Church Review.* Other periodicals: the *Christian Recorder* and *Southern Christian Recorder.* The young people's interests are represented by the Allen Christian Endeavor League, which follows the same general plan of the Epworth League and the Christian Endeavor Society. Statistics in 1921: 6,500 ministers, 6,774 churches, 551,766 communicants.

African Methodist Episcopal Zion Church. This denomination represents a number of colored churches originally connected with the Methodist Episcopal Church. Their separation was due to a desire to have a separate organization in which "they might have opportunity to exercise their spiritual gifts among themselves and thereby be more useful to one another." The first church was built in 1800 and was called "Zion." The following year it was incorporated as the African Methodist Episcopal Church, and articles of agreement were entered into with the Methodist Episcopal Church by which the latter supplied them with ordained preachers until 1820. In that year, as the congregation had developed several preachers of ability, it formally withdrew from the supervision of white pastors and, in connection with other colored churches in Connecticut, Pennsylvania, New York, and New Jersey, made plans for an entirely separate and independent organization. The first annual conference was held in Mother Zion Church, June 21, 1821. In 1880, when the General Conference convened at Montgomery, Ala., 15 annual conferences had been organized in the South. This conference was an important one. Livingstone College was established at Salisbury, N. C., the Rev. C. R. Harris being its first principal. The *Star of Zion,* the chief weekly organ of the Church, was adopted by this General Conference as a permanent organ of the denomination, and the first organization of missionary effort was instituted by the Board of Missions and a Woman's Missionary Society. At the General Conference of 1892 departments of missions and education

were organized, and a publication house was founded. The *A. M. E. Zion Quarterly Review*, issued first in 1889, was adopted as a denominational periodical in 1892. In doctrine and polity the African Methodist Episcopal Zion Church is in accord with the Methodist Episcopal Church. The denomination has a Board of Church Extension and Home Missions, which carries on the work of home missions, and a Woman's Home and Foreign Missionary Society, which shares also in the home mission work. Portions of Louisiana, Mississippi, and the States beyond the Mississippi River, especially Oklahoma, are the main mission-fields. The foreign missionary work is carried on by the Foreign Mission Board in Liberia and the Gold Coast Colony, West Africa, and in South America. The young people's work is represented by 1,635 societies, called Varick Christian Endeavor Societies, with a membership of about 64,000. Statistics in 1921: 2,716 ministers, 3,962 churches, and 421,328 communicants.

M. E. Colored Conventions. — a) *Colored Methodist Protestant Church.* This denomination was organized in 1840 in Elkton, Md., on essentially the same principle as those on which the Methodist Protestant Church had been organized some years previously. In doctrine they are in hearty sympathy with the Methodist Churches; but they have no episcopacy, their ministers being simply elders. Statistics in 1916: 26 organizations, 1,884 communicants. — b) *Union American Methodist Episcopal Church.* This denomination was founded in 1813 by Peter Spencer, Wm. Anderson, and others, who were expelled from the Asbury Methodist Episcopal Church, at Wilmington, Del. In doctrine this body is in agreement with that of the Methodist Episcopal Church, but candidates for membership are required to assent only to the Apostles' Creed. Statistics in 1921: 225 ministers, 278 churches, 19,129 communicants. — c) *African Union Methodist Protestant Church.* This denomination was organized in 1866 as a union of the African Union Church and the First Colored Methodist Episcopal Protestant Church. The church carries on no foreign missionary work, and its home missionary work is conducted by the pastors. Statistics, 1921: 650 ministers, 600 organizations, and 25,000 members. — d) *Colored Methodist Episcopal Church.* This denomination was organized in 1870 in Jackson, Tenn., assuming the name "Colored Methodist Episcopal Church." Young People's Societies — Epworth League Chapters — numbered 895, with 61,253 members. Statistics for 1921: 2,643 ministers, 3,516 churches, 366,313 communicants. — e) *Reformed Zion Union Apostolic Church.* Out of difficulties of the Civil War the Negro Methodists in Southeastern Virginia were no longer permitted to gather for worship in the white churches, had no educated ministry, and were not in sympathy with the ecclesiasticism of the negro Methodist denominations. In 1869 these churches were organized by Elder James R. Howell from New York, a minister of the African Methodist Episcopal Zion Church, and adopted the name of Zion Union Apostolic Church. Elder John M. Bishop, in 1882, reorganized the church under the name of Reformed Zion Union Apostolic Church. Statistics, 1921: 56 ministers, 63 congregations, 9,700 members. — f) *African American Methodist Episcopal Church.* This body was organized in 1873 in Baltimore by a number of Methodist ministers who had come out from other Methodist connections and conferences, "to form a more modern and reformed Methodism and Christian religion." The regular constitution and by-laws of the Methodist Church were adopted. Statistics, 1916: 28 organizations, and 1,310 members. — g) *Reformed Methodist Union Episcopal Church.* This denomination was organized in 1885 at a convention of delegates representing churches in South Carolina and Georgia, who, in 1884, had withdrawn from the African Methodist Episcopal Church on account of differences in regard to election of ministerial delegates to the General Conference. The Rev. Wm. E. Johnston was elected president, emphasizing thus the nonepiscopal character of the denomination. However, in 1896, an episcopacy was created, and the old name, "Independent Methodist Church," was changed to "Reformed Methodist Union Episcopal Church." Statistics, 1921: 52 ministers, 29 congregations, 2,126 communicants.

Free Methodist Church of North America. This denomination had its origin in an agitation started about 1850 in the Genesee Conference of the Methodist Episcopal Church, in the State of New York. A number of ministers, prominent among whom was Rev. Benj. T. Roberts, felt very strongly that Methodism of their time had come to be removed in no small degree from its primitive standards of faith, experience, and practise, especially on the following points: The evangelical conception of doctrine; nonconformity to the world, simplicity, spirituality, freedom in worship, discrimination against the poor in

connection with the system of pew rent; the subject of slavery; the employment of executive power and ecclesiastical machinery in unjust discrimination against, and in inexcusable oppression of, devoted and loyal preachers and members. In 1857 Mr. Roberts published two articles, setting forth the evidences of defection from original Methodism of which the reform party complained. Brought before the conference, he was declared guilty of unchristian and immoral conduct and sentenced to be reprimanded by the bishop. When later the same articles were republished by a layman, he, although protesting his innocence, was declared guilty and expelled from the conference in the church on the charge of contumacy. Other expulsions on what by the reform party were considered unjust grounds followed in quick succession. In 1860 an appeal was made by the expelled preachers to the General Conference, which refused to entertain it. This was followed by heavy withdrawals from the Church, both of preachers and laymen. The Free Methodist Church hereafter was organized in 1860 at Pekin, N. Y., and Mr. Roberts was elected as the first General Superintendent. — The Free Methodist Church of North America adopted as its standard of doctrine the articles of faith held by the Methodist Episcopal Church, with two additions — one on entire sanctification, which was defined as being saved from all inward sin and as a work which takes place subsequently to justification and is wrought instantaneously upon the consecrated, believing soul; the other, on future rewards and punishments. — The general organization of the church is essentially that of the Methodist Episcopal Church. However, laymen, including women, are admitted to all conferences in equal numbers and on the same basis as ministers. In place of the episcopacy general superintendents are elected to supervise the work at large, preside at the conferences, etc. The probationary system and the class meeting are emphasized, being regarded as important parts of the Church's economy, as far as it relates to spiritual culture and wholesome discipline. With regard to disciplinary regulations and usages the denomination aims to exemplify Methodism of the primitive type. — In its home mission work the denomination employed 13 agents in 1916. It carries on foreign missions in British South Africa, Portuguese East Africa, Central India, Honan, China, Japan, and in the Dominican Republic, West Indies. The young people's societies number 335; membership, 6,335. Statistics in 1921: 1,472 ministers, 1,161 churches, 36,147 communicants.

Methodist Episcopal Church. The first interest of the Wesleys was connected with the settlement of Georgia, in 1733, by John Oglethorpe who, attracted by their manner of life at Oxford, in 1735 invited them to come to his colony as spiritual advisers. Both accepted the invitation, John Wesley remaining until 1738, whereas Charles Wesley returned earlier. After a few decades John Wesley sent from England a number of itinerant preachers, among them Thomas Rankin and Francis Asbury, and in 1773 the First Annual Conference was held in Philadelphia. During the Revolutionary War the membership increased from 1,160 to 14,988. Upon request, John Wesley, in 1784, ordained Dr. Thomas Coke, a presbyter of the Church of England, as superintendent of the American churches and commissioned him to ordain Francis Asbury as joint superintendent with himself. At the same time also Richard Whatcoat and Thomas Vasey were ordained as presbyters, or elders, for America. They arrived in America in the latter part of 1784 and on December 24 began in Baltimore, Md., what has been known as the "Christmas Conference," 60 preachers meeting with Dr. Coke and his companions. This conference organized the Methodist Episcopal Church and elected both Coke and Asbury superintendents, or bishops. The Order of Worship and Articles of Religion, prepared by Wesley, were adopted; one article, recognizing allegiance to the United States Government was added; the rules and discipline were revised and accepted, and a number of preachers were ordained. The First General Conference of the Methodist Episcopal Church was held in 1792, and after that it was held quadrennially. Until 1808 all the ministers were members of the conference, but in that year a plan was adopted providing for a membership of delegates elected by the annual conferences. By 1872 the sentiment within the Church in favor of lay representation had grown so strong that a new rule was adopted according to which lay delegates were admitted into the general conference. The Church was obliged to pass through a number of disagreements, which led to separation. In 1792 James O'Kelley, of Virginia, with a considerable body of sympathizers, withdrew because of objection to the episcopal power in appointing the preachers to their fields of labor and organized the "Republican Methodists," who later joined the "Christian Church." Between 1813 and 1817 many of the

Negro members in various sections of the Middle Atlantic States, believing that they were not treated fairly by their white brethren, withdrew and formed separate denominations of Negro Methodists, such as the African Methodist Episcopal Church, the Union Church of Africans, and the African Methodist Episcopal Zion Church. In 1830 the Methodist Protestant Church was organized as the outcome of a movement against episcopal power and for lay representation in church government. In 1843 the Wesleyan Methodist Connection was organized in the interests of a more pronounced protest against slavery and in objection to the episcopacy. Two years later the Methodist Episcopal Church South withdrew because of the antislavery agitation. In 1860 the Free Methodists separated from the parent body because of differences concerning secret societies, church discipline, and certain doctrines, particularly sanctification. The other Methodist denominations in the United States rose otherwise than as secessions from the parent Methodist body. The first Methodist Sunday-school in America was established by Bishop Asbury in 1786 in Hanover County, Va. The Missionary Society, for home and foreign missions, was formed in 1819; the Sunday-school Union, in 1827; the Tract Society, in 1852; the Board of Church Extension, in 1865; the Freedmen's Aid and Southern Education Society, in 1866; the Woman's Foreign Missionary Society, in 1869; the Woman's Home Missionary Society, in 1880; and the Epworth League, in 1889. In 1837 work was begun among the German immigrants by Dr. Nast, and a "mission" was started in Germany in 1849. — The constitution of the Methodist Episcopal Church, as adopted at the General Conference of 1900, has three divisions: Articles of Religion, General Rules, and Articles of Organization and Government. The Articles of Religion were drawn up by John Wesley and based upon the Thirty-nine Articles of the Church of England, with the exception of the 23d, in which allegiance is expressed to the Government of the United States. The General Rules deal specifically with the conduct of church-members and the duties of certain church officers, particularly the class leaders. The Articles of Organization and Government set forth the general principles of the organization and the conduct of churches and conferences. — The question of union between the different branches of Methodism in the United States has been much discussed, and commissions have been appointed by the General Conferences of the Methodist Episcopal Church to confer with similar bodies from the Methodist Episcopal Church South. Relations with the Methodist Protestant Church have also been under consideration, though as yet there has been no formal action toward the union of these bodies. — *Doctrine.* In theology the Methodist Episcopal Church is Arminian, its doctrines being set forth in the Articles of Religion, Wesley's published sermons, and his *Notes on the New Testament.* The doctrine of sanctification, or Christian perfection, is a distinctively Methodistic doctrine and implies "a freedom from sin, from evil desires and evil tempers, and from pride." It is regarded as being attainable by faith, and that only, and the members are exhorted to seek it in this life. Church-membership is acquired upon the expression of "a desire to flee from the wrath to come and to be saved from sin." The applicant is expected to prove this desire by abstaining from anything that "is not for the glory of God," by indicating the purpose to lead an honorable life, and by observing the rules of the Church in regard to temperance, marriage and divorce, amusements, etc. The Methodist Episcopal Church has a liturgy based on the English *Prayer-book*, though abridged and changed materially; but much liberty is allowed with regard to its use. — *Polity.* The ecclesiastical organization of the Methodist Episcopal Church includes the local church, the ministry, and the system of conferences. Each pastorate is termed a "charge," and appointments by the Annual Conference are to charges, not to churches. The membership of the local church is distinctively a lay membership, ministers being members of the Annual Conferences. Lay members are divided into two classes: Full members, who have been formally received into church-membership on recommendation of the official board, or the leaders' and stewards' meeting, and with the approval of the pastor; and preparatory members, or probationers, who include all applicants for church-membership and all baptized children. For instruction and spiritual help probationers and members are assigned to classes, over which leaders are appointed. The business of the local church is generally conducted by an official board, while the property is held by trustees. The church officers include the pastor, class leaders, stewards, trustees, superintendents of Sunday-schools, and presidents of other societies. The pastor is appointed by the

bishop in annual conference; the class leader, by the pastor; local preachers and exhorters are licensed by the quarterly conference; and other officers are elected or nominated by the various departments or by the pastor, but are confirmed by the quarterly conference. The official board, consisting of practically the same members as the quarterly conference, meets monthly under the presidency of the pastor. — The regular ministry of the Methodist Episcopal Church includes two orders, deacons and elders. Under certain conditions, however, also laymen are employed as exhorters and local preachers, who are licensed to preach by the district conference or the quarterly conference, although they are not expected to give up their ordinary business. Their license must be renewed annually, or they may be ordained as deacons, or elders, or both. The term "local preacher" is applied also to unordained men "on trial," in the annual conference, ordained deacons, and to traveling ministers who have been elected by their conferences. The regular ministry, generally called traveling preachers or itinerant ministers, is presented in the official minutes of the Church under two heads — those on trial and members of annual conferences. Under the first head are included candidates for the ministry who have the office of local preachers. Candidates are certified by district or quarterly conference, and are received into an annual conference on "trial." Deacons and elders are members of annual conferences and are classed as effective, supernumerary, or superannuated. Elders have power to consecrate the elements of the Lord's Supper and are eligible to appointment to a district superintendency, to a pastoral charge, or to some other church office, or for election as bishops. Originally, pastors or itinerants moved every six months; later, every year. In 1900, however, the time limit was removed entirely. The usual length of a pastorate, however, continues to be two or three years. District superintendents or presiding elders visit the churches, preside at quarterly and district conferences, and supervise traveling and local preachers. Bishops or general superintendents are elders elected by the general conference and consecrated by three bishops or by one bishop and two elders. They preside at general as well as at annual conferences, make annual appointments to pastoral charges, ordain deacons and elders, and have general oversight of the religious work of the Church. For the supervision of mission-work missionary bishops are consecrated, who have full episcopal authority within a specified district, but cannot preside at annual conferences in the home field. — The system of conferences includes quarterly, district, mission, annual, and general conferences. The quarterly conference is the highest authority in the station or circuit for the purpose of local administration. The district conference is made up of the traveling and local preachers of a district, the district stewards, and other representatives. The annual conference is an administrative and not a legislative body. Its membership is confined to traveling ministers, whether effective, supernumerary, or superannuated, and all members, together with those on trial, are required to attend. The general conference is the highest body in the Church; it is the general legislative and judicial body. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers. — *Work.* The chief agencies through which the home missionary work of the Methodist Episcopal Church was conducted until January 1, 1907, were the Missionary Society, the Board of Church Extension, the Woman's Home Missionary Society, and the National City Evangelization Union. Since January, 1907, the home mission work of the Missionary Society was transferred to the Board of Church Extension, which then became the Board of Home Missions and Church Extension. This board carries on mission-work in the United States and its possessions, exclusive of the Philippine Islands. The Board of Church Extension has special care of new churches. The Woman's Home Missionary Society supports missionaries and conducts schools in the Western States, especially in New Mexico and Southern California, also in Porto Rico, Hawaii, and Alaska, besides maintaining immigrant homes in New York, Boston, and Philadelphia. At the General Conference of 1916, at Saratoga Springs, N. Y., fundamental changes were made in the organization of the Board of Home Missions and Church Extension. With respect to its work it has now established five different departments: the Department of Church Extension, the Department of City Work, the Department of Rural Work, the Department of Frontier Work, and the Department of Evangelism, the latter to cooperate with the district superintendents and pastors in evangelistic campaigns and with the Board of Education in promoting evangelistic work in schools, colleges, and universities. The foreign mission work of the Methodist Episcopal Church is conducted by a

Board of Foreign Missions, directly under the control of the General Conference and by the Woman's Foreign Missionary Society. It carries on its work of collection through 6,709 auxiliaries, with 220,804 members; 2,285 young people's societies with 49,893 members; 3,962 minor organizations with 85,486 members; a Swedish auxiliary with 210 branches and 7,365 members; and a German auxiliary with 272 branches and 7,816 members. Work is being carried on by the two organizations in India, Malaysia, the Philippine Islands, China, Japan and Korea, Africa, South America, Mexico, and eleven European countries. An important medical work is conducted both by the Board and the Woman's Foreign Missionary Society. The educational work of the Methodist Episcopal Church in the United States may be considered under four heads: the schools of the church, the Board of Education, the Freedmen's Aid Society, and the University Senate. The Board of Education is the agency charged by the General Conference with the promotion and supervision of the educational interests of the Methodist Episcopal Church. The Freedmen's Aid Society was organized in 1866 for the purpose of aiding the recently emancipated slaves and their children to establish schools and churches, so that they might be able to secure such an education as would fit them for citizenship in a Christian republic. The University Senate of the Methodist Episcopal Church was established in 1892 in order to fix standards, scholastic and financial, on the basis of which the Board of Education, after careful investigation, should report and classify the schools and colleges of the church. The Deaconess Movement in the Methodist Episcopal Church had its origin in 1887 in connection with the Chicago Training-school for Missions. This work is under the control of the General Deaconess Board. Among the organizations reported in 1906 was the Tract Society, which in 1907 was consolidated with the Board of Education, Freedmen's Aid Society, and the Board of Sunday-schools of the Church. In 1908 the General Conference directed that these three boards should transfer the tract funds to the Board of Foreign Missions and to the Board of Home Missions and Church Extension. The book editor of the Methodist Episcopal Church is editor of all tracts issued by the Book Concern. The Epworth League, organized at Cleveland, O., May 15, 1889, is the official Young People's Society of the Church. The Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church is one of the official benevolent boards of the Church. The publishing house of the Methodist Episcopal Church, now the Methodist Book Concern, established in 1789, was located first in Philadelphia, then in Baltimore, and is now in New York City. A branch house, established in Cincinnati, O., in 1820, became a separate corporation in 1840. The Book Committee, elected by the General Conference, is a most important factor in the organization of the Church. It has supervision of all the publishing interests. The official periodical literature of the Methodist Episcopal Church includes the *Methodist Review*, 9 *Christian Advocates*, published weekly in various sections of the country, the *Epworth Herald*, and 20 Sunday-school periodicals. The Chartered Fund of the Methodist Episcopal Church was organized in Pennsylvania in 1794. Its object is the relief of the itinerant and superannuated ministers and their dependents. In 1908 the Board of Conference Claimants was organized "to minister to retired ministers and the widows and orphans of deceased ministers," and the General Conference of 1912 authorized this Board to inaugurate a campaign to raise $5,000,000 for this purpose, which was later raised to $20,000,000. Statistics in 1921: 18,790 ministers, 27,024 churches, 3,995,637 communicants.

Methodist Episcopal Church South. — Methodism in America was closely identified with slaveholding sections from the beginning of its history. The majority of the young men who entered the ministry of the Church during the Revolutionary War were furnished largely by Southern colonies. All the conferences between 1776 and 1808 were held either in Baltimore or vicinity, and six out of nine bishops elected before 1844 were natives of slaveholding States. The "Christmas Conference" of 1784, by which the scattered congregations were gathered into the Methodist Episcopal Church, required slaveholding members, under penalty of expulsion for non-compliance, to emancipate their slaves. However, it stirred up so much strife that in less than six months it was suspended. In 1808 the General Conference provided that each annual conference should deal with the whole matter according to its own judgment. Between 1816 and 1844 no slaveholder could be appointed to any official position in the Church if the State in which he lived made it possible for him to free his slaves. This compromise proceeded from

the supposition that, while slavery was an evil to be mitigated in every possible way, it was not necessarily a sin. A new issue was raised in 1844, when Bishop James O. Andrew, of Georgia, a man of high Christian character and "eminent beyond almost any living minister for the interest that he had taken in the welfare of the slaves," became by inheritance and marriage a nominal slaveholder. Under the laws of Georgia it was not possible for him or his wife to free their slaves, and in the General Conference of 1844, held in New York, a resolution was adopted which declared it "the sense of the General Conference that he desist from the exercise of his office so long as this impediment remains." The Southern delegates entered a protest against this resolution because they regarded the action as a flagrant violation of the Constitution of the Church. After a lengthy debate and discussion a provisional plan of separation was adopted, which was approved, by almost unanimous vote, at a conference held at Louisville, Ky., May 17, 1845. The annual conference in the slaveholding States now separated definitely from the jurisdiction of the General Conference of the Methodist Episcopal Church, choosing as name for the new body "The Methodist Episcopal Church South." Its first General Conference was held at Petersburg, Va., 1846. The Southern Church began with two bishops, Joshua Soule and James O. Andrew, and 16 annual conferences. When the Civil War began, the membership was increased to 757,205, including 207,776 Negroes. During the war the Methodist Episcopal Church South suffered severely. By 1866 the membership had been reduced to 511,161, three-fourths of the Negro members having joined either the African Methodist churches or the Methodist Episcopal Church, whose representatives were found everywhere throughout the South. The remainder, in 1870, formed an independent organization, the Colored Methodist Episcopal Church. After the war the denomination began to revive. At the General Conference of 1866 changes were made in regard to lay representation in annual and general conferences, the Probationary System, class-meetings, and the itinerancy. In 1874 the first fraternal delegation from the Methodist Episcopal Church was received. Since the war, contributions to foreign missions have greatly advanced, and home mission work for Indians, Mexicans, and others has developed. In 1875 Vanderbilt University was open for reception of students, and four years later reported 519 students. — *Doctrine and Polity.* In doctrine the Methodist Episcopal Church South is in agreement with other branches of Methodism throughout the world. In polity the denomination is in close accord with the Methodist Episcopal Church and emphasizes the episcopate. There is equal clerical and lay representation in the General Conference. The fixed probation of six months is not required of candidates for membership, nor are they required to subscribe to the Twenty-five Articles of Religion. The itinerancy is still maintained, the pastoral term being limited to four consecutive years. — *Work.* The general denominational work of the Methodist Episcopal Church South is under the care of the General Board of Missions, which includes the home and foreign missionary work of the women, a Board of Church Extension, the Sunday-school Board, and an Epworth League Board. The home mission work is conducted by the home department of the General Board of Missions, by the annual conference boards, the Board of Church Extension, and Women's Boards of City Missions in various cities. The foreign missionary work of the church is carried on by the General Board of Missions, with fields occupied in China, Japan, Korea, Brazil, Mexico, Cuba, and Africa. The educational institutions of the Church in the United States include 45 colleges and 34 secondary institutions. The young people of the Church are organized in 3,841 Epworth Leagues, with a membership of 137,333. The Sunday-schools have an enrolment of 1,924,698. The publishing house in Nashville publishes 16 periodicals, including Sunday-school literature, having an aggregate circulation of more than a million and a half. In addition there are 16 periodicals supported by the annual conferences, which have a circulation of about 150,000. Statistics in 1921: 7,553 ministers, 16,978 churches, 2,301,844 communicants.

Methodist Protestant Church. The Methodist Protestant Church was organized as a result of a general revolt against ecclesiastical rule in the earlier years of the last century. At that time the Methodist Episcopal Church vested an unlimited legislative, executive, and judicial power in the ministry to the exclusion of all the lay members. In 1821, after years of discussion, the Wesleyan Repository was established as a medium for the special consideration of what came to be called the "mutual rights" of the ministry and laity. Later on this was superseded by a paper called *Mutual*

Rights, which earnestly advocated the right of the laity to an equal representation with the ministers in the lawmaking bodies of the Church. In 1827 a convention was called, which formally petitioned the General Conference of 1828 to concede the principle of lay representation in all the conferences of the Church. As the reply was unfavorable and the petitioners were charged with being disturbers of the peace of the Church, there was an increase of agitation and of intensity of feeling. Since those who dissented were severely rebuked and others expelled, a number of local independent societies were organized, and a convention was held in Baltimore in November, 1828, at which a provisional organization was formed under the name of "The Associated Methodist Churches." Two years later another convention was held at the same place, and the Methodist Protestant Church was formed, enrolling 83 ministers and about 5,000 members. During the succeeding quadrennium the membership increased rapidly, and new annual conferences were formed, and the territorial limits of the Church were considerably extended. In 1858 the associations of the South separated from those of the North on account of the slavery question. After the close of the war and the settlement of the slavery question, in 1877, they were reunited. — *Doctrine and Polity.* The Methodist Protestant Church stands on the same basis as the Methodist Episcopal Church. However, in polity there are radical differences; the Methodist Protestant Church has no bishops or presiding elders and no life officers of any kind. It makes ministers and laymen equal in number and in power in the legislative bodies of the Church and grants to ministers the right of appeal from the stationing authority of the conference. With these exceptions the general organization, including the system of quarterly, annual, and general conferences, is similar to that of the Methodist Episcopal Church. — *Work.* The home mission work is under the care of a board of seven members, with official headquarters at Pittsburgh. There is also a Woman's Board of Home Missions, with headquarters at Baltimore, Md. The foreign mission work, under the direction of the Board of Foreign Missions and the Woman's Foreign Missionary Society, is carried on in Japan, China, and India. The educational work of the Church is represented by 5 institutions, including the University at Kansas City, Kans., three colleges, and a theological seminary. They are located in Kansas, Maryland, Michigan, and Texas. Statistics in 1921: 1,054 ministers, 2,276 churches, 180,722 communicants.

Primitive Methodist Church in the United States of America. The first society or church of Primitive Methodism was organized in March, 1810, at Standley, England, and was composed of 10 converts, none of whom belonged to any other Church. The name "Primitive" was officially assumed at the meeting held at Tunstall, England, in February, 1812, in order to distinguish the new societies, which up to that time had been known as Camp-meeting Methodists, from the original Methodist body, which later adopted the name "Wesleyan." The subsequent emigration of considerable numbers of members to America led to the formation of societies in various parts of the United States and Canada, the first missionaries arriving in July, 1829, while Bourne, one of the leaders of Primitive Methodism in England, himself visited America in 1844. As the work progressed, three conferences were formed — the Western, the Pennsylvania, and the Eastern. — The doctrine of the Primitive Methodist Church is in general agreement with the other branches of Methodism. Its characteristics are the camp-meetings, from the preposterous conduct of which they have frequently been called "ranters," or "ranting Methodists." In polity the Church is in accord with the Methodist Episcopal Church. There are, however, no bishops or presiding elders, and there is no time limit for the pastorate. Each church is supplied with a pastor by the annual conference, largely by its "invitation." "Invitation" is for one year, but may be renewed indefinitely. The foreign mission work, carried on in West Africa, is under the care of a general foreign missionary committee elected by the General Conference. The educational work of the Church is carried on through a non-resident school of theology, affiliated with the Bible School of New York City and the Moody School at Northfield, Mass. The Wesley League of Christian Endeavor reported 70 societies, with 2,700 members. Statistics in 1921: 81 ministers, 91 churches, 9,986 communicants.

Wesleyan Methodist Connection of America. As the slavery question began to compel attention, not only in political, but also in church life, the ecclesiastical authorities in the Methodist Episcopal Church began to suppress those who felt called upon to testify to their convictions. This resulted in the expulsion of a number of persons and the withdrawal

of more, in protest against what they considered the denial of the right of "liberty of testimony," and freedom of discussion, and the improper exercise of ecclesiastical authority. These persons joined forces, and in 1841 a small connection was formed in Michigan, which assumed the name of Wesleyan Methodists. During the following year a paper was established, called the *True Wesleyan*, and a convention was called to prepare for the organization of a church that should be antislavery and non-episcopal. The result was the formation of the Wesleyan Methodist Connection of America on May 31, 1843, at Utica, N. Y. About 6,000 members, most of them in New York State, united in this organization and chose a "republican form of government" in which the majority was to rule and the laity was to possess equal rights with the ministry. All connection with slavery was prohibited; membership in secret societies was prohibited on the ground that the "God-ordained relations of home, State, and Church are sufficient to meet the obligations and duties of mankind towards God and man." With the settlement of the slavery question, the Wesleyan Methodists became strict prohibitionists. — In doctrine the Church is in accord with the Methodist Episcopal Church and Methodist bodies in general throughout the world, which hold that man is not only justified by faith in Christ, but also sanctified by faith, and that all who accept Him as Savior and Lord will be so delivered from sin and its consequences that they will enter upon the eternal state without "impairment," either in body, soul, or spirit. — The ecclesiastical organization of the Church is essentially that of the Methodist Episcopal Church, except in respect to the episcopacy and the participation of the laity in church government. No minister can be ordained without the consent and recommendation of the laity. The General Conference, which meets every four years, is the law-making body of the connection, limited by a constitution. These limitations are: The Articles of Faith cannot be changed except by the consent of the annual conferences, churches, and members; no new conditions of membership can be instituted except by vote of the general and annual conferences and the majority of the membership. The church has an itinerant ministry, yet it is by agreement between the ministry and the churches, and this cannot be abolished except by vote of the annual conferences, churches, and members. The missionary activities of the Church are carried on through the missionary society of the Wesleyan Methodist Connection. All pastors are regarded as home mission workers and agents, but there are 14 special missionaries in the whole field. The work extends through different parts of the United States and Canada, but is mostly confined to the Southern States, especially North and South Carolina, Georgia, and Alabama. The foreign mission work is carried on in Africa and India. The home educational work of the Church includes four institutions of higher grade in New York, Indiana, Kansas, and South Carolina, with a total of 700 students. Young people's work is represented by 345 young missionary workers' bands, with a membership of 10,224. Statistics in 1921: 666 ministers, 675 congregations, 21,000 members.

Methodius, *Apostle to the Slavs.* See *Cyrillus and Methodius.*

Methodius of Olympus in Lycia, opponent of Origen; wrote: *The Symposium,* in praise of voluntary virginity; *On the Resurrection,* directed against the spiritualism of Origen; *Against Porphyry,* the Neo-Platonic philosopher.

Methodology, *theological.* That section of the preliminary work in the general study of theology which pertains to the form of study and the methods of attacking the problem of study.

Methods of Teaching, modes of procedure in presenting or teaching a subject, may be general or special. — *General Methods:* The Formal Steps (see Herbart). Their value lies in their emphasis on certain mental processes essential in a complete act of instruction. The Socratic, Erotematic, or Catechetical Method: asking questions designed to lead the pupil to think about what he knows, to see his mistakes, to correct his judgments, to discover new truths. The Acroamatic Method, used in lectures, narrations, sermons. The Demonstration Method, practical demonstration of what is to be taught (writing, reading, arithmetic), with necessary explanations. The Topical Method: treating a clearly defined topic according to a logical outline; assigning a topic, preferably in the form of a problem, which will guide the child's thinking, reading, and observation, requiring topical recitation. The Inductive Method, leading a pupil from individual facts to generalizations. The Deductive Method, descending from generals to particulars (syllogism). The Analytic Method, dissolving a given lesson into its constituent parts. The Synthetic Method beginning with the parts and combining them so as to form a

whole. The Socialized Method or Method of Discussion, all members of the class participating, teaching one another by questions, answers, criticism; requires great skill on the part of the leader. All of these General Methods may be employed in a lesson, the teacher shifting from one to the other, as the case may demand. — *Special Methods* are modes of teaching applicable to particular subjects, as the various methods of teaching reading: Phonetic Method, Word Method, Sentence Method. Different subjects permit the use of different special methods, and each teacher has his own peculiar way of going at a thing. The final test of any method is not, "Can argument be offered in its favor?" but, "Will it work? Does it accomplish anything?" The individuality of the teacher is also an important factor, and one may fail in the use of a certain method, where another scores a signal success.

Metropolitan is the title borne by the bishops of the capital (mother) cities of the Roman provinces. They presided at provincial synods and exercised general supervision over the other bishops of the province. The name occurs for the first time in the acts of the Council of Nicea. See also *Archbishop*.

Metropolitan Church Association. See *Evangelistic Associations*.

Meumann, Theodore, Ph. D., pastor in Prussia; came to America, 1861; pastor at Addison and Platteville; professor at Northwestern College of Wisconsin Synod, 1867—72; pastor at Fond du Lac; returned to Hanover, Germany, 1876; d. 189?.

Meurer, Moritz, 1806—77; studied at Leipzig; private tutor, then pastor at Waldenburg, later at Callenberg, near Chemnitz; a diligent student of the Reformation era, on which he wrote extensively; also prominent as a writer in the field of ecclesiastical art, two valuable writings being: *Der Altarschmuck, ein Beitrag zur Paramentik*, and *Der Kirchenbau vom Standpunkt und nach dem Brauch der lutherischen Kirche*.

Meusslin, Wolfgang (*Meusel*), 1497 to 1563; embraced Luther's views in 1527; chief pastor at Strassburg till the Interim; forced to flee; finally professor of theology at Bern; wrote: "Christ, Everlasting Source of Light."

Mexico, Roman Catholic Church in. The history of the Catholic Church in Mexico begins with the Spanish conquest (1521), at once a religious and a political enterprise. Cortez himself declared the "conversion" of the natives to be the prime object, and indeed the only justification, of his military expedition against the Aztec capital. The alliance of the cross and the sword easily convinced the natives of the superiority of the white man's religion. In twenty years the Church could boast of six million Mexican "converts." And this rapid evangelizing process received additional force from the Inquisition, which was introduced about the middle of the century and consigned thousands of unfortunate victims to the flames. The Christianized Indians were employed as slaves "above and below ground," that is, in the plantations and in the mines. One thing, however, must be said to the credit of the Spaniards: they redeemed the land from the atrocious rites of human sacrifice which the Aztecs practised to an extent elsewhere unknown in the records of superstition. During the three hundred years of Spanish misrule the Church held undisputed sway and reached the lowest depths of degeneracy, obscurantism, and fanaticism. Meanwhile the masses groaned in sullen submission under the rod of their taskmasters. In 1821 the Mexicans shook off the Spanish yoke. Then followed a tumultuous period of internal strife and dissension, with the clerical party, supported by the ignorant populace, and the liberals arrayed against each other. The Mexican modern age, so to speak, begins with the presidency of Juarez (1857 to 1872), an enlightened, full-blooded Indian. Juarez proclaimed religious liberty, suppressed the monasteries, confiscated church property (the Church owned over one-third of the soil), exiled refractory priests, introduced civil marriage, and — shot Maximilian, sent by Napoleon III to strengthen the tottering Church and (in violation of the Monroe Doctrine) to plant French imperialism in the New World. The constitution of 1873 confirmed the anticlerical measures of Juarez. The revised constitution of 1917 goes to unwise and unwarranted lengths in the same direction. It provides, among other things, that each Mexican state be empowered to determine the maximum number of churches and ministers within its borders, that *all ministers must be Mexicans by birth, that no minister shall have the right to vote or take part in public affairs* — an extreme reaction from the tyranny of priestly rule. — The population of Mexico is about 15,000,000, nearly all Catholic. The religion of the educated classes consists in outward conformity and inward indifference, that of the illiterate masses in groveling superstition and slavish subjection to the priests.

Meyer, A. W. See Roster at end of book.

Meyer, Heinrich August Wilhelm; b. 1800, d. 1873; pastor, later superintendent and consistorial councilor at Hanover; retired in 1865. His great work is a grammatico-critical commentary on the New Testament; after his death edited by various authors; this work is very valuable grammatically, but not free from the taint of liberalism.

Meyer, Herman E. E.; b. 1881; educated at Northwestern College, New Ulm, Concordia (Milwaukee), Wauwatosa; pastor in Minnesota, 1904—13; principal of Milwaukee Lutheran High School two years; then professor at Wauwatosa Seminary of Wisconsin Synod; Secretary of Intersynodical Committe; managing editor of *Quartalschrift;* d. 1920.

Meyer, Johannes P.; b. February 27, 1873; graduate of Northwestern College, Wauwatosa Seminary; pastor at Beaver Dam, Wis., 1893—1902; professor at Northwestern and New Ulm; for three years pastor at Oconomowoc (Wisconsin Synod); president of New Ulm Seminary 1918; professor of dogmatics at Wauwatosa 1920.

Mezger, G. See Roster at end of book.

Meyfart, Johann Matthaeus, 1590 to 1642; studied at Jena and Wittenberg; professor, later director, at Koburg; later professor and pastor at Erfurt; wrote: "Jerusalem, du hochgebaute Stadt."

Miami, Synod of, organized October 16, 1844, in Xenia, O., under the leadership of Ezra Keller, first president of Wittenberg College. Its territory was Southwestern Ohio. It joined the General Synod in 1845. It was one of the synods approving the "Definite Platform." In 1918 it joined the United Lutheran Church, and on November 3, 1920, merged with the District Synod of Ohio (formerly of the General Council), the Synod of East Ohio and the Wittenberg Synod (of the General Synod) into the Ohio Synod of the U. L. C. At the time of this merger it numbered 45 pastors, 51 congregations, and 10,311 communicants.

Michael. One of the archangels, or a member of the highest order of angels mentioned in Scriptures. The name occurs in the Bible only four times, namely, in Dan. 10, 13. 21; 12, 1; Jude 9; Rev. 12, 7. He is called a prince and one of the chief princes, a great prince, and he seems to have been one of the guardian angels of the children of Israel at the time of the Exile. The New Testament pictures him as the special champion against the power of Satan, for he is represented as contending with the devil and as casting him out of heaven. In every instance the great power of the angel and his defense of the right are featured. — The passage Rev. 12, 7 is by many Lutheran commentators understood of Jesus, the Champion of His Church.

Michaelis, Johann Heinrich; b. 1668, d. at Halle 1738; senior and inspector of the theological seminary; represented the critical school in Pietism; prepared an edition of the Hebrew Old Testament. — *Christian Benedict Michaelis,* nephew of J. H. M.; b. 1680; d. as professor of Oriental languages at Halle, 1764; rationalistic. — *Johann David Michaelis,* son of C. B. M.; b. 1717, d. 1790 at Goettingen; rationalist; had a far-reaching destructive influence in theology, especially in Old Testament criticism.

Michelangelo, Buonarotti, 1475 to 1564; the most distinguished sculptor of the modern world, but also a master of painting and an architect of note; talent developed very early; studied in the school of Lorenzo de Medici in Florence, after the death of his patron at Bologna; much work in sculpture in his earlier years, especially his "David," worthy counterpart of his "Moses" of later years; beginning with 1508, work on paintings of ceiling in Sistine Chapel of St. Peter's at Rome, nine paintings from Old Testament, series of Sibyls; last work in painting "The Last Judgment," from 1537—41, after which he devoted himself to the work of his appointment as architect of St. Peter's until his death.

Michigan Synod (1920). See *United Lutheran Church.*

Michigan Synod. In 1831 a goodly number of Wurttembergers immigrated and settled in Washtenaw Co., Mich. They wanted a pastor and sent to the Basel Missionary Society. As a result Pastor F. Schmid came to them in 1833. He founded twenty congregations and did much preaching here and there. With two others he founded the first Michigan Synod in 1840; it was called the Missionary Synod, for Indian missions seemed to be its first object. Three missionaries began work among the Indians at Sebewaing in 1845. Prospects appeared to be bright, for Pastor Loehe put his newly organized Indian Missions under the care of the Missionary Synod upon Schmid's pledge that confessional Lutheranism would be the unalterable program. Loehe's men, Hattstaedt, Trautmann, Lochner, and Craemer, joined

the synod. In one year they realized that Schmid's pledge was merely a paper promise; the practise of the synod was quite otherwise. They left the synod in 1846, and that meant its end. Schmid then joined the Ohio Synod. He had, after this, trained a few men himself and received a few from Basel to man the congregations he had organized and was ready for a second experiment. In 1860 Stephan Klingmann and Chr. Eberhardt came from Basel, and the second Michigan Synod was organized in Detroit with eight pastors and three delegates. The confessional declaration was soundly Lutheran, due to the insistence of Klingmann and Eberhardt; but the battle was not nearly won. With splendid prospects before them through the work of the remarkable Missionary Eberhardt, who extended his missionary travels as far as the mining regions of Lake Superior, there were never enough men to hold the fields, and too many of those who came were unionistic and often took their congregations to the other camp, as Basel indeed began to give this cause its whole support. Even those who remained in the synod often turned its slender resources over to the Basel missions, leaving little for their own work. In 1867 the Michigan Synod joined the General Council, but unceasingly protested against the "Four Points." Michigan, always represented by Klingman, was put off from one meeting to the next, yet remained hopeful of better things. All hopes were shattered when the General Council met in Monroe, Mich., 1884. Two delegates preached in Presbyterian churches. The protest offered at once by Michigan delegates was tabled and evaded; protests in 1885 and 1886 met with a like fate. No delegates were sent in 1887, and in the following year Michigan formally resigned from membership.

Until this time Michigan had drawn its pastors from many sources, Basel (St. Crischona), Hermannsburg, Kropp; but it realized that it must have its own seminary. In 1885 A. Lange, formerly of the Buffalo Seminary, started work at Manchester with six students. A building was erected in Saginaw in 1887 and Lange remained for another year; but then doctrinal differences brought about his dismissal. Since then it had as directors F. Huber, O. Hoyer, W. Linsenmann, and F. Beer. It was closed as a seminary in 1907. Having left the General Council in 1888, the synod's intention was to join the Synodical Conference. This was done in 1892, when the *Allgemeine Synode von Wisconsin, Minnesota und Michigan* was founded. The agreement with the other synods required that the seminary be discontinued; that was not kept, a faction developed which wanted to retain it. After a minority of ten had been suspended, who formed the Michigan District of the Joint Synod, the majority severed relations with the Synodical Conference and with the Joint Synod in 1896. The leaders responsible for this unhappy decision did further mischief; until 1900 they were in an unnatural alliance with the Augsburg Synod. After that things began to clear; new men (Bodamer, Krauss, Westendorf, Gauss), most of them graduates of Saginaw Seminary, took the helm. Conferences with Missouri, 1904, and the Michigan District of the Joint Synod, 1906, brought about a reconciliation. In 1909 the reunited synod resolved to return to the Joint Synod and did so at the Fort Atkinson session, 1909. Since then progress has been marked and harmonious. The Saginaw institution, now a preparatory school, under the auspices of the Joint Synod (O. Hoenecke, director), is prospering. Presidents: Schmid, 1860—67; Klingmann, to 1881; Eberhardt, to 1890; C. A. Lederer, to 1894; C. F. Boehner, to 1898; Bodamer, to 1903; Westendorf, to 1905; F. Krauss, since 1905. Statistics: Pastors, 53; congregations, 68; communicants, 13,500. Synodical organ, *Synodalfreund*, 1888—1910.

Micronesia. See *Polynesia.*

Mid-week Services. Services held on an evening about the middle of the week, the chief feature of the hour of worship in this case being a more informal discussion and explanation of the Word of God, with hymns and prayer both at the beginning and at the conclusion. The pastor will either present a section of Scripture in the form of a homily or conduct a formal Bible class. See also *Bible Hours.*

Miessler, Ernst Gustav Hermann; b. January 12, 1826, at Reichenbach, Silesia; d. March 1, 1916, at Chicago, Ill.; educated for missionary service at Dresden, Germany; came to the United States as a Leipzig missionary to the Chippewas near Saginaw, Mich., 1851; labored together with Baierlein and succeeded him at Bethanien, (Bethany), 1853. The mission was nearly broken up by governmental transfer of the Indians to Isabella Co., Mich.; but Miessler continued to serve until 1869, when he accepted a temporary supply position at Saginaw, retiring in 1871 from the ministry to engage in the study and practise of medicine at Chicago.

Milan, Edict of, the first edict of religious toleration, issued at Milan by Constantine in 313. It has been called "the great charter of the liberties of Christianity." After many persecutions had failed of their purpose, Constantine (and Licinius) thought it proper "*to give to Christians as well as to all others the right to follow that religion which to each of them appeared best.*" Henceforth "*no man should be denied the privilege of choosing the worship of the Christians or any other religion.*" Thus this famous edict recognizes the right of every man to worship God according to the dictates of his own conscience. Its advanced position, however, sprang from the exigencies of the political situation rather than from any appreciation, on the part of Constantine, of religious liberty as one of the original and inalienable rights of man. The "first Christian" emperor, as his subsequent conduct shows, considered the regulation of religious affairs as naturally belonging to his jurisdiction. Neither he nor, for that matter, the leaders of the Church themselves knew anything of the separation of Church and State, the great corner-stone of liberty.

Mildmay Institutions. A deaconess mother house, a nursing house, and a training-house for home and foreign missionaries established by Rev. W. Pennefather at Barnet, later (1864) at Mildmay, near London, England, after the model of the Kaiserswerth institution in Germany, although in its details it has marked simplicity and adaptation to the work to which the British deaconesses have applied themselves. The influence of the Mildmay Home extends throughout England, as well as to the Continent and foreign countries.

Military Orders. Organizations were formed before and during the Crusades, in which the military and the monastic characters were blended. Originally established to protect and aid pilgrims to the Holy Land, they took prominent part in the Crusades and afterwards in fighting Mohammedans and heathen. Of about 20 orders the most important were the Knights Templars (after whom all others were modeled), the Knights Hospitalers of St. John, and the Teutonic Knights. All bore the cross on the breast, took the three monastic vows (*q. v.*), enjoyed the immunities of monks, and were bound to prescribed spiritual exercises and fasts.

Mill, John Stuart, English philosopher and economist; b. 1806 at London; d. 1873 at Avignon. Precocious child, educated by agnostic father. Many years in service of East India House. Coined name "utilitarianism" for ethical view held by him that actions are morally right if useful or beneficial to mankind; wrong, if harmful. Champion of women's rights. Main work, *System of Logic.*

Millais, Sir John Everett, 1829—96; English painter associated with the Preraffaelite movement; distinguished especially in the field of portraiture; painted "The Tribe of Benjamin Seizing the Daughters of Shiloh."

Millennial Church. See *Shakers.*

Millennium (*Millenarianism, Chiliasm*). The term *millennium* in theology signifies a period of one thousand years in duration, supposedly spoken of in Rev. 20, 1—7. Millenarianism, or chiliasm, is accordingly the belief in the millennium and especially the tenet that Christ, at a time appointed by Him, will reappear on earth, where, with His saints, He will reign personally and in great glory for one thousand years or for an indefinitely long period; after this will occur the resurrection of the wicked, the final judgment, and its eternal awards. — Millenarians, or chiliasts, have generally differed among themselves concerning the character of Christ's millennial kingdom, some viewing it as more and others as less spiritual in its nature, extension, duration, and joys; they differ also with regard to many other details and minor particulars. In general, however, they are agreed on Christ's personal advent and rulership on earth and a glorious period of peace and joy under the temporal reign of Christ. In consonance with the common doctrine of the Church, millenarians believe in the visible reappearance of Christ for the judgment of all men. They differ, however, from the common theological view by intercalating a reign of one thousand years between the millennial coming of Christ and His coming unto Judgment. — Millenarianism antedates the Christian Church. Although it is not found in Old Testament prophecies, rightly understood, this doctrine is generally attributed to Jewish origin, being in accord with the grossly carnal conception of the Jews that Christ's kingdom would be earthly. A conception of this kind would, of course, easily lead to millenarianism. In Second Esdras (VII, 28 sqq.) there appears the following order of eschatological events: a time of final trial, the coming of the Messiah, a war of nations against Him, ending in their defeat, the descent of the heavenly Jerusalem, the gathering of the dispersed Israelites, the 400-year reign

of the Messiah, seven days of absolute silence, the renewal of the world, the general resurrection, and the Last Judgment. However, this apocalyptic teaching was not the universal feeling of the Jews at the time of Christ. The scope and purpose of the New Testament Scriptures is not millenarian. In Mark 1, 15 Christ indeed announces that the kingdom of God is at hand, but He does not speak of any provisory kingdom to be founded by Him. His coming again is identical with the Last Judgment; until then wheat and tares are to grow together. The renewal of the world in Matt. 19, 28 is connected with the final Judgment. Especially at the Last Supper, Christ tried to make the supernatural character of His future kingdom clear to His disciples. Mark 14, 25. In accord with the teachings of Christ, Paul pictures the Church as enjoying the fruition of its faith, not upon earth, but in heaven. Phil. 3, 20. Also in his other epistles the trend of his teaching is not an earthly hope, but the hope of consummated joy in heaven. 1 Cor. 15, 25 sqq. The coming of Christ is a coming to Judgment, 1 Thess. 4, 15—18, and will be as sudden as the coming of a thief at night, 1 Thess. 5, 2. Hence Christians should watch and be sober that they may "live together with Him." 1 Thess. 5, 6—10. The New Testament clearly teaches that both the righteous and the wicked will be raised from the dead simultaneously, the former unto life, the latter unto damnation. John 5, 28. 29; Matt. 25, 31—46; Acts 24, 15. Nevertheless, if the idea of a resurrection of the saints and of their participation in a temporal millennial reign of Christ was early adopted, it was due to the influence of Jewish teachings, not only because it was in harmony with their ancient myths of a golden age, but also because the violence of persecution seemed to suggest a hope so glorious. In the second century, chiliasm formed a constant, though not unquestioned, part of the church doctrine, until a radical change in external circumstances and in the attitude of many of its leaders towards the question forced it into the position of a heresy. The millennial theory is found more or less outlined in the Epistle of Barnabas (ca. 100), in the writings of Cerinthus, in the apocryphal books of Jews and Jewish Christians in the first age of the Gospel (the Book of Enoch, the Testament of the Twelve Patriarchs), in the writings of Papias, supposedly a disciple and friend of John the Apostle, in those of Irenaeus, Eusebius, Justin Martyr (ca. 150), Tertullian, etc. The first decided opponent of millenarianism was Caius, a Roman presbyter (ca. 200). The crass form in which chiliasm entered into the heresy of Montanism materially contributed to the strengthening of the antagonism to millenarian views. It was energetically opposed by the Alexandrian School, particularly by Origen. About the middle of the third century, Nepos, an Egyptian bishop, in defense of millenarianism wrote a work entitled, *A Confutation of the Allegorists*, to wit, of those who explained the passages on which the theory of a millennium was based in an allegorical manner. This work was ably refuted by Dionysius of Alexandria. Among later theologians, Jerome was one of the ablest opponents of chiliasm. Gradually the tenet which had so widely prevailed became obnoxious and was proscribed, mainly because the condition and prospects of the Church had been altered. Whereas Christians at first had yearned for the reappearance of the Lord, Christians at a later time, perceiving the possibility and probability of a visible victory of the Christian Church over its adversaries by means of the Gospel, turned their attention to the restoration of the world by means of missionary endeavors. During the Middle Ages the prevalent idea was that the Judgment and the end of the world would soon occur, since the *dies irae* was at hand. However, even in the Middle Ages "apocalyptic parties" — enthusiasts, whether individuals or in bands — were frequently to be found, and these looked for the miraculous advent of Jesus as the indispensable means of purifying and extending the Church. — The chief proof-text of millenarianism has always been Rev. 20, 1—7, which they interpreted literally. Opposing this literal interpretation, their opponents have maintained that this passage does not treat of the second advent of Christ, and that, if the entire passage would be interpreted literally, the interpretation would result in hopeless confusion and absurdities. — At the time of the Reformation the traditional method of interpreting the Book of Revelation was abandoned. Luther and other leading Reformers, regarding the Pope as the Antichrist, the appearance of whom was a direct sign of the coming Judgment, were led to believe in the speedy coming of the Lord for the destruction of the world. However, millenarianism prevailed among mystical enthusiasts and sects and was espoused especially by the Anabaptists of Germany, who took possession of the city of Muenster and set up "the reign of the saints," which, however, ended in a speedy destruction

of their own selves and their project. Yet even in the Lutheran Church, and even among conservative theologians, especially in later times, there have been adherents of the millennial doctrine. These views prevailed in spite of the condemnation of millenarianism in the Augsburg Confession (XVII), as well as in the Helvetic Confession (XI) of the Reformed Church, in which the doctrine was represented as mere visionary Judaism and rejected as a caricature of the true Gospel hope. Among those who espoused millenarianism was Jacob Boehme and the mystics following Paracelsus, who awakened apocalyptic hopes by painting the restoration of Paradise in the most glowing colors. Millenarianism, however, gained its freest play in the 17th century, when the political commotions which distressed Europe, the revolutions in England, the religious wars in Germany, the maltreatment of the Protestants in France, spread millenarian teachings far beyond the walls of the conventicle. Toward the end of the 17th century the Lutheran Church was influenced in this direction especially by the Pietistic movement, particularly by Spener, who gave utterance to a refined millenarianism, and by Joachim Lange and the Berleburg Bible. Among the Lutheran theologians who defended the millenarian doctrine were Johann Albrecht Bengel, the author of the *Gnomon*, who defended his chiliastic views in his commentary on the Apocalypse, published in 1740; he was followed by other divines of the Lutheran Church and has had followers down to the present time, though, in the main, conservative Lutheran exegetes maintain an antimillenarian stand. As in Germany, so also in England and America, millenarianism continued to have devoted followers. In England millenarianism was strongly championed by the Plymouth Brethren, a sect which arose between 1820 and 1830. The Catholic Apostolic Church, founded by Irving, maintained this tenet as one of its distinguishing features. According to Irving, Christ is to come and gather together His elect, the Jews are to be brought back to their ancient land, and through their instrumentality the Gospel is to be extended over the world. After a long period, during which the Lord will personally reign over the earth, will follow the Judgment and the end of the world. In America, millenarianism was represented by the disciples of William Miller, the founder of an Adventist sect. In 1847 they awaited the coming of Christ after they had looked for it in vain in 1844.

Millenarians may be divided into two groups, Pre- and Postmillenarians. *Premillenarians* hold that the millennium is a period of a world-wide righteousness, introduced by the sudden, unannounced visible advent of Christ; that before this coming of Christ takes place, the Gospel will be proclaimed throughout the world for a witness unto it; that the righteous will then rise and reign with Christ on earth; that the Lord and His saints will bring about a great tribulation, Rev. 2, 22; that Israel will acknowledge the crucified Savior as the Messiah, Zech. 12, 10; that through the outpouring of the Holy Ghost a vast number of sinners yet in the world will be converted, while Satan will be bound and locked in the abyss; that Satan, after a thousand years, will be unbound and make a final, but vain effort to establish himself; that soon after this attempt he, his angels, and all lost souls that have been raised from the dead will be judged and hurled into the lake of fire, where they are doomed to everlasting torment; that the earth will be renewed by fire and become the eternal home of the redeemed. The *Postmillenarians* have, in the main, defended the following views: that through Christian agencies the Gospel will gradually permeate the entire world, becoming more effective than it is at present; that this condition will continue one thousand years; that the Jews will be converted either at the beginning or sometime during this period; that after this period of universal Gospel acceptance there will be a brief apostasy, followed by a dreadful conflict between Christian and evil forces; and that finally and simultaneously there will occur the advent of Christ, the general resurrection, the judgment of all men, after which the world will be destroyed by fire and new heavens and a new earth will be revealed. — Millenarians have differed both as regards the time and the place of the millennial reign. At various times the precise time of the Savior's advent has been fixed. The early Fathers generally looked for the second advent at the end of six thousand years of the world's history. Modern millenarians, however, such as Rothe, Ebrard, and Lange, have taken the one thousand years of the Apocalypse as a prophetic symbol and have refused any attempt at fixing a definite period. As regards the place where Christ would establish His reign, and especially its central point, millenarians have differed. The Montanists, the Irvingites, and the Mormons selected the places in accordance with their sectarian belief. Usually millenarians

have regarded Jerusalem as the central point of Christ's rule or the heavenly Jerusalem brought down to earth. In connection with the time and place, millenarians have also tried to fix the number of those partaking in this reign. In accord with Rev. 4 the subjects of Christ's millennial reign have been regarded as the martyrs and those who remain faithful in the final persecutions. The Church Fathers extended the number to all faithful Christians and to the believers of the Old Covenant. Usually millenarians have regarded the Jewish people, converted and restored to Palestine, as the nucleus of Christ's kingdom, together with all believers of the New Testament. The millennial joys have been presented as ranging through all imaginable pleasures, from the grossest intoxication of sense to the purest and holiest contemplation of Christ. Usually, however, the blissful reign of Christ was represented as a liberation from all evils of sin, which was attended by the abolition of idolatry, full knowledge of the truth, and holy contemplation and worship of God. With regard to the difference between chiliasm and millennialism, it may be added that the former term presupposes the personal bodily reign of Christ on earth for a thousand years, while the latter does not necessarily presuppose the personal presence of Christ during that period. Usually, however, the two terms are used synonymously. — The opponents of millenarianism, in confuting its claims, based their contentions on passages in which the resurrection of the good and evil is represented as a simultaneous act. Scripture, they declare, teaches but one second coming of Christ, *viz.*, to Judgment. This Judgment, they contend, is connected, in the general passages which describe the general Judgment, immediately with Christ's second advent. Moreover, they declare that millenarianism is opposed to all prophecies of Christ and the apostles in which the Christian Church on earth is represented as a Church in tribulation, for which reason Christians are admonished to look to heaven as the consummation of all Christian hopes. They also aver that millenarianism tends to render the Christian hope earthly and carnal, that it represses missionary activity, that it is at variance with the Scriptural passages which declare Christ's people to be a "little flock," and that, finally, millenarianism is a Jewish, carnal enthusiasm, condemned by Christ.

Miller, E. Clarence, financier; b. 1867 in Philadelphia; member of Board of Publication and treasurer of United Lutheran Church since 1918.

Miller, J. See Roster at end of book.

Miller, William. See Adventists.

Mills, Samuel John; b. April 21, 1783, at Torringford, Conn.; d. at sea, returning from Liberia, June 15, 1818. Father of foreign missionary movement in the United States. Organized as student, at Williams College, a foreign mission society and, together with Judson, was instrumental in spreading the thought through other colleges; gave incentive to the founding of the Board of Commissioners for Foreign Missions by overturing, in company with Adoniram Judson, Samuel Nott, Jr., and Samuel Newell, the General Assembly of the Church in 1810. As a result Judson and others were sent out. Mills was not able to go, but continued his missionary efforts by exploratory work in the South and Central West; gave direct impulse to the organization of the American Bible Society, 1816, and to several missionary organizations, 1817; went to Africa with Ebenezer Burgess, arriving at Sierra Leone, 1818, and explored the country for the Liberia Colony.

Milman, Henry Hart, "The Great Dean," 1791—1868; b. at London; priest 1816; professor of poetry at Oxford; canon at Westminster; dean of St. Paul's 1849; d. near Ascot. Edited Gibbon, *Decline and Fall of the Roman Empire;* published *History of the Jews, History of Latin Christianity,* etc.; wrote also thirteen hymns, some of which are very popular.

Miltitz, Karl von, 1490—1539; Saxon nobleman; nuncio of Leo X; dispatched by the latter to confer with Luther after Cajetan's defeat; but *apparent* diplomatic success availed nothing in settling a war of antagonistic principles, — one set upheld by the sheer force of authority, the other by conscience and conviction.

Milton, John, the English epic poet, 1608—74. Wrote the *Tractate on Education* and *Areopagitica,* a splendid argument in behalf of intellectual liberty. His *Paradise Lost,* though unsurpassed in grandeur of imaginative sweep and grasp as well as in beauty and dignity of language, at times, because of the bold treatment of Biblical subjects and personages, offends the Christian reader. His *De Doctrina Christiana,* a Latin treatise on Christian doctrine (first published in 1825), shows that he was practically an Arian with pantheistic tinge.

Miniatures (in art), *Manuscripts, Gospels.* Miniatures, or small illustrations included in so-called illuminated manuscripts, were extensively used in the

Middle Ages, before the invention of the printing-press, such calligraphic work being developed as an independent art; fine examples in Rome and in the monasteries of Bobbio, Monte Cassino, La Cava, Benevent.

Ministerial Office. The ministry of the Word, or the ministerial office, was instituted by Christ for the public performance of the privileges and duties of the Church in preaching the Gospel and administering the Sacraments. It is conferred by the Lord of the Church through the congregations, which, by calling men into the ministry, delegate to them such public exercises of the functions of the universal spiritual priesthood. The qualifications for the ministry are, in the main, soundness of doctrine, teaching ability, and a "good report." 1 Tim. 3, 1; Titus 1. The incumbents of the ministerial office are equal in rank, no degrees in the ministry having been established by the Head of the Church. — The exercises of the powers of the Church, then, are not at the arbitrary disposal of every member. Christ Himself has established an order of things, which His apostles and the early Church have put into practise from the beginning and which He has ordained for all time. He has instituted the holy ministry. According to the Lutheran Confessions the holy ministry was instituted when Jesus chose the Twelve. The Augsburg Confession quotes John 20, 21 ff. and Mark 16, 15 as commissioning unto the holy ministry. (Art. 28, 5—11. *Conc. Trigl.*, 83 ff.) The Smalcald Articles quote John 20, 21 as a sending of the disciples "unto the ministry of preaching." (*Tractatus*, 9. *Conc. Trigl.*, 505.) "We have the certain doctrine that the office of the ministry proceeds from the general call of the apostles." (*Ib.*, 10; cf. 31. *L. c.*, 507. 513.) "The apostolate is expressly termed a ministry, Acts 1, 17. 25, being in fact the earliest form of the ministry in the New Testament." (*A. L. Graebner.*) Dr. A. Hoenecke, in his *Dogmatik*, terms the ministry "a divine institution," quoting 1 Cor 12, 28; 2 Cor. 5, 18. 20; Matt. 10, 1; 28, 19; John 20, 21. He opposes the doctrine that in its concrete forms the service of the Word is a matter of human origin or merely historical development. (Hoefling, Hase, Luthardt, quoted by Hoenecke, Vol. IV, 177.) Also Hoenecke recognizes in the commissioning of the Twelve the institution of the ministry as it essentially exists in the Christian Church to-day. "The regular ministry is a divinely intended continuation of the extraordinary apostolate and in and with the apostolate is a divine institution." That the regular ministry is essentially identical with the apostolate, Hoenecke derives from the texts, which place apostles and preachers on a state of equality and which assign to both the same functions. That the ministry is a divinely ordained continuation of the apostolate he derives from Matt. 19, 28 and Luke 12, 43, and especially from the fact that the duties and privileges of the ministry are so firmly laid down in Scripture. If Christ had not intended the apostolate to be continued through the work and office of the congregational ministry, He would not have given such instructions through His apostles as we find in Acts 20, 25—31 and 1 Tim. 3, nor would He have demanded obedience for His servants as in Heb. 13, 17 (7). Those whom Paul had ordained were commanded by him to ordain others; and this ministry is not simply a development out of historical conditions, but is an institution which Christ intends to preserve to the end of time. Matt. 28, 19 f. "If the Lord promises His assistance to the end of time, He also extends to the end of time the command that congregations establish the ministry in their midst." Indeed, the congregations are committed to the pastors by Christ Himself, 1 Pet. 5, 2; and the Holy Spirit Himself has made them overseers of the flock, Acts 28, 28. (See also *Elders; Deacons; Hierarchy; Keys, Office of the.*)

While the apostles were in Jerusalem, they also served as pastors and teachers of the local congregation, which they had gathered by the preaching of the Gospel, administering the ministry of the Word, Acts 6, 4, by teaching and preaching Jesus Christ in the Temple and in the various houses, in which, for want of special meeting-houses, the various groups of disciples would meet for worship, to hear the Word, celebrate the Sacrament, and unite in prayer. "As the number of disciples increased, other ministers were added. They were termed presbyters, elders. These presbyters were not the successors of the apostles; for we find them side by side with these earliest ministers of the earliest Church, which sent a letter to the churches among the Gentiles as addressed to them by 'the apostles and elders and brethren. Acts 15.'" (*A. L. Graebner.*) They were also known as bishops. Titus 1, 5. 7; Acts 20, 17. 28. — How had these persons been made bishops, presbyters, or, as Paul also calls them, pastors and teachers? The apostles had been singled out and called to the apostleship directly by Christ Himself. Having thus been made

ministers of Christ, they were also the first pastors of a church gathered through their ministerial work, which accepted their ministerial labors while they were with it, as James was at Jerusalem and Paul was at Corinth and Ephesus. The elders were not chosen and called by immediate acts of Christ. Yet Epaphras was a "minister of Christ," Col. 1, 7, and Paul tells the elders of Ephesus that the Holy Ghost has made them bishops to feed the Church of God. Acts 20, 17. 28; cf. 1 Pet. 5, 1—4. St. Luke tells us that the churches in Asia Minor were provided with elders. Paul and Barnabas, who had gathered these congregations, visited them on their return journey, organized the churches, which they would now have to leave, commended them to God and the Word of His grace, and caused them to choose elders for themselves. Acts 14, 23 (Greek: *cheirotonein*, to elect by raising the right hand). To the churches Christ Himself has given the charge to preach the Gospel, and the Church must see to it that this is done. Where the ministers already at work are not sufficient, or when they are called to other fields or called to their eternal rest, the churches carry out the will of Christ and their peculiar task in calling others to the ministry of the Word. The first teachers of the Church were given to the Church directly and fitted out miraculously for their official work, and the Church, as was meet and right, accepted the gift, and the apostles performed the work of the ministry. God gave other miraculous gifts, the gifts of prophesying, healing, diversities of tongues; and the Church gratefully accepted these gifts because they aided the work of the ministry. And as the wants of the Church demanded still other men for the work of the ministry, the churches looked out among them men of honest report, full of the Holy Ghost and wisdom, and chose them for elders, pastors, and teachers, according to the will of the Lord, who in this wise gave those whom by the Church He called to be His ministers. — The ministers thus mediately called and appointed to the ministry stand in a twofold relation. They are ministers of Christ, performing Christ's work on earth, and they are responsible to Christ for the faithful execution of His instructions. As ministers of the Church, performing the work primarily entrusted to the Church, the royal priesthood, they are also responsible to the Church for the faithful discharge of their ministerial duties, while, on the other hand, the congregation is responsible for the official life of its minister, who is in charge of work entrusted to the Church. — How many persons may or should have a minister for themselves must be ultimately determined by those persons themselves, according as the work of the ministry, the edifying of the body of Christ, the purpose of the ministry, can be best achieved under prevailing circumstances. But when a number of persons has called a man for their minister and he has accepted such call, then he is the minister of that congregation, be it large or small, and his whole flock, over which the Holy Ghost has made him overseer, is the whole number of souls in that congregation, neither more nor less. — When the Holy Spirit has made the minister an overseer of the flock, he has made him overseer also of the work of any officers whom the congregation may elect, of the various societies within the congregation, and of their officers, of the Sunday-school, day-school, Bible class, and their teachers. He is the minister of the children as well as of the aged and hence the official teacher of both. He is the teacher of his whole congregation jointly and severally, not only in the pulpit, but also in the deliberative and executive meetings of the representative congregation, in public catechization, in the parochial school, in the meetings of committees and boards, or where and when any of his parishioners may be in need of instruction on any point of doctrine concerning Christian faith and life. Cf. Col. 1, 28. In the faithful discharge of his duties the pastor will also perform functions which, while not directly in the line of the administration of the means of grace, are subservient thereto. The apostles did not consider it beneath their dignity, but a matter of course, that the distribution of alms in daily ministration should be their business in the ministry. Acts 6.

Ministers, Education of. See *Education.*

Minucius Felix, author of *Octavius,* an apology in the form of a dialog, in which the advocate of heathenism is convinced of his error and converted. He wrote before A. D. 200.

Minnesota Synod. The first work leading to the organization of the Minnesota Synod was done by pastors of the Pennsylvania and Pittsburgh synods. The man who gathered the first half dozen to form the synod was "Father" J. C. F. Heyer (*q. v.*). The founders were Heyer, Blumer, Wier, Brandt, Mallison, and Thompson; the latter two were English Lutherans and soon dropped out.

Wier also soon left because of doctrinal differences. Heyer was pastor of the parent congregation, Trinity of St. Paul, but in 1863 resigned because of advanced age and was succeeded by G. Fachtmann from Wisconsin, who also guided the fortunes of the synod when Heyer returned to the East. At this time the missionary societies of the General Synod extended what aid they could with regard to men and money; but the sorely needed men came mostly from the Pilger Missionary Institute of St. Crischona, near Basel. Of the twenty who came in the earlier years of the synod's existence Emmel, A. Kuhn, F. Hoffmann, Seifert, C. J. Albrecht, Braun, and Hunziker may be mentioned. Fachtmann's leadership was disastrous. The struggling synod was striving to free itself from the unionizing tendencies which flourished in spite of the Lutheran confessional declaration it had made. But Fachtmann sought to perpetuate this looseness. In 1867 things changed for the better. J. H. Sieker (*q. v.*), the first of Wisconsin's own pastors, was called to Trinity as Fachtmann's successor and became the leader. The uncompromising Lutherans rallied to his leadership. After causing much trouble, Fachtmann was finally expelled 1870.

In the mean time the Minnesota Synod had left the General Synod, pinning its hopes to the promise of confessional Lutheranism held out by the newly organized General Council. Sieker, as president, attended its meetings and demanded a declaration on the "Four Points" (*q. v.*) As a satisfactory answer was not forthcoming, Minnesota severed connections with the Council in time to join the Synodical Conference at its organization in 1872. What induced it to take this step was the clarification of its relations with Wisconsin and Missouri. With Wisconsin, Minnesota had always had friendly relations. Delegates were exchanged at conventions; as early as 1864 there was an official request to share in the benefits of Northwestern College (and seminary), which was granted with the understanding that Father Heyer take up a collection for the institution in the East. In 1866 there had been the loan of Dr. Moldehnke for Minnesota's home missions. Formal recognition of doctrinal unity was reached 1869, when Hoenecke, after attending Minnesota's synod, reported to his brethren that complete harmony and agreement existed between the two bodies. This was made official the next year. An informal agreement, 1872, later ratified, permitted Minnesota to share in the expanded institution at Watertown, for which it offered to pay part of the salary of one professor. The *Gemeindeblatt* was made the official organ, and Sieker was added to its editorial committee. This paved the way for friendly relations with Missouri, which had been in the field from the beginning. A Missouri delegation visited the synod of 1872 and after suitable preliminaries pronounced doctrinal agreement. The working arrangement with Wisconsin remained in force but a few years, when it was canceled and things drifted, Minnesota getting its ministers where it could, relying especially on Springfield, Ill., Seminary for its students. Meanwhile its missionaries had been active and were organizing congregations in the Dakotas, emphasizing the lack of suitable men to follow up their work. The question of "state synods" was a very live question in Minnesota and further delayed independent action in establishing a seminary; for it was hoped by many that a reorganization of that sort would secure for Minnesota's use some already existing schools. New "stipulations" with Wisconsin were adopted 1879 after a heated debate. Joint sessions were held in 1883 and 1886, after weathering the storm of the election controversy. At last, 1883, Dr. Martin Luther College, New Ulm, was founded (see *Albrecht, J. C.*); the building was erected the following year. It was a college together with a practical seminary, with O. Hoyer as its president. The *Synodalbote* was first published in 1886, but ceased publication in 1894. The relations begun with Wisconsin officially in 1864 resulted in an organic union between the two synods in 1892; the Joint Synod of Wisconsin, Minnesota, Michigan, and Other States was formed. The New Ulm institution became the teachers' seminary of the Joint Synod in 1894; now also a preparatory institution for the office of pastor.

Home missions were inaugurated with renewed energy, and Minnesota, with its adjacent Western territories, since 1892 shows the greatest results and has the best prospects. The congregations in the Dakotas and in Montana have formed a separate District of the Joint Synod under the constitution of 1917. In 1924 the two Districts numbered 145 pastors and nearly 200 congregations, with 27,000 communicants. Presidents were: C. F. Heyer, 1860—64; Fachtmann, J. H. Sieker, A. Kuhn, C. J. Albrecht, C. Gausewitz, A. Schroedel, A. T. Zich, E. Pankow, J. Naumann, J. R. Baumann, E. F. Albrecht.

Minor Orders. The four lower ranks of the Roman clergy: acolytes, exorcists, lectors, and ostiarii (porters). It is usually held that they do not receive the sacrament of Order. See *Hierarchy.*

Minorites. See *Franciscans.*

Miracles. A miracle is an event in the natural world differing from the ordinary course of nature and occurring in such a way as to call attention to the presence, power, and will of the living God. In the discussion we limit ourselves to the miracles recorded in Scripture, those special and exceptional acts of God, above and beyond nature, which are inseparable from Biblical history and revelation, treating the subject almost exclusively from the apologetic side.

A miracle is a sensible effect produced by God independently of the natural order commonly observed. As Augustine has put it: "A miracle is not contrary to nature, but only [contrary] to what we know of nature." A miracle is a supernatural event; but all that is supernatural is not necessarily miraculous. The angelic appearances so frequently recorded in the Scriptures were not the same thing, strictly speaking, as the miracles. They were, of course, real visitations from the unseen world; but they did not affect the course of nature; they were not events in the physical world. Nor is the work of divine grace in the human heart a miracle in this special sense. It is truly a supernatural work, a greater work indeed than any physical miracle. The power that lifts a soul from death to life, delivers it from the bondage and defilement of sin, and makes it meet for the fellowship of God is the mightiest power which has been manifested among men. All this is due to the supernatural energy of the Spirit of God. This work, however, is carried on in the spiritual realm and is now an established part of His Kingdom of Grace. A miracle, on the other hand, is a special event which took place in the physical realm. While it has a supernatural cause in the unseen world, it has a visible effect in the natural world and is wrought for a particular purpose.

A miracle is, first of all, a wonder. The miracles recorded in Holy Writ inspired amazement and were intended to startle men and arrest their attention. Thus it was that miracles so often took place in times of spiritual blindness and apostasy, as when Elijah came upon the scene. The wonder was intended to lead to its deeper meaning and to prepare the way for its real purpose or to call attention to a divine message which accompanied it. It is significant that, although this name frequently occurs, it is never used alone in the New Testament, but always in conjunction with one or both of the other names. A miracle was also a power or mighty work. It declared by the way it was done that God was present and was acting. The magicians of Egypt acknowledged this when they found themselves at length unable to repeat the miracles of Moses. "This is the finger of God," they said. Ex. 8, 19. — The term by which miracles are most often described, both in the Old Testament and in the New, is the word *sign.* The value of a sign lies in what it points to. Miracles pointed to the divine authority of the agent by whom they were wrought. For while they were works of God, they were usually performed at the command or the prayer of some prophet or servant of the Lord. The miracles of Christ in the Bible are called "signs" because, like finger-posts, they point to some greater fact beyond them, namely, that the Son of God is indeed come down to dwell among men (Immanuel: God with us). They are called "powers," because the power of God is manifested in saving man from bearing the consequences of sin, from demon-possession, from disease, and from death; also, because the power of the Creator was present to do with His creatures — the water made wine, the sea calmed, the walking on the sea, the fish supplying the piece of money — as He would. They are "wonders" because all the people said: "We never saw it on this fashion." Mark 2, 12. So many and so wonderful were the miracles that no enemy ever rose up in Christ's lifetime to contradict them; driven to bay, they tried to explain them blasphemously, saying that Satan was casting out Satan. Luke 11, 15—20. It is true that the miracle is not the chief thing. It is but the scaffolding and not the building itself. We do not believe in Christ because we believe in miracles, but we believe in miracles because we believe in Christ, and we believe in Christ because we believe the written revelation concerning His person and work. That is the pathway by which we have come to faith in Him. Christ performed miracles not of choice, but of necessity. "Except ye see signs and wonders, ye will not believe." John 4, 48. "A wicked and adulterous generation seeketh after a sign." Matt. 16, 4. But who shall say that because we, who now read the inspired record of His life and works, do not need signs and wonders to convince us, therefore no signs and wonders ever occurred? You cannot

thrust a dagger into the body without hurting the soul, and you cannot take your critical blade and cut off miracles from Gospel history without inflicting a mortal wound on that history. Miracles are so inevitably interwoven in the fabric of that history that the whole garment goes to pieces when you cut into it. The miracles of Christ were not isolated manifestations of supernatural power, put forth simply and solely to excite wonder and astonishment and, as it were, to compel belief. He refused, and very definitely, to work miracles of this kind. His miracles, rather, are the outcome of His wonderful and gracious character; they are integral portions of His teaching. Even the earliest Old Testament miracles display a marked superiority to many of the meaningless and ludicrous "miracles" of the apocryphal gospels and medieval hagiologies.

In determining the credibility of miracles, we need to consider the occasion, the nature, and the worker of the miracle. The miracles of Jesus have a fit occasion, namely, a great human need. In estimating them, we are not to think about the possibility or credibility of a miracle in the abstract; we are rather to think of what we should reasonably expect on the part of a loving God in relation to men made in His image, who are in the toils of sin and suffering. The occasion of Christ's miracles is no less an occasion than the need of redemption. The miracles of the gospels are of a nature that fits this occasion. They reveal God's love; they bring God's love into touch with man's woes. Most of the miracles of Jesus were miracles of healing, not of nervous troubles only, but of leprosy, fevers, and various other diseases. Nor were they confined to healings; in three instances they were the raising of the dead to life. In every instance, save possibly the blighting of the fig-tree, they came straight from the heart of God for the relief of human woe; and even the apparent exception of the fig-tree is not a real exception; for it was a solemn warning, a parable in act, with a kindly purpose. Another characteristic of the gospel miracles is that they fit the character of the worker. They are worthy of the divine Redeemer; they flow naturally from the person of Christ. Christ Himself is the Supreme Miracle. His sinlessness; His freedom from any consciousness of sin; His superhuman knowledge; His universality; His freedom from errors that in the course of two thousand years would have been discovered and would have canceled His transcendency; His claims to be the Giver of eternal life, the Forgiver of sins, the Judge of the eternal destinies of men, — these put Jesus in a class by Himself; and when we think of Him, we are not surprised that in His redeeming love He did works that no man can do. Cp. John 1, 14; 2, 11; 20, 31. As for all true Christians, the fact of the occurrence of miracles is unassailable, as a part of God's revealed truth. Luke 1, 37.

Miracles, Roman Catholic. The Christian fathers of the first three centuries very seldom report miracles, but rather speak of the age of miracles as past. With the fourth century, accounts of miraculous happenings increase. Degeneracy and credulity grew at an equal rate in the Church, and eventually new miracles were reported every day. There were miracles wrought by saints, by relics, by the Eucharist, by images, and by angels; there were visions, apparitions and prodigies in fantastic variety. Many of these miracles were trifling, puerile, indecorous, or irreverent. Usually there was no proportion between the means and the end: amazing supernatural forces were employed on the silliest pretexts. Saints even matched miracles in mere trials of skill. The favorite object of miracles was to propagate rites, doctrines, and devotions that were without Biblical foundation or to emphasize the sanctity of some church, relic, or religious order. Thus it could occur that while St. Bridget had visions favoring the Franciscan view of the Immaculate Conception, her contemporary, St. Catherine of Siena, had visions establishing the contrary doctrine of the Dominicans. Ecclesiastical miracles have greatly decreased in modern times, but they have by no means become extinct, as witness the reported miracles at Lourdes, Treves, etc. How many of these miracles are imaginary or fraudulent it is impossible to determine; for the rest see Matt. 24, 24; 2 Thess. 2, 8. 9; Rev. 16, 14; Gal. 1, 8.

Mirandola, Pico della. Italian philosopher, 1463—94; studied philosophy and the humanities; tried to demonstrate the fundamental agreement of the heathen philosophers with each other and with Christian scholasticism and mysticism; prepared 900 theses covering the domain of knowledge, some of which were declared heretical and the disputation forbidden by the Pope. The taint of heresy was later removed from Mirandola.

Miracle-Plays. A variety of the medieval religious drama or liturgical play, using chiefly the material con-

nected with the legends of the saints and their intercession for those who venerate them.

Miserere. Originally, and most correctly, used of the 51st Psalm in musical setting, on account of the opening words: *Miserere mei, Domine,* but extended to include any penitential hymn or chant, as, the *Miserere* from *Il Trovatore.*

Mishna. See *Talmud.*

Missa Catechumenorum; Missa Fidelium. The chief parts of the ancient order of services, as used in all parts of the Church up to the fourth century, the Mass of the Catechumens, with the entire congregation, including also the applicants for membership and the penitents, present, being the Office of the Word. With the dismissal of all non-communicant members and visitors came the Mass of the Faithful, with the celebration of the Eucharist.

Missal. The chief service book of the Roman Catholic Church, combining all the various liturgical books formerly in use, giving the services for each day, but especially that of the Mass.

Missale Romanum. The book containing the complete service of the Roman Mass for the whole ecclesiastical year. Near the center of the volume are those portions which occur in every Mass, while the remainder of the book consists of the portions that vary according to feast or season. Prayers for the celebrant, rubrics, etc., are prefixed. The uniform edition was first published in 1570 and has been repeatedly revised.

Missionary Church Association. See *Evangelistic Association.*

Missionary Conferences are an effort jointly to study and solve problems arising in the mission-fields and at the home base. They are either denominational or interdenominational and are constituted by voluntary participation of interested societies, administrators, and missionaries. Being altogether advisory, they have no legislative power. Almost all American, European, and Oriental countries now have conferences of this kind. International and world meetings have been held repeatedly, for instance, in Liverpool, 1860; London, 1878; London, 1888; New York, 1900; Edinburgh, 1910; Washington, D. C., 1925. The Conference Reports offer many solutions to mission-problems and generally are a rich treasury of missionary information, the most valuable being those of the Edinburgh meeting. The *International Review of Missions* may be considered the official organ of the international missionary conferences. The office of the Foreign Missions Conference of North America is at 25 Madison Ave., New York City.

Missionary Education Movement. Organized in 1902. Its purpose is to promote the mission-work of the churches by means of holding interdenominational summer conferences and by the publication of missionary literature.

Missionary Institutes, usually organized and controlled by some mission-society and connected with a mission-home, are schools for the training of workers in the foreign fields. They came into existence in 1702, when A. H. Francke opened his Oriental Seminary at Halle for this specific purpose. Jaenicke in Berlin (1800—1827) educated 80 young men for this work. The Basel Mission Society opened its seminary in 1816, the Barmen Society in 1828, the Gossner Society in 1836, the Leipzig Society in 1832 at Dresden and removed it to Leipzig in 1849, the Breklum Society in 1877. Neuendettelsau prepares some of its students for foreign missions since 1883. The Danish Mission School exists since 1862, the Swedish at Stockholm since 1855 and at Johanneslund since 1863. The Finnish Society has its own seminary at Helsingfors since 1866. As thoroughness is a Lutheran feature and principle, all these societies endeavor to give their future missionaries a solid training, the result of which is the efficiency of Lutheran missionaries, acknowledged by their colleagues everywhere. Several seminaries require a six-, others a five- or four-year course, according to circumstances, none less than three years of hard work. With some it is a college and a theological course combined; most of them study medicine; also manual training is practised. The greatest care is taken in the choice of instructors as well as in the reception of applicants. Also non-Lutheran bodies have missionary institutes. In the Catholic Church the various orders, especially the Jesuits, are engaged in foreign missions. In America it has always been the rule to draw upon the theological seminaries for workers in the home and foreign mission fields; but in Europe, where the number of theological graduates who were ready to work in foreign fields was but small, mission-societies had to open schools for the training of men for this particular work. Since about the middle of the past century, and to an ever-increasing extent, qualified physicians and unmarried women have been sent out, the latter principally to be active as teachers,

nurses, and deaconesses among both heathen and converted women.

Missions are that activity of the Church of Jesus Christ by which it sends and brings the Gospel of Jesus Christ to those who are, for the time being, deprived of it or are still pagan. The Scriptural foundation for this work is found in Gen. 22, 18; Is. 49, 6; Micah 4, 1—5; Matt. 24, 14; 28, 18—20; Mark 16, 15; Luke 24, 46. 47; Acts 1, 8; 26, 15—18; Rom. 1, 16; Gal. 1, 16, and many other passages. That the apostles understood the command of the Lord (Matt. 28) to mean dissemination of the Gospel among Jews and Gentiles is evidenced by Gal. 2, 9; Rom. 10, 12—18; 1 John 1, 1—4. And that the early Christians recognized their duty to propagate the Church of Christ by sending out missionaries can be gathered from Acts 13, 1—5; 1 Thess. 1, 8. At the end of the first century A. D. there may have been some 200,000 professed Christians, and at the time of Constantine, A. D. 325, the whole Roman Empire already was dotted with Christian churches, there being possibly some eight million Christians. The modern era of missions begins with the Reformation. Luther and his colaborers have often been accused of neglect of foreign missions and of a failure to appreciate their importance and their necessity. But Luther had to deal with conditions that made foreign missions for him and his followers an absolute impossibility. The visible Christian Church was almost entirely popish, the wealth was concentrated in the hands of the priesthood and the monks, the Pope still governed the riches of the world and, save for a small territory in Europe, was the absolute lord of the civilized world. As compared with his resources, kings and princes were in a wretched state of poverty; the seafaring nations were under popish control; in fact, Alexander VI, in 1493, had presumed to parcel out the New World recently discovered between Spain and Portugal, conditioning this grant on the Romanizing of the natives. America, Africa, India, were thus open to none but Roman Catholic missions; the inquisition with its *autos da fé* and other persecutions was bent upon suppressing Protestantism in popish and other lands, and while Romish priests and monks accompanied all foreign expeditions, Protestants were *ipso facto* barred. But above all, the Lutheran Reformers had their hands full with providing faithful ministers and teachers for the rapidly increasing Lutheran churches and countries. While foreign missions, then, were physically out of the question for the young Lutheran Church, home missions and the organization and staffing of the Lutheran churches was her specific task.

The term "mission" is variously employed. In Roman Catholic circles the word indicates special efforts put forth to deepen the religious life of the adherents of that Church. In Germany, missions are commonly divided into *Innere Mission* and *Heidenmission*. There *Innere Mission* signifies the care of the lapsed, forsaken, destitute, strayed, and needy in the home country; *Heidenmission*, of course, means missions to non-Christian peoples. In the United States the terms are frequently Home and Foreign Missions. Here the term Home Missions points to the work done in the homeland, among the unchurched of all nations and peoples. Foreign Missions are missions carried on in foreign countries, whether they be Christian or heathen. — We accept the term Home Missions as applying to the dissemination of the Gospel among the descendants of Christian and Lutheran peoples, whether in the United States or elsewhere — people who, at the time, are without the ministration of the Word and the Sacraments. In this sense Deaf-mute, Foreign-language, Immigrant, and Seamen's Missions belong to the domain of Home Missions. The term Foreign Missions strictly signifies religious work done among the heathen, *i. e.*, such peoples as have not as yet heard the Gospel-message.

History of Protestant Foreign Missions. — A succinct survey of Protestant Foreign Missions shows us Adrianus Saravia, a Reformed minister of Antwerp (b. 1531, d. 1613 in England), as the first to issue a call for foreign missions. A colony of French Huguenots was led forth by the adventurer and renegade Durand de Villegaignon, 1555 and 1566, encouraged by Coligny, to Brazil, with a view to offering a haven of refuge against Romish persecution and with the added thought of evangelizing the American Indians. But the attempt proved abortive. In 1559 Gustavus Vasa of Sweden sent Lutheran pastors to the Laplanders in the far North for the purpose of bringing them nearer to the Lutheran Church; and Charles IX of Sweden and Gustavus Adolphus continued the work. In 1634 Peter Heiling, of Luebeck, made strenous and, withal, not altogether defensible efforts to induce the Lutherans of Germany to engage in Foreign Missions, finally going to Abyssinia, where he translated the New Testament

into the Amharic. But nothing further came of his efforts. Justinianus v. Weltz, a baron (b. in Saxony, 1621), wrote various papers in the interest of Foreign Missions and finally went to Guiana as missionary, where he died soon after his arrival. In 1700 an Academy of Science was founded in Berlin under the leadership of the philosopher Leibniz, which, among other things, was to serve Foreign Mission interests. Very little, however, resulted from all their efforts, except that the plea of Leibniz for Foreign Missions found lodgment in the heart of Aug. Herm. Francke, of Halle, who became a providential agent for extensive Foreign Mission endeavor. — The Netherlands, meanwhile, had freed themselves from the galling Spanish and Roman Catholic yoke and in the beginning of the 17th century succeeded to the overseas possessions of Spain in East India, the Molukkas, Ceylon, Formosa, and the Larger Sunda Islands. The East India Handelsmaatschappij was chartered in 1602 as a commercial company, but was also charged to carry on Foreign Mission work among the natives in its larger Eastern dominions. Ministers of the Reformed faith were sent out by it, who labored in the colonies, on an average, five years. — A *Seminarium Indicum* was organized in 1622 at the University of Leyden, which operated only twelve years, but not without good results. At the close of the 17th century the Dutch Reformed Church claimed in Ceylon some 350,000 converts; in Java, 100,000; in Amboina, 40,000. But after a few years the majority of these Christians had relapsed into heathenism, because the methods employed for conversion were in many instances questionable and not unlike those practised by the Jesuit Xavier, who baptized thousands without Scriptural instruction. — The West India Company of the Netherlands, also a commercial organization, made an effort at Foreign Missions in Brazil in 1621. Johann Moritz of Nassau-Siegen was appointed Governor-General at Pernambuco in 1636 and sent eight missionary pastors to that country, who translated the Catechism, organized a few schools, and baptized a small number of convert Indians. But the whole enterprise was abandoned in 1667; no lasting results had been obtained. — About this time Swedish Lutheran colonists had founded New Sweden on the eastern bank of the Delaware in America. Missionary work among the Indians was soon taken up, chiefly by such men as Campanius, who translated Luther's Small Catechism into the Indian tongue. Governor Stuyvesant of New Amsterdam, however, reduced the colony, and missionary effort soon ceased. — Meanwhile the missionary spirit began to take root in England. The persecuted Scotch and English Puritans went to North America and, though chiefly seeking refuge and peace for themselves, did not overlook the possibility of serving the native Indians in a religious way. Even Oliver Cromwell harbored plans for changing Chelsea College into a kind of missionary training-school. In 1649 the ordinance creating the "Corporation for the Propagation of the Gospel in New England" was passed, which was the earliest Reformed missionary body in England. This society now exists under the name of "New England Company." The charter of the Massachusetts Colony (1628) provides that "the natives of the country may be won and mated to the knowledge and obedience of the only true God and Savior of mankind," and the original seal of the colony represents an Indian uttering the words of the man of Macedonia, "Come over and help us." It is true that the Indians soon received the most cruel and unjustifiable treatment on the part of the settlers. Nevertheless, such men as John Eliot, of Roxbury, near Boston (d. May 20, 1690), and the Mayhew family on Martha's Vineyard (1646—1806), David Brainerd (d. October 9, 1747), and others of like stripe did valiant and, withal, successful missionary work among them. — Systematic missionary labor, however, received its greatest impulse through the Lutheran Danish-Halle Missions in India. It received its first impulse from Frederick IV, a Lutheran king of Denmark. He had ascended the throne in 1699, already deeply impressed with the utterly hopeless spiritual condition of the heathen. Since 1621 Denmark had been in possession of a strip of land on the Coromandel Coast, southwest of Madras, in India, and the king now decided to send the Word of Salvation to the natives. After consultation with his court chaplain Luetkens, who, in turn, got in touch with Spener, Joachim Lange, and Aug. Herm. Francke in Germany, two promising young men were secured, who declared their willingness to preach to the heathen in India: Bartholomaeus Ziegenbalg and Heinrich Pluetschau (1705). They reached Tranquebar in July, 1706. Thus the Lutherans made the first attempt at systematic missionary endeavor in India. August 7, 1707, the first Lutheran — in fact, the first Protestant — chapel for the natives in Asia was dedicated. Francke and his friends remained

the chief religious support for this mission during the next century, no less than some sixty missionaries emanating from Halle, among whom Christian Friedrich Schwartz probably was the foremost. The fruits of this missionary enterprise, in the course of time, amounted to 20,000 converts. — Another Lutheran mission was fathered by Frederick IV, of Denmark, namely, that of Hans Egede, a Norwegian pastor. After much discouraging effort, Egede, in 1721, finally succeeded in being sent to Greenland, where he labored unremittingly for fifteen years. He died in Copenhagen in 1758. His son Paul succeeded him in the work. The Moravians meanwhile had entered the field, finally taking over the whole work, but quit it again in 1899. — The Moravians date back to the days of John Hus, who suffered death at the hands of the popish Church in 1415. Roman Catholic persecution drove some of the followers of Hus to Saxony. Among these was a certain Count Zinzendorf, who settled in Berthelsdorf, near Dresden, Saxony. His grandson, Count Ludwig of Zinzendorf (1695—1760), became the founder of the religious society called *Unitas Fratrum*, or the Moravian Brethren. In 1722 many Moravians were expelled from Austria and were given a friendly asylum by Zinzendorf at Herrnhut, near Berthelsdorf. Through early contact with Francke in Halle, Zinzendorf had become deeply interested in Foreign Missions. The strictly Lutheran character was abandoned in the false interest of doctrinal unionism. Foreign Missions, however, were recognized as the duty of every Christian community. On August 21, 1732, the first missionaries were sent to Danish St. Thomas, in the West Indies, to labor among the Negroes. These men were Leonhard Dobber and David Nitschmann. Since then the Moravians have sent out approximately 3,500 missionaries, who labored in the West Indies, Labrador, Dutch Guiana (Surinam), Georgia, Africa, Asia, and other countries. Meanwhile another society had been organized in England, which was destined materially to assist in the propagation of the Gospel in India through the Danish-Halle emissaries, namely, the Society for Promoting Christian Knowledge (1698), which owes its origin chiefly to the energetic activity of Dr. Thomas Bray. In addition to this the Society for the Propagation of the Gospel in Foreign Parts was founded (1701), which worked chiefly among the Indians and the Negroes of America, branching out into other foreign parts only in the succeeding century. Scotland also entered into mission-work by the organization of the Society in Scotland for Propagating Christian Knowledge (Edinburgh, 1709), whose missionaries first labored among the American Indians. David Brainerd was one of its missionaries. — But England was destined to work far more extensively in the missionary field. Since the loss of the Spanish Armada (1588) the star of Spanish colonial power in the far East began to pale and that of England to glow. The charter given by Queen Elizabeth (1600) to the East India Company clothed it with well-nigh unlimited power. But for many years very little missionary work was done. The spirit of philosophical unbelief was rampant and deadened religious and therefore missionary life. Religious endeavor was a laughing-stock and a byword. Christian teaching was almost extinct. However, through such men as Charles Wesley (1703—91) and George Whitefield (1714 to 1770), who had been influenced by Francke and the writings of Luther, a great religious awakening was brought about, which later led to a reformation of the Church, resulting in new and far-reaching missionary effort. One factor above others served to stimulate interest in Foreign Missions, namely, the epochal discoveries in the South Seas by James Cook (d. 1779) and the highly colored reports circulated in England and throughout Europe. New missionary societies were formed in rapid succession. Chiefly through the activity of William Carey, one-time cobbler and then Baptist minister, the "Baptist Missionary Society" was founded (October 2, 1792), and Carey himself was its first missionary to India. Then followed (1795) the organization of the London Missionary Society, whose early constituents were many Anglican and Presbyterian clergymen, but which latterly has been supported chiefly by Congregational or independent churches. Its best-known missionary was Robert Morrison, the pathfinder of modern missions in China. The Anglican Church Mission Society was founded April 12, 1799, and its first field was Africa. In 1813 the Wesleyan Methodist Missionary Society followed. Scotland also had a number of additional missionary societies, such as the Church of Scotland Foreign Missions Committee (1825), by which Dr. A. Duff was sent to India in 1829; the Foreign Missions Committee of the United Free Church (1843), the United Presbyterian Church of Scotland (1847), and others. — Among the later societies organized in Great Britain should be named the China Inland Mis-

sion, which came into being through the activity of Dr. Hudson Taylor and which meanwhile has found an associate constituency in other countries. This is an interdenominational organization, ignoring and obliterating all denominational differences. — North America also entered actively into Foreign Mission endeavor by the organization of the American Board of Commissioners for Foreign Missions (1810), a society founded by the General Association of Congregational Churches of Massachusetts, by which Adoniram Judson was sent out. Through his defection to the Baptists the American Baptist Missionary Union came into being (1814). The Presbyterians first decided to support the American Board (1812); later, however, they formed their own Presbyterian Board of Foreign Missions, North (1837). — Special mention must yet be made of the Students' Volunteer Movement, which is not a sending, but an enlisting society, and of the International Missionary Alliance (1887), which to-day is called the Christian and Missionary Alliance. Lutheran Foreign Missions were entered into in the course of the past century by nearly all Lutheran church-bodies in the United States, among which special mention may be made of the United Lutheran Church (formerly the General Synod, the General Council, the United Synod South), the Ev. Luth. Synod of Missouri, Ohio, and Other States; the Ev. Luth. Joint Synod of Ohio and Other States; the United Norwegian Ev. Luth. Church of America; the Swedish Augustana Synod; the Ev. Luth. Synod of Iowa. — In Germany, Rationalism had worked havoc during the 18th century, just as it had in England, and religion had sunken to a very low ebb. It was finally impossible to find men suited to Foreign Mission work. The Francke Institute had sadly degenerated. Only the Moravians continued to send men out into foreign fields. In 1800 a missionary training-school was founded at Berlin by Pastor Jaenicke, in which some effective preparatory work was done. Its successor was the Berlin Missionary Society (*Berliner Missionsgesellschaft*), founded in 1824. For Southern Germany and Switzerland the Basel Evangelical Missionary Society (*Evangelische Missionsgesellschaft zu Basel*) was organized (1815). Berlin received a second society (1824) in the Society for Assisting Evangelical Missions among the Heathen (*Gesellschaft zur Befoerderung der evangelischen Missionen unter den Heiden*, Berlin I), in which such men as Wallmann and Wangemann were leaders. Another foreign missionary society was founded at Barmen (1819), the Rhenish Missionary Society (*Die Rheinische Missionsgesellschaft*), which sent out Hugo Hahn, Nommensen, and others. The Gossner Missionary Society (*Die Gossnersche Missionsgesellschaft*, Berlin II), was organized in 1836 by Joh. Ev. Gossner. The doctrinal position of these German missionary societies is unionistic, comprising both the Lutheran and the Reformed confessions. — Lutheran missionary societies are: 1. The Leipzig Ev. Luth. Missions (*Die Ev.-Luth. Missionsgesellschaft zu Dresden*, now *Leipzig*), founded in 1836, which has taken up the work of the old Danish-Halle Missions in India. Prominent in this society was Karl Graul. 2. The Hermannsburg Ev. Luth. Missionary Institute (*Die Ev.-Luth. Missionsanstalt zu Hermannsburg*), founded by Louis Harms in 1849. 3. The Society for Home and Foreign Missions according to the Principles of the Ev. Luth. Church (*Die Gesellschaft fuer Innere und Aeussere Mission im Sinne der Ev.-Luth. Kirche*), organized in 1886 in Neuendettelsau, Bavaria. 4. In 1887 the Schleswig-Holstein Ev. Luth. Missionary Society at Breklum (*Die Schleswig-Holsteinisch Ev.-Luth. Missionsgesellschaft zu Breklum*) was founded. — But on the Continent missionary zeal was not limited to Germany: Holland, France, Denmark, Norway, Sweden, Finland — all formed missionary societies for foreign work. A complete list of Foreign Mission Societies may be found in the *World Missionary Atlas*, edited by Harlan P. Beach and Charles H. Fahs, New York Institute of Social and Religious Research, 1925.

Missions, Catholic Foreign. The Catholic theory of missions is so characteristic in its arrogant pretensions and in its outspoken repudiation of Protestant claims that we deem it important to state briefly what that theory is. The Roman Catholic writer von Tippe (quoted by Warneck, *Geschichte der protestantischen Mission*, p. 170) says: "If the one Church founded by Christ can be none other than the one Catholic Church which has continued from the times of the apostles to the present day [note the identification of the invisible communion of saints with the visible Roman organization], it follows with inexorable logic that this Church, and this only, is charged with the task of missionizing the world (*Missionierung des Erdkreises*). Missionary activity among all the nations of the earth is dogmatically the exclusive and inalienable right of the Catholic Church." A higher author-

ity, none other than Pope Leo XIII, in the encyclical *Sancta Dei Civitas* (December 3, 1890), brands all Protestant missionaries as "disseminators of errors," who, while giving themselves "the appearance of being the apostles of Christ," are seeking "to extend the domain of the Prince of Darkness." In short, then, all Protestant mission-work is an arbitrary invasion on Roman Catholic privilege. Again, it follows on these principles that the field of Roman Catholic missions is not the entire non-Christian, but the entire non-*Catholic* world. For the Roman Catholic Church all the countries of the earth fall into two divisions: 1. provinces of the Holy See, or *Catholicae regiones, i. e.*, such countries as acknowledge the Roman Catholic Church as the religion of the state or, at least, accord her a privileged position; 2. provinces of the Propaganda, or *acatholicorum et infidelium terrae* (countries of non-Catholics and unbelievers), or *omnes illae provinciae, civitates et terrae, quae magistratui infideli vel haeretico subjiciuntur, i. e.*, all those provinces, states, and lands which are subject to an unbelieving or heretical government. In short, all Protestant countries are included in this second division.

Catholic Foreign Missions begin with the era of geographical discovery and exploration. Portuguese and Spanish navigators embodied the crusading spirit and were animated at once by the lust of gold and zeal for the faith. The explorer and the friar came side by side, and the sword of the one was often used to enforce the argument of the other. Conquest implied the "conversion" of the natives. Thus the native populations of Mexico, the West Indies, and, in part, South America were "converted" to the Roman Catholic faith in an incredibly short time. The protest of Las Casas against all coercion and violence was a voice in the wilderness. The Portuguese at the mouth of the Congo and on the western coast of India adopted the same methods as the Spaniards in the New World. With the entrance of the Jesuits upon the field the second period of Catholic Foreign Missions may be said to begin. Their activities included India, Japan, China, Tonkin, the Philippines, Brazil, Paraguay, Canada, Abyssinia. Due recognition must be given to the self-denying devotion, zeal, and heroism of the Jesuit missionaries, while on the other hand their questionable missionary methods, dictated by motives of expediency and aiming more at the wholesale churching of multitudes than at genuine change of heart, not shrinking even from the vicious practise of accommodation to heathen rites and ceremonies (repeatedly condemned by the Popes), deserve our severest condemnation. Judged by their fruits, the labors of the Jesuits were a failure — houses built on sand. This second period of missionary activity was followed by a rapid decline. At the end of the eighteenth century the conditions in the Foreign Mission field were, in the words of a Catholic writer, "extremely dreary — almost everywhere nothing but ruins and desolation." The mechanical missionary methods, the decline of the Spanish and Portuguese powers, the abolition of the Jesuit order, and other causes combined to bring about this result. The restoration of the Jesuit order and, in no small degree, the stimulating effect of Protestant mission-work, as well as the opening of new territories through colonial expansion, resulted in a revival of Catholic missionary activity. What this revival means may be seen from the fact that at the beginning of the nineteenth century there were hardly 1,000 Catholic missionaries in the field, while in 1914 there were about 15,000. Catholic missions are established in nearly all parts of the world and are carried on by numerous religious orders (Jesuits, Franciscans, Lazarists, Dominicans, Carmelites, Capuchins, Benedictines), supported by various missionary societies (Lyons Missionary Society, founded in 1822, St. Boniface Society, St. Louis Society, etc., etc.). As to the numerical status of Catholic Foreign Missions, Robinson (*History of Christian Missions*, 1913) gives 5,675,158 as the total number of baptized heathen in the various non-Christian countries.

Mississippi Synod. See *United Lutheran Church.*

Missouri. The Lutheran Synod of Missouri, Ohio, and Other States, organized 1847, comprised the Saxon congregations in Missouri and the congregations served by the missioners of Loehe in Ohio and Michigan. Conspicuous among its founders were C. F. W. Walther, his associates, and W. Sihler. The Saxon pilgrims had come over in 1839. The "Emigration Regulations" thus state the reason: "All the undersigned acknowledge with sincerity of heart the pure Lutheran faith as contained in the Word of God, the Old and New Testaments, and set forth and confessed in the Symbolical Books of the Lutheran Church. After deliberate and mature counsel they can, humanly speaking, see no possibility of retaining in their present home this faith pure and undefiled,

of confessing it and transmitting it to their posterity. Hence they feel in duty bound to emigrate and to look for a country where this Lutheran faith is not endangered and where they can serve God undisturbed in the way of grace revealed and ordained by Him, and where they can enjoy, without being interfered with, fully, without adulteration, the means of grace ordained by God for all men unto salvation, and can preserve them in their integrity and purity for themselves and their children. . . . Such a country as they are looking for is the United States of North America; for there, as nowhere else in the world, perfect religious and civil liberty prevails." At that time Rationalism prevailed, as in other parts of Germany, so also in Saxony and Altenburg, and the rulers were bound to suppress the revival of true Lutheranism. Its faithful preachers met with bitter scorn and actual persecution. When Pastor M. Stephan, of Dresden, a powerful preacher of the old Gospel, with whom they had established close relations, finally proposed emigration as the only solution, the oppression fast becoming unbearable, they finally agreed to it, some of them, however, only after much deliberation and severe conflicts of the soul. Six ministers: M. Stephan, E. G. W. Keyl, G. H. Loeber, O. H. and C. F. W. Walther, and E. M. Buerger, ten candidates of theology, among them Th. Brohm, O. Fuerbringer, J. F. Buenger, J. Goenner, G. A. Schieferdecker, four teachers, professional men, merchants, artisans, and peasants, most of them in good circumstances, in all about 750 persons, left their homes and friends in November, 1838, and arrived in St. Louis early in 1839. The congregation remaining in St. Louis, Trinity, worshiped for three years in the basement of Christ Episcopal Church; the rest settled on a tract of land in Perry Co., forming the congregations of Wittenberg, Altenburg, Frohna, etc. In the same year 95 emigrants from Prussia, under the leadership of M. Oertel, and 141 more from Saxe-Altenburg joined them. To preserve their true Lutheran faith, however, the pilgrims had first to pass through a soul-trying controversy. The very existence of the congregations was, for a time, jeopardized. Their leader had fallen into doctrinal errors. He had gradually adopted the Romanizing conception of the Church and the ministry and developed a hierarchical tendency of a very pronounced type. He had prevailed upon most of his followers to make him their bishop and to sign a document in which they vowed obedience to him in all religious matters and even in the business affairs of the community. Then, too, before the settlement in Perry Co. had advanced beyond its beginnings, in the season of Pentecost, 1839, they found, what, indeed, some had suspected before, that their venerated leader had been leading a life of gross immorality. He was deposed from office and expelled from the settlement. But now everything was thrown into wild confusion. The people deeply felt the disgrace. Many were conscious of having placed undue confidence in their beloved leader, of having failed to take a fully decided stand against his errors from the beginning. And, worst of all, these errors had begun to take root — the errors that the Lutheran Church, more particularly the adherents of Stephan, was *the* Church, without which there was no salvation; that the ministry was a mediatorship between God and man and entitled to unconditional obedience in all things not in conflict with the Word of God; that questions of doctrine were to be decided by the clergy alone, in whose hands also rested the power of the Keys, etc. The clergy "was troubled by the question whether the colonists constituted congregations with authority to call ministers, and many of the laymen entertained similar doubts concerning the right of the ministers to hold their office here after having left their charges beyond the sea. Walther, too, was for a time tossed about by doubts and fears." And it was Walther (who had never submitted to the hierarchical claims of Stephan) whose clear grasp and unfaltering presentation of the Scriptural principle involved placed the people on firm Lutheran ground. A public debate was arranged at Altenburg, Mo., in order that all might have an opportunity to unburden their hearts. Lawyer Marbach was the spokesman of the party which cast doubt upon the standing of the Saxon congregations as true churches. Walther proposed and defended eight theses, which clearly set forth what the Church really is; see *Altenburg Theses*. By the grace of God he prevailed, thereby not merely saving the settlements from disintegrating, but also establishing the congregations upon such a basis as to make them models for others. — The second contingent, outnumbering the first, was made up almost exclusively of the churches served or established by the missioners of Pastor W. Loehe, of Neuendettelsau, who had been brought into the field chiefly through the influence of Rev. F. C. D. Wyneken, the pio-

neer missionary. Wyneken came over in 1838 to minister to the destitute Lutherans and was sent by the Mission Board of the Pennsylvania Synod to explore Ohio and Indiana, and his ringing appeals to friends in Germany for help in remedying the deplorable state of affairs enlisted the generous services of the Missionary Society of Stade, of Pastor Loehe, of Dr. L. A. Petri, of Hanover, of the Society for North America in Dresden, and others in Bavaria, Hanover, and Saxony. Wyneken personally appeared in Germany to give more force to the appeal. The first to enlist were A. Ernst and G. Burger, whom Loehe instructed for a year and sent over in 1842. A year later Dr. W. Sihler consecrated himself to the work. He came highly recommended for his learning and ability by Dr. Rudelbach and Pastor Loehe and became pastor in Pomeroy, O., later Wyneken's successor in Fort Wayne. Loehe further established, in the interest of the missions among the Indians, the mission-colony of Frankenmuth, Mich., A. Craemer being the pastor-missionary. Others won for the work, some of them university graduates, others *Nothelfer:* W. Hattstaedt, F. Lochner, J. H. P. Graebner, F. Sievers, A. Wolter, F. A. W. Roebbelen, G. Schaller, E. A. Brauer, etc. — The chief factor in establishing connection between these various companies of staunch Lutherans was the *Lutheraner,* established September 7, 1844, by Walther. Wyneken and Loehe's men at once recognized in the Saxons true sons of the Lutheran Church. These men had been standing alone. Wyneken had been forced to leave the General Synod on account of its Zwinglianism, Methodism, and gross unionism; Sihler, Ernst, Selle, and others, the Ohio Synod on account of its un-Lutheran position with respect to unionism; Craemer, Lochner, and others, the Michigan Synod for the same reason. The Saxons, much to their sorrow, were prevented from establishing relations with Pastor Grabau in Buffalo and his adherents on account of the differences in the doctrine of the Church and the Ministry. The best interests of the Lutheran Church required the organization of a synod which stood foursquare on the Lutheran Confessions. Pastor Loehe also advised his missioners to get into communication with the Saxons. A meeting to discuss the organization of a new synod was held in Cleveland, 1845, by Wyneken, Sihler, and others; the Saxons, though heartily in favor of the step, were absent. The next meeting was held in St. Louis, 1846; in place of the Cleveland draft a new one, formulated by Walther and thoroughly discussed by his congregation, was signed by the Saxons and the three Eastern men present. In the same year this draft was approved by a conference of 16 pastors in Fort Wayne and submitted to the congregations. — The *organization* of the Missouri Synod took place on April 26, 1847, in St. Paul's, Chicago (Rev. A. Selle, pastor). The original framers signed the Fort Wayne draft, elected temporary officers, and then proceeded to receive others into membership. There were present 17 pastors, 1 professor (Wolter, Fort Wayne), 1 candidate for the ministry, 1 student of theology, and 4 lay delegates of congregations joining the organization. Four pastors who had not been able to be present were admitted to membership upon their written request. One pastor and 3 lay delegates attended to observe developments. The delegation of Watertown, Wis. (Pastor Geyer and his lay delegate), were present to protest against the organizing of a synod, there being no Scriptural authority for such an institution. It was pointed out to them that such an arrangement properly lies within the province of Christian congregations, belonging in the sphere of Christian liberty; that the general command, Eph. 4, 3 and 1 Cor. 14, 40, authorizes it; and that Acts 15 establishes a proper precedent. The amendment proposed by Trinity Church, St. Louis, declaring that Synod, in its relation to the individual congregation, is to be merely an advisory body, and that its resolutions have no binding effect until adopted by the congregation as not contrary to the Word of God and suited to its condition, was embodied in the constitution. 12 pastors became voting members, their congregations entering the organization; 9 pastors, 1 professor, and 2 candidates became advisory members. The first officers, elected for a term of three years, were: Rev. C. F. W. Walther, president; Rev. W. Sihler, Ph. D., vice-president; Rev. F. W. Husmann, secretary; Mr. F. W. Barthel, treasurer. According to the first report of the treasurer the funds of the Synod amounted to $118.32¾. *Der Lutheraner* was offered by its founder and owner, Rev. C. F. W. Walther, as the official organ of the Synod and was gladly accepted, Walther was retained as editor, and a special committee on publications was appointed. Synod further took steps to acquire full control of the log-cabin college and seminary near Altenburg, Perry Co., which the Saxons had established as early as 1839, and of the practical seminary in Fort Wayne, which

Pastor Loehe and Dr. Sihler had founded in 1846, for the purpose of training pastors and teachers as quickly as possible. It was also resolved to ask Pastor Loehe and his mission board to give Synod full charge and control of the missions among the Indians in Michigan. A board was appointed to consider the matter of Foreign Missions, and a visitor, or home missionary at large, was appointed (Candidate C. Frincke) for the purpose of exploring new fields. Six conference districts were organized, with headquarters at St. Louis, Chicago, Fort Wayne, Monroe, Mich., Fairfield Co., O., New York City. Of the voting congregations and pastors four were located in the State of Indiana: W. Sihler, Fort Wayne; F. W. Husmann and G. Jaebker, Adams Co.; G. K. Schuster, Mishawaka; two in Illinois: F. W. Poeschke, Peru, and W. Scholz, Minden; two in Ohio: A. Ernst, Neuendettelsau (Marysville), and G. Streckfuss, Willshire; one in Michigan: A. Craemer, Frankenmuth; one in New York: E. M. Buerger, Buffalo; and two in Missouri: C. F. W. Walther, St. Louis, and C. J. H. Fick, New Melle. Of the advisory pastors four were located in Ohio: F. W. Richmann, Lancaster; J. Trautmann, Danbury; J. E. Schneider, Marion; A. Detzer, Williams Co.; two in Illinois: A. Selle, Chicago; O. Fuerbringer, Elkhorn Prairie; one in Michigan: Wm. Hattstaedt, Monroe; one in New York: Th. J. Brohm, New York City; one in Missouri: G. H. Loeber, Altenburg. When Synod held its second annual session, in 1848, it comprised 25 voting pastors and their congregations, among them F. Wyneken, Baltimore, 25 advisory pastors, and 5 teachers.

The Purpose and Aim of the Synod is: 1) The conservation and continuance of the unity of the true faith (Eph. 4, 3—16; 1 Cor. 1, 10) and a united effort to resist every form of schism and sectarianism (Rom. 16, 17); 2) the extension of the kingdom of God; 3) the training of ministers and teachers for service in the Evangelical Lutheran Church; 4) the publication and distribution of Bibles, church-books, schoolbooks, religious periodicals, and other books and papers; 5) the endeavor to bring about the largest possible uniformity in church practise, church customs, and, in general, in congregational affairs; 6) the furtherance of Christian parochial schools and of a thorough catechetical instruction preparatory to admission to the Sacrament; 7) supervision of the ministers and teachers of the Synod with regard to the performance of their official duties; 8) the protection of pastors, teachers, and congregations in the fulfilment of their duties and maintenance of their rights.

Doctrinal Position of the Missouri Synod. The conditions of membership laid down in the constitution were: acceptance of the Scriptures of the Old and New Testaments as the written Word of God and the only rule and norm of faith and practise; acceptance of all the symbolical books of the Evangelical Lutheran Church as a true and correct statement and exposition of the Word of God; renunciation of unionism and syncretism of every description, such as serving mixed congregations and joining in mixed worship and communion; exclusive use of purely Lutheran books in church and school; a permanently called ministry. The position the Missouri Synod has, accordingly, taken on the various doctrines may be seen from the doctrinal articles in this book. In addition, the statement by Dr. Pieper, of the jubilee year of 1922, on the position of the Synod with reference to doctrines which have been, and are, more or less in controversy, is here reprinted: *What the Synod of Missouri, Ohio, and Other States during the Seventy-five Years of Its Existence has Taught and Still Teaches. Of the Holy Scriptures.* We teach that the Holy Scriptures, in distinction from all other writings in the world, are *the Word of God*, because the holy men of God who wrote the Scriptures did not write of their own accord, but only that which the Holy Ghost communicated to them by inspiration, as the Scriptures themselves expressly testify: "All Scripture is given by inspiration of God" (2 Tim. 3, 16), and again: "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1, 21). Since the Holy Scriptures are the Word of God, we furthermore teach that no errors or contradictions of any kind are found in them, but that they are throughout *infallible truth*, as our Lord Himself testifies: "The Scriptures cannot be broken." John 10, 35. Finally, we also teach concerning the Holy Scriptures that they are given by God to the Christian Church for a *foundation of faith*, as St. Paul says regarding the Christian Church: "Built upon the foundation of the apostles and prophets." Eph. 2, 20. Hence the Scriptures are the only *fountain* from which all doctrine proclaimed in the Church must be drawn, and therefore also the only *infallible standard and rule* by which all doctrines and teachers must be estimated and judged. 1 Pet. 4, 11. We reject the doctrine which men seek to spread in the Christian Church

of our day, even under the name of "science," that the Holy Scriptures are *not* throughout the Word of God, but, in part, the Word of God, and, in part, also *the word of man*, and that, hence, they also contain errors, or, at least, are *capable* of containing them. We reject this doctrine as a horrible and blasphemous one, because it contradicts Christ and the apostles to their faces, because it sets up *men* as judges over the Word of *God*, and because it overthrows the foundation of the faith of the Christian Church. — *Of God.* According to the revelation of Holy Scripture we teach the sublime article of the *Holy Trinity*, *i. e.*, we teach that the *one* true God (1 Cor. 8, 4) is Father, Son, and Holy Ghost (Matt. 28, 19), *three* distinct persons, of the same divine essence (John 10, 30), *equal in power, equal in eternity, equal in majesty*, because each person possesses the one divine essence *entire* (Col. 2, 9). — Regarding all teachers and communions that deny the doctrine of the Holy Trinity, we hold that they are *outside of the Christian Church*, having no Gospel, no Baptism, etc., as Scripture testifies: "Whosoever denieth the Son, the same hath not the Father." 1 John 2, 23. — *Of Creation.* We teach that God created heaven and earth, *in the manner and in the time* recorded in Holy Scripture (especially Gen. 1 and 2), namely, by His almighty creative word, and in six days. We reject every doctrine by which this divine work of creation, as revealed in Scripture, is denied or limited, as is done by those who in our day, ostensibly in deference to "science," teach that the world has evolved more or less out of itself in immense periods of time. Man was not present when it pleased God to create the world. The only reliable information we have of this event is God's own report, which we have in God's own Book, the Bible. — *Of Man and of Sin.* We teach that God created the first men neither animal-like, nor morally neutral, nor merely capable of development, but *in His own image*, that is, in true knowledge of God and in perfect righteousness and holiness, endowed also with a truly scientific knowledge of nature. Gen. 2, 19—23. We furthermore teach that *sin* entered into the world by the Fall of the first men, recorded Gen. 3, and that by this fall not only the first men, but also all their natural offspring have lost their original righteousness, and that now all men are born dead in sin and children of wrath. Eph. 2, 1—3. Finally, we teach that men cannot, by any efforts of their own, not even by the "progress and culture" of our times, become reconciled to God and thus overcome death and damnation. — *Of Faith in Christ.* Since by Christ's vicarious life and suffering all mankind *is* reconciled with God, and since this reconciliation, wrought by Christ, is proclaimed to men through the Gospel, to the end that men may *believe* the message of God's grace, *faith in Christ is the only way* for men to obtain forgiveness of sin and salvation, as all Scripture, both of the Old and the New Testament, testifies. Acts 10, 43; John 3, 16. 17. 36. — By faith in Christ we mean faith in the *Gospel*, *i. e.*, faith in the forgiveness of sins for Christ's sake, not human efforts to fulfil the *Law* of God, or "trying to keep the commandments." — *Of Conversion.* Faith in Christ, by which alone men are saved, is not by nature found in man, but is wrought in man by conversion. Regarding conversion, we teach that it is neither wholly nor in part the work of man, but *the work of God alone*, who by His grace and power for Christ's sake works conversion in man by His Word. 1 Cor. 2, 14; Eph. 1, 19. 20. We furthermore teach that the Holy Spirit is willing to work conversion not only in a few, but *in all hearers* of the Word, and that, if a part of the hearers, nevertheless, remain unconverted, this *is due not to a deficiency in the grace of God*, but solely to the obstinate resistance of man. Matt. 23, 37; Acts 7, 51. We reject every kind of *synergism*, that is, every doctrine which teaches that conversion is brought about, not solely by the grace of God, but in part also by man's cooperation, correct conduct, self-decision, and lesser guilt as compared with other people, etc. We reject this doctrine because it contradicts Scripture, because it makes man, in part at least, his own savior, and thus overthrows the chief article of the Christian religion, *viz.*, that we are saved by grace alone, for Christ's sake. — We also reject every kind of *Calvinism*, that is, every doctrine which asserts that God would earnestly convert, not all hearers of the Word, but only a part of them. Luke 19, 41. 42. To sum up: We teach that whoever is converted is converted solely by the grace of God, and whoever remains unconverted must ascribe this fact to the resistance which he has offered to the gracious operations of the Holy Spirit. All questions going beyond the bounds of these two facts, clearly revealed in Scripture, we leave for eternal life to answer. — *Of Redemption.* We teach that in the fulness of time the eternal Son of God *was made man*, in the manner revealed in Holy Scripture, *viz.*, that He received

into His divine person a true human nature from the Virgin Mary by the operation of the Holy Spirit. Jesus Christ is "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary," true God and true man in one undivided and indivisible person. This divine miracle of the incarnation of the Son of God took place *to the end* that He should become the Mediator between God and man, namely, that *in place of mankind* He should fulfil the Law, suffer and die, and *thus reconcile all mankind unto God.* Gal. 4, 4. 5; 3, 13; 2 Cor. 5, 19. — *Of Justification.* All its teachings regarding the love of God to a sinner-world, regarding the salvation wrought by Christ, and regarding faith in Christ as the only way to obtain salvation, the Scripture sums up in the doctrine of *justification.* Holy Scripture teaches that God does not receive men on a basis of their own works, but that without the deeds of the Law, by grace alone, on account of the perfect merit of Christ, He justifies them, *i. e.*, He *regards* as righteous all those who *believe that for Christ's sake their sins are forgiven them.* Thus the Holy Spirit testifies through St. Paul: "There is no difference; for all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3, 22—24. And again: "Therefore we conclude that a man is justified by faith, without the deeds of the Law." Rom. 3, 28. By this doctrine alone Christ is given the *honor* due Him, *viz.*, that by His life, suffering, and death He is our only Redeemer, and by this doctrine alone poor sinners receive the abiding *comfort* that God is assuredly gracious to them. We reject as an apostasy from the Christian religion all doctrines by which man's own works are mingled into the doctrine of justification. For the Christian religion is none other than this, that we obtain forgiveness of sin and salvation without works of our own, solely by the grace of God, for Christ's sake, through faith. — *Of Good Works.* Regarding good works we teach that only those works are good which a person performs for the purpose of serving and honoring God according to the norm of the divine Law. Such works, however, no man performs unless he *first believes* that God has received him to eternal life out of mere grace, for Christ's sake, without all works of his own. We reject as a great folly the assertion that, according to "a modern and deeper view of Christianity," works *must be placed in the fore*, and faith must *step to the rear.* Good works *never* precede faith, but always *follow* after and proceed from it. Reminding Christians of the mercy of God in Christ is the only way of making them rich in good works. We reject as unchristian and foolish all attempts at producing good works by the compulsion of the Law or by carnal motives. — *Of the Means of Grace.* Although the whole earth is full of the temporal bounties and blessings of God, and although God *is present* and *operates* everywhere throughout creation (Col. 1, 17; Acts 17, 28; 14, 17), still we believe that God does not offer and communicate the *spiritual blessings* purchased by Christ, such as the forgiveness of sins, the Holy Spirit, etc., except through *the means of grace* ordained by Him. These means of grace are the Word of the Gospel, and the Sacraments of Baptism and of the Lord's Supper. The Gospel, according to the Scriptures, is the word of the *grace of God*, Acts 20, 24. 32; *works faith*, Rom. 10, 17, and *ministereth the Spirit*, Gal. 3, 5; Baptism is applied *for the remission of sins*, Acts 2, 38, and is the *washing of regeneration*, Titus 3, 5; and that the object of the Lord's Supper, *i. e.*, of the ministration of the body and blood of Christ, can be none other than the communication and sealing of the *forgiveness of sins*, is testified by these words: "Given for you," and, "Shed for you," "for the remission of sins," Luke 22, 19. 20; Matt. 26, 28. For this reason Christ charges His Church not to stay at home with the means of grace entrusted to her, but to go abroad into all the world, preaching the Gospel and administering the Sacraments. Mark 16, 15. 16. For the same reason the Church at home is forever to retain this firm conviction, that there is no other way of gaining souls for the Church and keeping them therein than *to use the means of grace ordained by God.* All *other* means for building the Church we reject as "new measures," by which the Church is not built, but harmed. — *Of the Church.* There is on this earth *one* holy Christian Church, the sole Head of which is Christ, and which is gathered, preserved, and governed by Christ through His Word. The members of this Christian Church are the *Christians*, that is, all those men, and only those, who, having despaired of their own righteousness, in the sight of God, believe in Christ as their only Savior, *i. e.*, who believe that God has forgiven all their sins for the sake of Christ's perfect righteousness. This one holy Christian Church, which is the invisible communion of all believers, is found not only in those visible church

communions which teach the Christian doctrine purely in every part, but also in such organizations where, mingled with error, so much of the Word of God is still preserved as to enable souls to come to a knowledge of sin and to obtain faith in Christ. Although, by the great mercy of God, there are found children of God also in heterodox churches, still such churches do not exist by the will of God, but are earnestly *prohibited*, since God wants His Word both preached and believed *without human additions and subtractions*, as is written 1 Pet. 4, 11: "If any man speak, let him speak as the oracles of *God*." Hence it is the will of God that Christians should unite only with orthodox church organizations, and that those Christians who have strayed into heterodox churches should leave them and seek the communion of the orthodox Church. Rom. 16, 17; Matt. 7, 15. We reject every kind of *unionism*, *i. e.*, church-fellowship, with false teachers and false teachings, as disobedience to the express command of Christ, as the real cause of the origin and continuance of divisions in the Church, and as a standing danger, threatening the *entire* loss of the Word of God. As the Christians, and no one else, *are* the Church, it need but be mentioned that they, and no one else, are the *original* possessors of all the spiritual rights and privileges with which it pleased Christ, the Lord, to endow His Church. Of this fact St. Paul reminds the believers, saying: "All things are yours" (1 Cor. 3, 21); and thus Christ Himself appropriates *to all believers* the keys of the kingdom of heaven (Matt. 16, 13—19; 18, 17—20; John 20, 22. 23), and commissions *all believers* to preach the Gospel (Matt. 28, 19. 20). Accordingly, we reject all doctrines by which this spiritual power, or any part thereof, is ascribed as belonging *originally* to individual persons, such as the Pope, or the bishops, or the ministers, or to secular princes, or to councils and synods, etc. The administration of public offices in the Church by individual persons is *by delegation* from the original possessors, and remains under their supervision. Col. 4, 17. To all Christians also belongs both the right and the duty of judging and deciding *matters of doctrine*. 1 Cor. 10, 15; 1 Pet. 4, 11. — *Of the Ministry*. Regarding the office of the ministry we teach that it is a *divine* ordinance, *i. e.*, the Christians at a certain place are enjoined by divine precept to put to use the Word of God not only privately and within the circle of their families, but also *publicly* by persons qualified for such work, and to have the Sacraments administered according to the institution of Christ. Titus 1, 5; Acts 14, 23; 2 Tim. 2, 2. However, the office of the ministry possesses no other power than the power of the *Word* (1 Pet. 4, 11), *i. e.*, it is indeed the duty of Christians to yield an unconditional obedience to the office of the ministry whenever and wherever the minister proclaims to them the Word of God (Heb. 13, 17; Luke 10, 16); on the other hand, if the minister in his teachings and injunctions goes beyond the Word of God, it would not be the duty of Christians to obey, but to disobey him, so as to remain faithful to Christ, in accordance with Matt. 23, 8. — *Of the Election of Grace*. We teach an election of *grace*, or a predestination to *salvation*, but we reject an election of *wrath*, or a predestination to *damnation*. There is, indeed, an eternal election of grace, for Holy Scripture clearly reveals the fact that all those who, by the grace of God in Christ and through the means of grace, are converted, justified, sanctified, and preserved in faith *in time*, had already been accorded these spiritual blessings *before the foundation of the world*, *i. e.*, from *eternity*, and this for the same reason, namely, out of mere grace in Christ, and by the same means, to wit, by the divinely established means of grace. That such is the doctrine of Holy Writ is seen from Eph. 1, 3—5; 2 Thess. 2, 13. 14; Acts 13, 48; Rom. 8, 29. 30; 2 Tim. 1, 9. Accordingly, we reject every doctrine by which it is claimed that not solely the grace of God and the merits of Christ are the cause of eternal election unto salvation, but that God has found, or seen, also *in us*, something good which caused or prompted Him to elect us. This doctrine we reject, no matter whether that "something good," presupposed in man, be called "good works," "correct conduct," "self-determination," "persevering faith," or be given any other name. As to an election of wrath, or a predestination unto damnation, we decidedly reject such a doctrine for the following reason: Holy Scripture clearly reveals the fact that God's love to a sinner world is universal, that the redemption of Christ pertains to all men, and that God is willing to bring all men to faith, preserve them therein, and thus save them. That such is the doctrine of Holy Writ is seen from John 3, 16. 17; 1 Tim. 2, 4—6; Acts 13, 46; 7, 51; Matt 23, 37. — *Of the Millennium*. We teach that the Church of God here on earth will unto the last day *be subject to the cross*, and the more so, the nearer the last day approaches. Acts 14, 22; Matt.

24, 12—14. We reject the doctrine that the Church may expect here on earth a future glorious estate in a reign of a thousand years, because this doctrine contradicts clear passages of Scripture and misleads Christians to direct their hope to an imaginary happiness here on earth, instead of directing it alone to the happiness in heaven. — *Of Antichrist.* As regards *the great Antichrist,* we do not teach that he is yet to come, but hold that he has appeared in the Roman Papacy, because the abominations which have been predicted in Scripture, especially in 2 Thess. 2, regarding the Antichrist agree with the hierarchy of the Pope and his members. For we behold the Pope, under the name and title of an infallible Vicegerent of Christ on earth, continually drawing men away from the *Word* and *merits* of Christ, and, instead thereof, luring them to his own papal word and to the righteousness of human works, and, hence, hurrying them into eternal damnation; and we behold him doing all this *under the enticing form of external church forms and great sanctity* and appealing to all manner of lying powers, signs, and wonders. Accordingly, we recognize in Popery that greatest enemy of the Christian Church predicted in 2 Thess. 2, and we hold that those err, and cannot duly warn souls against the seducing power of Popery, who expect the great Antichrist, or the full manifestation thereof, to be an event of the future. — *Of Church and State.* Although both Church and State are ordinances of *God,* they must not be mingled with one another. Church and State have entirely different *aims.* By the Church God purposes to *save* men. Gal. 4, 26. By the State God purposes to maintain *external order* among men. 1 Tim. 2, 2. In like manner, the *means* which Church and State employ to gain their ends are entirely different. The Church must not employ any other means than *the preaching of the Word of God;* she detests, in particular, all external force and coercion. John 18, 11. 36. On the other hand, the State makes laws bearing on civil life and rightly employs for their execution also *the sword and other corporal punishments.* Rom. 13, 4. Accordingly, we oppose the practise of those who desire to see the power of the State employed "in the interest of the Church," thus making the Church a secular kingdom, to the great detriment of the Church. We likewise reject the foolish attempts of those who would make the State a church, by striving to govern the State by the Word of God, instead of ruling it by external, civil laws.

Church Polity. Synod has scrupulously guarded the rights of the local congregation. In its relation to its members Synod is not a governing body, exercising legislative or coercive powers. In all matters involving the congregation's right of self-government Synod is but an advisory body. No resolution of Synod is binding upon the congregation which appears unsuited to its condition, and all resolutions of Synod become binding through their acceptance by the congregations. Only the congregation and the ministerial office are by divine law (*jure divino*); Synod and all its officers are by human right (*jure humano*). — Synod receives into *membership* pastors, candidates for the ministry, professors, and teachers of parochial schools; but the unit of the Synod is the congregation. Therefore only congregations have the right to vote in synodical matters. Every congregation has two votes, which are cast by the pastor and a lay delegate. In order to become a member, a congregation must send in its constitution for approval, and the first duly elected lay delegate of a congregation must sign the Constitution of Synod as the representative of his congregation. Pastors in charge of a congregation or without a charge, candidates, and teachers of parochial schools applying for membership, if not graduates from a seminary of the Synod, must submit to an examination (a *colloquium*), to prove their fitness and their orthodoxy. After they have been found eligible, they sign the Constitution. Pastors whose congregations do not hold full or voting membership in the Synod, assistant pastors, ministers of the Gospel without a charge, professors at the Synod's educational institutions, teachers of parochial schools, candidates for the ministry or for the office of a teacher in a parochial school, are called advisory members. Barring the right to vote, they stand in the same relation to the Synod, and under the same supervision of the officers of the Synod as the voting members. The congregations of advisory pastors are called upon to contribute for missionary and synodical purposes in the same manner as the congregations in full membership, and they, in turn, are entitled to the care and the advice of the officers of Synod.

Officers. The President of Synod, besides performing the usual duties of such an officer, is charged with the supervision of the doctrine and official practise of all other officers of Synod, of the District presidents, and of the Districts as such, attends the meeting of the Districts, visits annually all educational institu-

tions, gives advice whenever requested, admonition whenever needed, and seeks to promote and maintain the unity of doctrine and practise among the Districts. The four vice-presidents act whenever requested to do so by the President, in his stead. The District presidents are charged with the supervision of the doctrine, life, and administration of office of the pastors and teachers of their Districts and of the spiritual condition of the congregations, for which purpose they employ the institution of visitation, ordain and install, in person or by proxy, the candidates for the ministerial office and the pastors and teachers called to congregations in their Districts, and suspend from membership in the synod, until the next regular meeting of the District, such pastors, teachers, and professors as adhere to false doctrine or have given public offense by an ungodly life. They are assisted by the visitors, who are charged with visiting each congregation and school of their circuit at least once in three years for the purpose of guarding the welfare of the congregation, fostering fraternal relations, and promoting the work of the Church. Besides, there are the other usual officers of such an organization; also the Board of Directors and the various other boards, charged with the execution of the multifarious business of Synod. — The presidents of Synod were: C. F. W. Walther, D. D., 1847—1850 and 1864—1878; F. C. D. Wyneken, 1850 to 1864; H. C. Schwan, D. D., 1878—1899; F. Pieper, D. D., 1899—1911; F. Pfotenhauer, D. D., 1911—. Present officers: President, F. Pfotenhauer, D. D.; First Vice-President, Rev. F. Brand; Second Vice-President, Rev. W. Dallmann, D. D.; Third Vice-President, Rev. F. J. Lankenau; Fourth Vice-President, Rev. J. W. Miller; Secretary, Rev. M. F. Kretzmann; Treasurer, E. Seuel. Board of Directors: The President, Secretary, and Treasurer, *ex officio;* Rev. W. Hagen, Messrs. H. W. Horst, A. H. Ahlbrand, Walter H. Schlueter.

The Delegate Synod. After the Synod had been divided into four Districts, in 1854, all the pastors, professors, teachers, and a delegate from each congregation assembled every third year as the Synod proper. But as this body soon became too large to be conveniently entertained by even a group of neighboring congregations, and as the proceedings were greatly impeded by the vastness of the assembly, the convention assembled in St. Louis in 1872 resolved that in the future groups of congregations composed of from two to seven should elect out of their midst one clerical and one lay delegate, and of the advisory pastors and also of the teachers one out of every seven should be delegated. Since 1917 the groups of congregations are made up of from five (larger) to ten (smaller) congregations; the advisory groups, of fifteen.

The District Synods. The rapid growth of Synod (after three years there were 75 pastors and 10 teachers; parishes: 23 in Missouri, 16 in Illinois, 12 in Indiana, 9 in Michigan, 9 in Ohio, 3 in New York, 2 in Wisconsin, 1 in Maryland) soon called for the division into Districts. The great distances, the poor facilities for traveling, and the great expense of the annual trip to Synod partly imposed too great a burden either upon the congregations or the pastors and teachers and partly interfered with a full attendance. The matter came up in 1849, but it was found advisable to defer it, as a division so soon after the founding of the Synod might prejudice the accomplishment of some of the purposes for which Synod had been founded. Synod not yet being sufficiently knitted together, it was feared that the forming of branch synods would impair the unity of the Spirit and favor the growth of conflicting tendencies. But the division soon became imperative. The resolution was passed 1852 and 1853 that Synod be divided into four Districts, these to meet two years in succession separately and the third year in a General Convention. The four Districts first met in 1855. They were: the Western District, comprising the States of Missouri, Illinois, and Louisiana: 22 voting and 25 advisory pastors and 11 teachers (first president, G. A. Schieferdecker); the Central District, comprising Ohio and Indiana: 34 voting and 13 advisory pastors and 6 teachers (first president, W. Sihler); the Northern District, comprising Michigan and Wisconsin: 12 voting and 7 advisory pastors and 6 teachers (first president, O. Fuerbringer); the Eastern District, comprising New York, Pennsylvania, the District of Columbia, and Maryland: 10 voting pastors, 1 advisory pastor, 6 teachers (first president, E. G. W. Keyl). Of these original Districts only the Central covers the same territory today; all the others have been divided or even redivided in the course of time, as they not merely grew in numbers of members, but also in territory.—In 1874 the first Delegate Synod advised the congregations and pastors of Illinois to form a District in their State. The Illinois District had 139 pastors and 114 teachers (first president, H. Wunder). Pursuant to

action by the same Delegate Synod the members residing in the States of Wisconsin and Minnesota formed the Northwestern District, and the members living in Michigan, together with those in the Canadian province of Ontario, continued as the Northern District. The reorganized Northern District met for the first time in Saginaw, in 1875; 36 voting and 5 advisory pastors from Michigan; 5 voting and 6 advisory pastors from Canada; 30 teachers from Michigan, 4 from Canada (president, O. Fuerbringer). The Northwestern District organized 1875 in Watertown, Wis.: 32 voting and 13 advisory pastors and 27 teachers from Wisconsin, 6 voting and 13 advisory pastors and 3 teachers from Minnesota. 15 pastors, 5 teachers, and 1 congregation were received into membership at this meeting; first president, C. Strasen. Pursuant to a resolution passed by the Synodical Conference in 1876, the Delegate Synod of 1878 instructed the members of the Western District residing in the State of Iowa to organize a District in their State. It numbered 44 pastors and 2 teachers; first president, J. L. Craemer. In the same year the pastors and congregations in the Canadian province of Ontario, petitioned Synod to permit them to form a separate District, the Canada (now called the Ontario) District. Though their number was very small, 14 pastors, 1 teacher, 11 congregations, their wish was granted; experience had shown that such a move makes for a more vigorous prosecution of the work of the Church; first president, A. Ernst. The Northern District was now restricted to the lower peninsula of Michigan, the upper peninsula being attached to the Wisconsin District, and the name Michigan District was adopted. In 1881 the Delegate Synod dissolved the Northwestern District, forming the Wisconsin and the Minnesota and Dakota Districts. The Wisconsin District met for the first time in Milwaukee, in 1882. 72 pastors, 40 teachers, and 44 congregations were in full membership and 30 congregations had not yet become members of the organization; first president, C. Strasen. The new Minnesota and Dakota District met in St. Paul, Minn., in 1882; 49 pastors, 13 teachers, and 21 congregations in full membership; first president, O. Cloeter, the former Indian missionary. In 1881 the Delegate Synod also instructed the members of the Western District residing in the State of Nebraska to organize a new District; first meeting in 1882 at Logan: 32 pastors, 1 teacher, 19 congregations in full membership; first president, J. Hilgendorf. Finally the same Delegate Synod authorized the members of the Western District residing in Texas, Louisiana, and the adjoining States to constitute a new District, to be known as the Southern District; first synodical meeting in New Orleans, 1882: 20 pastors, 15 teachers, 13 congregations in full membership (9 congregations in Texas, 3 in Louisiana, 2 in Alabama); first president, Tim. Stiemke. In 1887 two new Districts were detached from the former Western District, the Kansas and the California and Oregon Districts. The constituting meeting of the Kansas District (Kansas, Colorado, and Oklahoma) was held in Leavenworth, 1888: 42 pastors, 6 teachers, 30 congregations in full membership; first president, F. Pennekamp. The Pacific coast had been a part of the Western District since 1860, when the first Lutheran minister settled in San Francisco, Rev. J. M. Buehler. The new District took the name of California and Oregon District; first meeting in San Francisco, 1887: 12 pastors, 2 teachers, 7 congregations; first president, J. M. Buehler. But before the close of the century all the pastors and congregations of this District came to the conclusion that it would be best to divide the Pacific coast into two synodical Districts, the California and Nevada and the Washington and Oregon Districts. This project was sanctioned by the 1899 Delegate Synod. The California and Nevada District organized in Trinity Church, Los Angeles, 1900; 9 voting and 13 advisory pastors, 6 teachers; first president, J. M. Buehler. The Oregon and Washington District (including Idaho) met for the first time in Portland, Oreg., 1900: 7 voting and 2 advisory pastors, 1 teacher; first president, H. A. C. Paul. 1904 the second foreign District was added, the Brazil District. (See *Brazil.*) The Delegate Synod assembled in Detroit, 1905, granted a petition of the Southern District for a partition, by which the State of Texas became a separate District; first meeting in Houston, 1906: 42 pastors, 23 congregations, 11 teachers; first president, A. W. Kramer. The Southern District, through this partition, was reduced to small numbers: 33 pastors and professors, 11 teachers, 8 congregations. Rev. G. J. Wegener, who had been president of the Southern District, retained the office. In the same year Synod sanctioned also the division of the Eastern and of the Minnesota and Dakota Districts. The New England States, New Jersey, the eastern section of New York State, and London (England) constitute the Atlantic District: 95 pastors, 58 congregations, 27

teachers; first meeting in Boston, 1907; first president, E. C. Schulze. The reduced Eastern District comprises the western part of New York State, Pennsylvania, Maryland, Virginia, the District of Columbia, and North Carolina; first meeting in York, Pa., 1907: 95 pastors, 79 congregations, 42 teachers; Rev. H. H. Walker remained in office as president. From the Minnesota and Dakota Districts the State of South Dakota was detached, and several parishes in the State of Nebraska were added to it: 39 pastors, 26 congregations, 3 teachers; first meeting in Freeman, S. Dak., 1906; first president, A. F. Breihan. In 1880 the Illinois Synod, formerly a part of the General Synod, had united with the Illinois District of the Missouri Synod, bringing into the District 10 congregations, 22 pastors, and 2 teachers, which, with the increase the District had experienced in the six years of its existence, brought the numbers up to 96 congregations, 161 pastors, and 116 teachers. As the prospects for uniting all confessional Lutherans living in the various States into state synods had by this time about vanished, Synod 1907 decided to divide the territory of the Illinois District into three parts, to be known as the Northern, Central, and Southern Illinois Districts. The Northern Illinois District met for the first time in Chicago, 1909: 108 voting pastors, 40 advisory pastors, 8 professors, 179 teachers, 108 congregations; first president, W. C. Kohn. The Central Illinois District met for its first session in Springfield, Ill., 1909: 60 voting pastors, 26 advisory pastors and professors, 37 teachers, 62 parishes; first president, F. Brand. The Southern Illinois District met for its first session in Staunton, Ill., 1909: 54 voting pastors, 9 advisory pastors, 30 teachers, 55 congregations; first president, U. Iben. In 1910 North Dakota, together with the pastors and congregation in Montana, was organized as the North Dakota and Montana District; first meeting in Great Bend, N. Dak.: 20 voting pastors in North Dakota, 1 in Montana; 18 advisory pastors in North Dakota, 7 in Montana; 23 congregations in North Dakota, 1 in Montana; 3 teachers; first president, T. Hinck. The Minnesota District retained the vast mission-territory in all of Western Canada to the coast until 1921. Since 1911 the Missouri Synod has an exclusively English District; first president, H. Eckhardt. (See *Missouri, Synod of, and Other States.*) In 1916 the Wisconsin District was divided into the South Wisconsin District (100 pastors, 77 congregations, 74 teachers; first session in Watertown, 1918; first president, Ed Albrecht) and the North Wisconsin District (105 pastors, 76 congregations, 20 teachers; first session in Clintonville, 1918; first president, J. G. Schliepsiek. In 1921 the State of Colorado was detached from the Kansas District to form a District of its own, together with the congregation in Salt Lake City, Utah, and other preaching-stations in that State: 21 voting and 4 advisory pastors, 6 teachers; first meeting in Colorado Springs, 1921; first president, O. Luessenhop. In the same year two of the western provinces organized as a separate District, the Alberta and British Columbia District: 20 congregations, 18 voting and 10 advisory pastors, besides 22 congregations about to join the organization; first meeting in Calgary, Alberta; first president, Aug. J. Mueller. In 1922 the Manitoba and Saskatchewan District was organized at MacNutt, Saskatchewan, with 32 voting and 8 advisory pastors; first president, P. E. Wiegner. In 1921 two Districts formed in the territory of the Nebraska District: the Southern Nebraska (78 parishes in full membership, 18 advisory pastors, 45 teachers; first president, C. F. Brommer) and the Northern Nebraska, including parts of Wyoming (66 parishes, 57 voting pastors, 31 teachers; first president, W. Harms). The 32d convention of the Missouri Synod, Fort Wayne, 1923, granted the petition of the members of the Kansas District living in the State of Oklahoma to organize the Oklahoma District, which takes rank as the 28th District (first meeting near Okarche, 1924: 28 voting and 6 advisory pastors, 2 teachers, 29 congregations; first president, Hy. Mueller.

Additional Data on the Growth of Synod. The Altenburg college and seminary was moved to St. Louis in 1849. Prof. Walther was elected president. To accommodate the ever-increasing attendance, a new building was erected in 1883, and in 1924 the greatest building operation ever undertaken by a free body of Lutherans was begun, the erection of new buildings, in a new location, at a cost of $2,500,000. In 1861 the college was moved to Fort Wayne and the Fort Wayne seminary to St. Louis, in 1874 and 1875 to Springfield. The Teachers' Seminary, established as a private venture in Milwaukee (1855), was combined with Fort Wayne in 1857 (P. Fleischmann, president), moved to Addison, Ill., 1864 (J. C. W. Lindemann, president), and 1913 to River Forest, Ill. A second normal school was founded in Seward, Nebr., 1893. The college at Milwaukee

was opened 1881; Bronxville, the same year (then in New York); Concordia, Mo., 1884; St. Paul, 1893; Winfield, Kans., the same year; Conover, N. C., 1879; Concordia Seminary, Porto Alegre, Brazil, 1904; Portland, Oreg., 1905; Oakland, Cal., 1906; Edmonton, Alberta, Can., 1921; and in 1926 a college was established in Texas, at Austin. Students enrolled in 1924, 2,656; professors, 115. Up to 1926 St. Louis had graduated 3,143 and Springfield 1,647 candidates of theology. (See *Concordia Seminary*, etc.) The *Lutheraner* was joined in its work of spreading confessional Lutheranism by *Lehre und Wehre* in 1855; *Schulblatt* (now *School Journal*), 1865; *Magazin fuer ev.-luth. Homiletik und Pastoraltheologie*, 1877; *Lutheran Witness*, 1882; *Theological Quarterly* (now *Theological Monthly*), 1897; *Missionstaube* and *Pioneer* (Syn. Conf.), now (1926) in their forty-eighth year; *Kinder- und Jugendblatt*, fifty-fourth year; *Young Lutherans' Magazine*, twenty-fifth year; *Concordia Junior Messenger*, fourth year; *Lutheran Guide*, thirty-fourth year; *Fuer die Kleinen*, thirty-first year; *Kalender* and *Annual*. Confessional Lutheranism produced Walther's *Die Stimme unserer Kirche in der Frage von Kirche und Amt*, *Die rechte Gestalt einer vom Staate unabhaengigen Ortsgemeinde*, *Die evangelisch-lutherische Kirche die wahre sichtbare Kirche Gottes auf Erden*, *Gesetz und Evangelium*, etc., the St. Louis edition of Luther's Works, Stoeckhardt's commentaries, etc., A. Graebner's *Doctrinal Theology*, etc., F. Pieper's *Christliche Dogmatik*, etc., Krauss's *Lebensbilder aus der Geschichte der christlichen Kirche* (Church History), the *Concordia Triglotta*, Bente's *American Lutheranism*, etc., Dau's *Reformation series*, etc., Th. Graebner's *Evolution*, etc., Kretzmann's *Popular Commentary*, etc., Zorn's commentaries, etc., C. C. Schmidt's postils, Dallmann's *Ten Commandments*, etc., and various other writings; the fifteen-foot shelf of *Synodalberichte;* a voluminous day-school and Sunday-school literature; hymn-books, *Agende* and *Agenda*, etc. Concordia Publishing House was founded 1869 (see *Concordia Publishing House*).—After twenty-five years the Missouri Synod had a membership of 72,120 baptized members, 485 congregations, 428 pastors, 251 teachers; in 1896: 1,527 pastors and professors, 830 teachers, 1,915 congregations and 634 preaching-stations, 380,000 communicants; to-day (1926): 2,747 pastors (adding the professors, the pastors employed by the charitable organizations, and the retired ministers, many of whom frequently do supply-work, there are 3,272); 3,565 congregations, of which 2,570 are in full membership, and 995 are preaching-stations; 1,083,800 baptized members, 667,987 communicants, and 171,078 voting members; 1,388 Christian day-schools, 80,173 pupils taught by 1,272 teachers, 447 woman teachers, and 401 pastors; 776 pastors in 940 Saturday- and vacation-schools with 20,812 pupils; 2,297 Sunday-schools, 162,148 pupils, 15,282 teachers. — In 1917 the Lutheran Laymen's League was organized *(q. v.)*. Income of Synod during the year 1925: $4,566,471.70. Contributions for congregational, synodical, and charitable purposes (1925): $13,771,026. The $3,850,000 Building Fund Collection of 1923—25 amounted to $4,325,893.29 by November, 1926. Value of the property of the congregations: ca. $59,988,294; of Synod: $4,503,500; of the charitable institutions: $4,748,570. — "There are few church-bodies which, in the face of the most adverse conditions, have had such a wonderful growth as the Missouri Synod."

Sources of Its Strength. The real strength of a church organization does not lie in numbers or money or social position. Like the company of Jesus, the Missouri Synod has, indeed, its Joseph of Arimathea, the counselor, its Nicodemus, the ruler of the people, but the overwhelming majority of its members are, and always have been, of the common people, people of moderate means and little social influence. That accounts for the fact that the Missouri Synod is so inconspicuous among the American church-bodies. What, then, constitutes its strength? The Word of God, the position which the Word of God holds in its midst. Dr. Walther and the other leading men of the Synod: Sihler, Fuerbringer, Craemer, Schaller, Lange, Guenther, and others, placed it squarely on the Word of God, on the Confessions of the Lutheran Church, and their successors, Dr. Stoeckhardt, Dr. Graebner, Dr. Pieper, his associates at St. Louis, and others, kept it there. The members of the Synod have been thoroughly indoctrinated with the teachings of the Bible, the pastors and teachers in the seminaries, the lay members in the wonderful parochial school. This unique training of the clergy, which is continued by means of the pastoral and teachers' conferences and the study of the periodicals and publications of the Synod, unique in their thorough and constant presentation of, and insistence on, the teachings of the Bible, is vividly described by Dr. C. C.

Schmidt in *Ebenezer:* "The pastor of the Missouri Synod always has been a pupil of the Catechism. When as a little boy he was sent to school, he began committing it to memory before he could read it. As he advanced in learning, he discarded book after book, but the Catechism was never discarded throughout the grammar school. And when he was promoted to the college, the Catechism was there again. And when after studying it six years, he entered the seminary, where he was to study theology, behold, the professor stepped to the front with a little book he would now expound to him, Luther's Smaller Catechism. So, after an additional three years' thorough study, he learned just enough to come to the conclusion that, if he wanted to become an efficient pastor he could do no better than continue learning the Catechism." — Some wiseacres among the Norwegians in Wisconsin used to deride the pastors of the Norwegian Synod as *Catechismus-praesten;* with these pastors the pastors of the Missouri Synod are proud of the title, "Catechism priests." Luther's Smaller Catechism is not merely invariably their text-book for the instruction of the catechumens, but the truths set forth in the Catechism are also the groundwork of their discourses. Missouri preachers are noted for their doctrinal sermons. They have always something definite to say, something that really pertains to the one thing needful. They preach the Gospel, not politics or sociology. — Differences of character, temperament, and qualifications indeed are evident, but all Missourians are led by one spirit; therefore, having heard one is practically having heard all. — The Missouri Synod is at the same time the most tolerant and the most intolerant church-body — most tolerant as to all adiaphora, most intolerant as to every teaching, polity, and practise that is contrary to God's Word. — Where no other means for the proper education of the youth are available, Sunday-, Saturday-, and vacation-schools are held; the proper thing is a Christian day-school, in which the child is instructed in the Word of God every day, is led to pray, is really brought up in the nurture and admonition of the Lord. When the school course is about to be completed, another thorough course of instruction in the Catechism is given preparatory to confirmation. — Such receptions of masses into the church as are common among the sectarians is impossible in the Missouri Synod, for those who come from other denominations or have received no religious instruction before are thoroughly instructed in the truths of the Catechism before they can become members of a local congregation or be admitted to Holy Communion. Private confession has fallen into disuse, but its place has been taken by "the announcement for the confession"; by means of it the needs of the communicant for instruction, admonition, and exhortation are supplied in an evangelical manner. Lodgery is regarded as a sin, chiefly against the First, Second, and Third Commandments, and treated as such. Worldliness in all its forms is unhesitatingly denounced as belonging to the works and ways of the devil. Unionism in all its forms is denounced as unscriptural, wicked, insincere, and hypocritical. Missourians will not hold fraternal intercourse with hardened errorists. The doctrine of the Evangelical Lutheran Church, being the doctrine of the Bible, is to them holy and inviolable. They never understand how a distinction can be made between the doctrine of the Bible and the doctrine of the Church, for to their mind the Church has absolutely no business to teach anything but the doctrine of the Bible, and the Church attempting such a thing becomes a sect. Much might be said of the self-denial, aye, the self-sacrifice with which pastors, teachers, and also numerous laymen serve their Church and their Synod, but the real strength of the Missouri Synod is, as Hochstetter states in his *Geschichte* (p. 288) that its preachers and teachers and members as a whole are poor and of a contrite spirit, and *tremble* at the Word of the Lord.

Language. The original title of the Synod was: *Deutsche evangelisch-lutherische Synode von Missouri, Ohio und andern Staaten.* The constitution provided for the exclusive use of the German language on the floor of Synod, making an exception in favor of only such guests as were unable to use the German. Circumstances compelled the fathers to stress the use of the German. With very few exceptions the people who constituted their congregations in the first decades, as also the pastors, professors, and teachers, had been born in Germany, had received their religious training from German teachers, and what they saw and heard of "English religion," even from those who laid claim to the name Lutheran, was of such a nature as to fill them with aversion. Only very few of them had come into intimate contact with English-speaking people: Professor Craemer, who had spent some years in England and had even formed connections with the University of Oxford;

Professor Biewend, who had been teacher of Languages and Natural Sciences in Columbia College, Washington, D. C.; and Prof. R. Lange, a graduate of the Altenburg Concordia, who devoted all his spare time to the study of English. Again, they found their field of labor among the German immigrants. They were also conscious of the superiority of Luther's translation of the Bible as compared with other versions, of the unparalleled beauty and fervor of the German choral, or religious hymn, and of the great value of the German devotional and theological books. They felt that more than the language would be lost if the German were at once or altogether discarded. But from the beginning the Missouri Synod has been mindful of the fact that its first and chief duty was, not the preservation or propagation of the German or any other language, but the propagation of the Gospel and the advancement of true Christianity. Already in 1855 *Der Lutheraner* admonished especially the younger generation to learn English thoroughly, not merely for business reasons, but as a duty they owed both their Church and their English-speaking neighbors. In 1850 Rev. G. Schaller confirmed a lady in the English language, who became a member of St. Peter's Lutheran Church in Baltimore, the first English congregation of the Missouri Synod. (This congregation also had a parochial school, the first English congregation in the Missouri Synod to have this institution. Its teacher was C. W. Miller. It disbanded during the Civil War, was reorganized 1875, and joined the Ohio Synod, at that time in fellowship of faith with the Missouri Synod.) In 1857 Synod declared: "We account it our sacred duty to found English churches as soon as it has become manifest that for the organization of a congregation there is a sufficient number of such as understand English better than German." In the day-schools the use of the English language took on ever-increasing proportions. In 1872 an English edition of Dietrich's Catechism was published. In the colleges and seminaries English was taught almost from the beginning. Of the 1881 graduates of the St. Louis seminary one was assigned to an English mission in the vicinity of New Orleans. A second member of this class established an English preaching-station in Southern Kansas. In 1884 Synod advised the pastors of New Orleans to preach in the English language as often as possible and organize English congregations. By the time the English Synod became a District of the Missouri Synod, in 1911, English had spread to such an extent that there were more English congregations and preaching-stations in the German than in the English Synod. The designation "German" was eliminated from the title of Synod by the adoption, in 1917, of the revised constitution. According to the *Statistical Year-book* for 1925 52 per cent. of the whole Synod uses the German language in religious services and 48 per cent. the English. There was a French congregation among the original twelve parishes forming the Missouri Synod, the congregation on the Saminac River, served by the Rev. Poeschke, Peru, Ill. In the eighties and nineties of the past century there was a demand for French preaching, which Synod, however, was unable to supply. The Wendish language had been employed in Texas by Pastors Kilian, father and son; their successors found that "preaching in the Serbian language is no longer necessary." — The Missouri Synod is practically bilingual. The great majority of its preachers and teachers make use of German and English. In a manner, its preaching is polyglot. Missourians are preaching the Gospel in at least 16 languages.

Missions. — *Home Missions, i. e.*, bringing the means of grace to those who have lost their church connections, have always been the most important missions of the Missouri Synod. Wyneken, Ernst, Sihler, Lochner, and others, the men sent over to America by Pastor Loehe, came here for this purpose, and they had been engaged in this work before Synod was founded; and as there was so crying a necessity for it, it naturally became one of the chief activities of the new organization. At the first convention of Synod Candidate Frincke was delegated as visitor, or missionary-at-large, for Wisconsin; but shortly afterwards he became pastor of the congregation in Indianapolis because Synod had no funds to support him. Despite the dire poverty of the first decades, however, the work was carried on vigorously. The pastors, aided by members of their congregations, explored the country as best they could, and where they found an opening, they established preaching-stations, outposts of the kingdom of Christ, placing suitable men there as soon as possible. The minister would frequently have charge of a dozen or more such places, and in his absence the teacher of the school, which was established as soon as possible, or a layman would conduct "reading-services." Extended exploration-trips were made into new settlements. For instance, Rev. F. Sievers, Sr., of Frankenlust, Mich.,

who in 1856 set out on a missionary visit to the Chippewa Indians in Minnesota, was requested by the Northern District to look up also the scattered German Lutherans in that territory. He preached, baptized children, administered Holy Communion, and organized congregations in Minneapolis, Henderson, St. Peter, and Le Seur. His work there was taken up in the following year by Revs. O. Cloeter and Kahmeyer. Almost every station founded by Rev. Sievers became a base of operations for new campaigns. In answer to a very urgent letter from a Christian woman in San Francisco, Cal., to Professor Walther, J. M. Buehler, a graduate of Concordia Seminary, was in 1860 sent by Synod as a missionary to the Pacific coast. For many years he was the only representative of the Missouri Synod there; but he held the field till it pleased God to give increase also on that spiritually barren ground. In 1872 Rev. J. Hilgendorf in Omaha, Nebr., at the request of Rev. J. F. Buenger, president of the Western District, made a trip of exploration to Colorado, receiving $50 and the instruction: "The money certainly will not suffice, but a missionary always knows how to take care of himself." Railroad fare was 10 cents a mile; yet Rev. Hilgendorf managed to reach Denver, Pueblo, and other points, and established stations. These are fair samples of how the work was carried on in various sections of the United States, on the prairies, in newly settled wooded regions, and in the cities; how the Great Northwest was opened (read the epic as told in *Ebenezer* by Dr. F. Pfotenhauer, who began his ministry as one of these *Reiseprediger*); how these loyal men marched toward the Pacific coast, labored, and are laboring, in the Southwest, Southeast, and East; how they planted the banner of Lutheranism in Northwestern Canada and down in Brazil and Argentina. — The Synod and every District had Boards for Inner Mission to direct and finance the work. But the financial means were sadly inadequate. As late as 1881 candidates were sent out on a salary of $200 per annum. One of them, whose field extended fifty miles, on applying for about $35 to buy an Indian pony, was told: "If you have no money to buy a horse, follow the example of St. Paul and walk." And the men were willing to work under these conditions — and the boards were willing to work under these conditions. But all these privations and hardships did not extinguish the zeal of these men. The Missourians, pastors, teachers, and all, have not, like the monk, vowed poverty, but they somewhat practise it. — Synod now has a General Treasury for Home Missions, out of which the weaker Districts receive assistance, and every District has its own mission treasury, out of which the traveling missionaries are salaried either entirely or in part. — In 1925, 680 pastors, 68 male and 36 female teachers and 53 students worked at 1,593 Home Mission stations at a cost of $642,881. — In connection with, and in support of, this mission-work a *General Church Extension Fund* was established in 1902, from which non-interest-bearing loans or loans at a low rate of interest are granted in order to assist mission-congregations in erecting houses of worship. Annual repayments of at least 10 per cent. are required. The working capital of this fund, in 1925, was $897,322.01. In addition to this, 26 Districts have similar funds of their own, amounting, in all, to $866,225.26. — Several of the Districts have also field secretaries, whose duty it is to reconnoiter the field and regularly to visit the mission-congregations and preaching-stations; their work has been very beneficial. — Besides this, Inner Mission, Home Missions in a restricted sense, is carried on in the larger cities. Missionaries visit the inmates of the institutions of public charity, infirmaries, hospitals, institutions for deaf-mutes and the blind, and also the penal institutions and, wherever permitted to do so, conduct divine services. Similar work is carried on in the smaller towns, wherever possible by the local pastors. — *Immigrant and Seamen's Missions.* The Immigrant Mission of Synod has been the handmaiden of Home Missions. Besides caring for the bodily and spiritual needs of the immigrants at the port of disembarkation, it directed them to Lutheran centers and kept the various mission boards informed of their movements. The mission in New York was established 1869 (see *Keyl, Missionary*) and has done extensive work; it had its own *Pilgerhaus.* It has, of course, declined with the ebb of immigration. Two missionaries. In New York also a Seamen's Mission is conducted. For many years this work was being done also in Baltimore and Boston and for a time in Philadelphia. These missionaries worked in conjunction with men stationed at German ports. — The *Student Welfare Committee* was created in 1923 in the interest of Synod's young people attending secular universities and colleges. There are five student pastors (Missouri, Kansas, Nebraska, Iowa, Wisconsin) and three Student Club-houses, and over fifty local pastors are doing Student Welfare work.

Indian Mission was the first *Heiden-*

mission of the Missouri Synod. W. Hattstaedt (Monroe, Mich., 1843) had been charged by Pastor Loehe to look for opportunities for mission-work among the American Indians, and he reported that the Michigan Synod was about to undertake the work, having already called Rev. F. Auch to Sebewaing for that purpose. Loehe proposed to carry on the work along new lines, not by sending individual missionaries, but by establishing Lutheran colonies in the immediate vicinity of the Indian villages to serve as centers for the mission, the pastors of the congregations to act at the same time as missionaries. In pursuance of this plan, Frankenmuth, near Saginaw, was founded. The pastor, Rev. A. Craemer, undertook the work with wonted energy. He gained the confidence of Chief Bemasikeh, who brought two boys to him to be educated. Craemer visited the Indians along the Kawkawlin, Swan, Chippewa, Pine, and Bell rivers. In his school at Frankenmuth 30 Indian children, in 1846, received instruction in the Catechism and in Bible History. That same year 31 Indian children and young people were baptized. At the request of Loehe the Mission House in Leipzig sent E. Baierlein, who was to settle among the Indians. He was installed as missionary September 6, 1849, and was received into the tribe of Chief Bemasikeh. He erected a log church, with a belfry, and a log cabin for his home, cleared some land, setting aside a part of it as "God's acre," and named the place Bethany. In a remarkably short time he mastered the Chippewa language. The Roman Catholic missionary, afterward Bishop Baraga, permitted him to use his outlines of a Chippewa grammar and dictionary. In 1850 he had a book in the Chippewa language printed in Detroit, which contained a primer, appropriate reading-lessons, Bible stories, a number of hymns, the Ten Commandments, the Apostles' Creed, the Lord's Prayer, both the morning and the evening prayer of Luther's Small Catechism, and a collect. He also translated the New Testament, some of the psalms and parts of Isaiah into the Chippewa language. In 1849 four boys and a girl were baptized with the consent of their parents. The first adult baptized by him was a widowed daughter of Chief Bemasikeh, in 1849. The old chief, though dying unbaptized, admonished his people to follow the advice of the missionary. In 1853 the congregation had grown to 60 members. In the missions at Sebewaing and Shabayonk (Missionaries Auch and Maier) prospects were also very bright. The whole mission came under the control of the Missouri Synod in 1849. Rev. C. J. H. Fick, Rev. A. Craemer, and Mr. F. W. Barthel constituted the first mission board. Most unfortunately the Leipzig Society transferred Rev. Baierlein to East India in 1853. The Indians sorrowfully took leave of him, even the heathens lamenting: "We shall be like a heap of dry leaves when the wind blows into it." The work was continued by Rev. Miessler, who had been Baierlein's assistant for eighteen months. But it no longer prospered. Whisky dealers, traders, and false prophets, white and Indian, filled the people with prejudice and distrust and persuaded many to leave the missions. In 1854 the whole congregation at Shabayonk turned back to heathendom. Sebewaing soon followed. In 1860, owing to the migratory habit of the Indians, also Bethany was abandoned. Only "God's acre," with 20 graves, remained to serve as a memorial of the good work done. A new mission was begun in Isabella Co., Mich., where many of the Indians had settled temporarily; but the results were very unsatisfactory. In 1856 a mission-post was established among the Chippewas in Minnesota at Mille Lacs or Rabbit Lake, Rev. O. Cloeter taking charge. But in the Indian war the Christian Indians were massacred, the missionary and his family driven away, and the station was laid waste. The Indian Mission was discontinued until 1899, when a mission was established in Shawano Co., Wis., among the Stockbridge Indians, "the last of the Mohicans." (The Mohicans were driven from the Upper Hudson in 1664 and found a new home in what is now Stockbridge, Mass. The remnants of the tribe, about a century later, moved to Western New York, in 1833 to Green Bay, Wis.; amalgamated with the Munsees; settled on a reservation near Shawano in 1856. In 1909 they numbered 582 souls, all United States citizens. They had been ministered to by Congregationalist and Presbyterian missionaries; some time before 1899 this work had ceased.) Upon their request Rev. Th. Nickel, of Shawano, served them, 1898, and the next year Rev. J. D. Larson was ordained and installed as their first missionary, stationed in Red Springs. The church was built in 1901, the day-school established in 1902, and a boarding-school was built in 1920. There are 127 pupils enrolled, 30 of these from the Oneida Reservation; there are 2 woman teachers besides the missionary; 300 souls. In 1923 Candidate Cornelius

Aaron, of the St. Louis seminary, an Indian, was called to work among the Oneidas near Green Bay. Having failed to establish a post on the White Earth Reservation in Minnesota, Synod is reconnoitering the Red Lake Reservation.

Foreign Missions. — India. For over four decades members of the Missouri Synod supported European Lutheran mission societies, principally the Leipzig and the Hermannsburg missions. But as conditions in the congregations became more settled and the people were growing wealthier, devout men, especially Rev. F. Sievers, Sr., of Frankenlust, Mich., began to urge Synod to send out its own missionaries into the heathen world. In compliance with this urgent and incessant demand, Synod, in 1893, created a Board for Foreign Missions. (The venerable Rev. F. Sievers, Sr., the lifelong advocate of Foreign Missions and a member of the Board, was called to his reward in heaven before the first meeting of the board took place.) Preparations were at once made to carry the Gospel to Japan; but India was chosen instead. Unfavorable conditions in Japan and recent happenings in Indian missionary circles prompted the board to change its plans. Missionaries Theo. Naether and F. Mohn, who had labored in India for some time, had been dismissed by the authorities of the Leipzig Mission because of the stand they took on the question of the verbal inspiration of the Scriptures. They held to the Biblical doctrine that "all Scripture is given by inspiration of God," is therefore absolutely infallible and the only source of the Christian doctrine. Being on all questions in hearty accord with the Missouri Synod, they were ready to return to India in the missionary service of that synod. They were commissioned to do so at a solemn service held during the meeting of the Western District in St. Charles, Mo., October 14, 1894. Among those officiating at these services were Rev. C. M. Zorn, D. D., and Prof. F. Zucker, D. D., who, in 1876, had been forced out of the Leipzig Mission for having sided with Missouri in its defense of strict Lutheranism. Naether sailed for India at once; Mohn followed a year later. They were charged not to build on ground occupied by other missions, but to select a territory where the Gospel had not been preached before. Naether began his work in the city of Krishnagiri, in the Salem District of the Madras Presidency. The work afterward was extended into the North Arcot District, where the stations of Ambur, Bargur, and Vaniyambadi were established and round about them a number of outstations. In 1907 a young native Christian, G. Jesudason, a Pariah, who had advanced to the position of secretary to the British Resident at Trivandrum, in Travancore, sent an urgent appeal to the missionaries in behalf of an independent Christian congregation at Vadasery, near Nagercoil. Here the missionaries found an open door. Many villages gladly heard them; in fact, at various times the missionaries were urged to extend their work to new places; but they had to refuse on account of a shortage of men. In 1912 missionary activities were also begun at Trivandrum, although here not the Tamil language is spoken, as in the other fields, but Malayalam, and this work also prospered beyond expectations. In Ambur, Nagercoil, and Trivandrum institutes were erected for the training of native helpers — evangelists, catechists, and teachers. In Ambur a small industrial school of sericulture is being conducted; at Nagercoil an attempt has been made at the manufacture of brooms and brushes. That comes under the heading of "industrial mission-work." Up to the first year of the World War twenty missionaries had entered the service on the two mission-fields in India. Theo. Naether died of the bubonic plague in 1904. G. Kellerbauer died in 1914, while on furlough in Europe. Eric Ludwig lies buried in Ambur. Sickness forced out four missionaries. British war-measures removed three missionaries from their fields, prevented three from returning from a home furlough, and barred new men from reinforcing the depleted ranks; only five remained in the field. After the World War several of the veterans returned, and a goodly number of recruits entered the service. During the triennium 1920—1922 eleven candidates, two pastors, and four unmarried women (two nurses, one zenana worker, and one teacher) took up the work. The Australian Synod is lending a helping hand. In 1921 the first native pastor was ordained, G. Jesudason, mentioned above. The Tamil Lutherans of the South India Ev. Luth. Church, after vainly protesting against the un-Lutheran doctrines and the unionism of the Church of Sweden Mission, which had taken over the stations of the Leipzig Mission, placed themselves under the care of the Missouri Synod Mission. A chapel was dedicated in Madras in 1923 and the station placed under the care of Rev. N. Samuel, the veteran native pastor, who had before this, for the same reasons, entered the service of the Missouri Mission. The medical mission-work was begun in 1913,

with Miss Lulu Ellerman, R. N., in charge. Dr. Theo. Doederlein organized this branch of the mission for two years. The *Bergheim* (Mountain Home) at Kodaikanal, founded and sustained by the women of the Missouri Synod, provides a home and school for the children of the missionaries and is a retreat for them and their families in the hot season and a health resort in cases of sickness. — The first Director of Missions was Rev. F. Sievers, Jr.; the second, Prof. F. Zucker, D. D.; the third, Rev. J. Friedrich, who personally inspected the field; and the present director is Vice-President F. Brand, who spent 15 months in visiting the India and the China field (the latter he visited for the second time in 1926). — Statistics: Mission-fields: Salem and North Arcot Districts and Mysore State, Madras Presidency (1895). Travancore: Nagercoil (1907), Trivandrum (1911), Tinnevelly (1922). Stations and outstations, 145; congregations, 72. South India Evangelical Lutheran Church (1925): Congregations, 5. Missionaries: Religious: 21 male, 1 female. Educational: 1 male. Medical: 3 female. Total: 22 male, 4 female. Native helpers: 2 pastors; 44 catechists. Male teachers: 74 Lutheran, 32 professed Christian, 45 heathen (for secular branches only). Female teachers: 16 Lutheran, 1 professed Christian, 1 heathen (for secular branches only). Total of teachers: male, 151; female, 18. Grand total of teachers, 169. 8 Bible women; 1 native doctor (professed Christian); 1 male nurse; 1 female nurse; 4 female industrial workers. Number of villages in which Christians live, 222; souls, 6,589; baptized members, 3,671; communicant members, 891; catechumens, 2,740. Ministerial acts in 1925: Baptisms, 524; heathen, 237; children of Christians, 287; confirmed, 71; communed, 2,085; marriages, 67; burials, 88. Schools: Day-schools, 69; night schools, 7. Total primary and secondary schools, 76. Pupils in primary schools, 2,326; in secondary (high and middle) schools, 894. — *China.* The father of the China Missions is Rev. E. L. Arndt. His glowing appeals aroused many hearts within the Synodical Conference to take a Christian interest in China and its 400,000,000 inhabitants. In 1912 the China Mission Society was organized. It sent out Rev. Arndt as the first missionary, in 1913. He selected the large city of Hankow for the field of his labors and took up the study of the extremely difficult Chinese language with such fervor and zeal that, though no longer a young man, he began, after half a year, to preach and teach, to translate the Symbolical Books, to publish Lutheran literature, and, in time, even to translate hymns into that language. On September 27, 1914, he baptized his first convert catechumens. By 1921 there were 104 baptized converts. After many unsuccessful efforts to secure more missionaries, E. Riedel was sent as his associate in 1915. In 1917 the Missouri Synod, upon request of the China Mission Society, took over the mission. In 1920, 8 missionaries were at work; in 1921, 5 more went over, one of these being Rev. G. Lillegard, a member of the Norwegian Synod of the American Lutheran Church, now cooperating with the Missouri Synod in Foreign Missions. Miss Olive Gruen, an experienced teacher, entered the mission the same year, a second young lady in 1923. The city of Shihnanfu, 700 miles west-southwest of Hankow, a territory supplied by no other Protestant mission, was selected as the second main station, the third being Ichang, lying between these two points. A physician from Germany and a nurse were secured in 1923 for the medical mission in Shihnanfu. Statistics: Mission-fields: Hupeh Province: Hankow (1913), Ichang (1922), Shihnan (1920), Shasi (1923). Szechwan Province: Kweifu (1923), Wanhsien (1923). Missionaries: Religious: 13 male. Educational: 2 female. Medical: 2 female. Native helpers: Student helpers, 7; teachers, 32; Bible women, 2. Chapels, 12. Schools: Primary schools, 11; Boys' Middle School (boarding-school), 1; Lutheran Girls' School (Lower and Higher Primary), 1; seminary, 1; Sunday-schools, 4. Souls, 477; communicants, 309; voting members, 164; catechumens, 285. Baptisms in 1925, 182; confirmed, 21; burials, 30; marriages, 4; communed, 1,424; average attendance at services, 610. — The overwhelming majority of the foreign missionaries are, of course, graduates of Synod's seminaries. — Chairman R. Kretzschmar of the Board says (*Ebenezer*, p. 405): "More men and women than ever before are willing to consecrate themselves to the great cause of bringing the Gospel to the heathen. One family is willing to give the salary of one missionary. A little congregation pledged the salary of another one. The Walther League is assuming the responsibility for the support of five men in the field." It is supporting 10 men, besides 2 pastors in Germany and one missionary to the Apache Indians and is back of the Bergheim in Kuling, China. "Individuals, societies, schools, and Sunday-schools are sending an annual contribution of $35,

which will pay the way for one year for a native student. Ladies' missionary societies are sewing for the poor Hindu schoolchildren. A Lutheran medical auxiliary has recently been organized."

Deaf-mute Missions. In 1893 a deaf man of Michigan City, Ind., a graduate of our Lutheran School for the Deaf at Detroit, Mich., wrote to the director of the school with regard to services for the deaf. This letter was sent to Rev. Augustus Reinke, pastor of Bethlehem Church in Chicago, with the request that he preach to the deaf since he had twelve Detroit graduates in his congregation. Assisted by this Michigan City deaf-mute, Rev. Reinke began the study of the sign-language, and a month later he conducted the first Lutheran service in the sign-language in our country with 16 deaf. In the monthly services the attendance soon mounted from 16 to 60 and more. Calls for services came from Lutheran deaf in other cities, and soon Pastor Reinke was preaching in Milwaukee, Fort Wayne, Louisville, St. Louis, and other cities. At the St. Louis Concordia Seminary he also instructed four members of the graduating class in the sign-language and thus prepared them for the Gospel-ministry among the deaf. In 1896 he requested Synod at Fort Wayne to take over the work. Synod elected a Board for Deaf-mute Missions, which extended calls to two candidates, one to Milwaukee and the other to Louisville. Rev. A. Reinke still had charge of the work in Chicago and in October, 1896, organized the first Lutheran congregation of deaf-mutes. The work now extends from New York City to Seattle and from Winnipeg, Can., to Austin, Tex. In New York City, Cleveland, Detroit, Chicago, St. Louis, Kansas City, Omaha, Milwaukee, Minneapolis, St. Paul, Duluth, Spokane, Portland, and Seattle sixteen missionaries now preach in 134 cities of 22 States and Canada and instruct in 16 state schools. They have ministered also to nine blind deaf. The mission numbered 1,013 communicants in 1925. There are 10 organized congregations) with a total of 185 voting members in Chicago, Milwaukee, Minneapolis, and Seattle.

Jewish Mission. This mission was established in 1881, in New York City. The first missionary, D. Landsmann, was succeeded in 1899 by the present worker, N. Friedmann. The work in New York is confronted by the same peculiar difficulty as characterizes the mission among this nationality everywhere and at all times. Not many can be led to turn to Jesus Christ, and those who do must face ostracism of a most brutal type. A Jewish antimission league has been, and is, making determined efforts to put an end to the mission. Mob violence has been of frequent occurrence. At times services could be held only under police protection. But there have always been a few who recognized in Jesus of Nazareth the Messiah and turned to Him for salvation of their souls. The distribution of New Testaments and Bibles, as well as of tracts, sermons, and Luther's Catechism, translated into Yiddish by the missionary, has lately been increasing; also the opportunities for private instruction. "Eternity may reveal that much of the seed has not been cast in vain." (*Synodical Report*, 1923.)

Foreign-Tongue Missions. The origin of these missions dates back to 1892, when under the supervision of Pastor A. Biewend work was begun among the Letts and Esthonians in Boston. The Foreign-tongue Missions were taken over by Synod in 1899. Pastor H. Rebane began work among the *Letts* in 1896 and organized congregations in Cleveland, Chicago, Wisconsin, South Dakota, Canada, the Western and the Pacific coast territories being later assigned to other missionaries. At present there are four missionaries in the field, with headquarters at Boston, Chicago, Philadelphia, and Gleason, Wis. Work among the *Lithuanians* on the Atlantic coast was begun in 1903. First pastor, Rev. H. S. Brustat, Boston. Later the work was taken up in Philadelphia, Scranton, Pa., Baltimore, Chicago, and in New York and Connecticut. At present there are 3 missionaries. In 1894, at the instance of Rev. F. Sattelmeier, pastor of an independent German-Polish congregation, the Eastern District began work among the *Poles.* Synod took it over in 1908. Stations at Baltimore, New York, Philadelphia, Disputanta, Va., Trenton, New Hampton, and Bayonne, N. J., Buffalo, Detroit (now self-supporting), Saginaw, Chicago, in Manitoba, and in Saskatchewan. Three missionaries. The *Finnish and Esthonian* mission in Arizona was begun by the California and Nevada District and taken over by Synod in 1911; C. Klemmer, missionary. At present he is working in Bogota, N. J., and New York. Rev. Joh. Pascha, working at eight stations in the East, among the *Persians,* called attention to great prospects there as well as in Pittsburgh and Chicago. Synod took over the mission in 1911, but expectations did not materialize; neither were later efforts to revive this mission of any avail. The work among the *Slovaks* was begun in 1912, in

Detroit (now self-supporting), and taken over by Synod, with the sanction of the Slovak Synod, in 1914. A second missionary supplies stations in Connecticut, Rhode Island, and New Jersey. In 1917 Synod took over the work among the *Italians,* Pastor A. Bongarzone, a converted priest, in charge; headquarters, West Hoboken, N. J.

Foreign Work and Foreign Connections. The influence and work of Synod was not confined to America, North and South (see *Canadian Districts* and *Brazil;* since 1913 in Cuba, at present two pastors; since 1922 in Mexico, one missionary preaching in Mexico City and four other stations), but has spread to other continents. The state churches of *Germany* having yielded to the baneful influence of unionism and modern "scientific" theology, the Missouri Synod found it impossible to maintain fraternal relations with them, but was glad to greet and treat as brethren the men of the *Saxon Free Church (q. v.).* The relations established with Pastor F. Brunn *(q. v.),* whom Dr. Walther visited in 1860, benefited both parties. Brunn's preparatory school furnished the Missouri Synod a great number of pastors and teachers, and Missouri sent over men to assist Brunn. It has always been in close connection with the Saxon Free Church, championing its cause, strengthening its ranks, and giving whole-hearted financial assistance (in 1925, $38,160). Through the munificence of the Freikirche Aid Society (T. Lamprecht, president) the Saxon Free Church has come into possession of a theological seminary at Berlin-Zehlendorf, on the faculty of which Dr. G. Mezger, of St. Louis seminary, served temporarily until the summer of 1926, when he was permanently released by the Synod to the German brethren. — The four pastors of the *Alsatian Free Church* are Missouri men; its Sanitarium at Aubure is receiving financial aid from America. — The Missouri Synod has always stood back of the *Danish Free Church* (see *Saxon Free Church*). — Connections have been established with Lutherans in *Finland,* where Pastor Wegelius, who attended Concordia Seminary, St. Louis, for a year, and three other pastors are endeavoring to establish a sound Lutheran Free Church; for a while they were permitted to use *Paimen,* a state church paper as also their organ, but conditions having changed of late, they began to publish their own paper, *Luterilainen.* — In 1896 a pastor of the Missouri Synod took charge of the Lutheran congregation established in *London.* This and a second congregation, later organized, have been served and financially assisted by Synod to the present day. They belong to the Atlantic District. Since 1921 one pastor has charge of the work. — Since the World War representatives of the Missouri Synod — one of them Dr. W. H. T. Dau — have visited Germany and neighboring European countries, strengthening the old fraternal relations and establishing new connections. — The closest fraternal relations exist between the Missouri Synod and the *Ev. Luth. Synod in Australia* (see *Australian Synod*). Missouri supplied it with pastors and teachers as long as it was necessary, also with its first missionary among the natives of South Australia. In turn, the Australian Synod was glad to come to the assistance of the East Indian Missions of Missouri during and after the World War and has helped to fill the depleted ranks of the missionaries. In 1902 relations were established with Lutherans in *New Zealand (q. v.).*

Benevolences. A survey of the charitable activities of the Missouri Synod is presented in *Ebenezer,* p. 446 ff. We summarize and add a few details. These charities may be divided into two classes: those fostered and supervised directly by Synod and those fostered and supervised by private organizations within the bounds of Synod. Class A comprises, first, the *support of invalid pastors, teachers, and professors* and of the needy families of deceased servants of the Church. It has always been felt that this rests, as a sacred duty, both upon the congregations and, because of the community of interests arising from the nature of the case, upon Synod. The very first number of the *Lutheraner,* after it had become Synod's official organ, reports a gift for the sainted Pastor Buerger's widow amounting to $40, contributed by members of a few congregations. District boards have the matter in charge. In 1917 a General Board of Support was created, which works in conjunction with the District boards. The Support Fund derives its income from contributions of pastors and teachers, from collections of congregations (until 1926 10 per cent. of the net profits of Concordia Publishing House also flowed into that treasury), and from the proceeds of legacies and of the Three Million Dollar Fund raised by the Lutheran Laymen's League. In 1918, 750 persons were given assistance; in 1925, 154 pastors, 54 teachers, 166 wives of disabled pastors and teachers, 278 pastors' widows, 78 teachers' widows, 524 children below the age of sixteen, 66 students (a total of

1,313 persons). Total disbursements in 1925, $231,535.83. — Next comes the maintenance of *indigent students* at the colleges. From the beginning the congregations took this up as a matter of course. Pastor J. F. Buenger, of St. Louis, founded a young men's society for this purpose. Many ladies' and young people's societies to-day have made it one of their aims. District boards control the disbursements. In 1920 about 400 students were supported or assisted at an outlay of $64,304.22. — The *Immigrant Mission*, already mentioned in another connection, cared for 27,000 immigrants from 1870 to 1883 and lent newcomers $47,252, all but $5,000 of which sum was paid back. — The *General Relief Board* cares for sufferers from fire, flood, etc. From 1917 to 1920 it disbursed $21,410.94. The $1,265,000 contributed to the Red Cross, of which the official statistician has a record, do not include all the sums given by our people in their local communities. — The *Board for Relief in Europe*, called into existence by the appalling distress following the World War, has up to February, 1926, handled in cash alone, $1,310,283.03, and sent over 3,000,000 pounds of foodstuffs. From January 1 to December 31, 1925, 1,108,000 meals were distributed. China Relief: $15,928.69 contributed in 1921. — The *legacies* administered by Synod in the interest of missions and charities, exclusive of the legacies consisting of real estate and those controlled by Districts and colleges, have a value of $227,506.51. — Class B: *City Missions*, combining charitable activities with their chief work, mission proper, are conducted in twelve of the larger cities, such as New York, Chicago, Detroit, Cleveland, St. Louis, San Francisco, by seventeen missionaries. Institutions served in 1925, 137; hearers at services, 154,395; tracts and church-papers distributed, ca. 80,000; Bibles and Testaments, ca. 2,500; communed, ca. 3,000; burials, 172. — *Hospitals.* The Lutheran Hospital at St. Louis, founded in 1858 by Pastor F. Buenger, was the first Protestant hospital in that city. Hospitals are maintained by Missouri Lutherans in Brooklyn, N. Y., Springfield, Ill., Sioux City, Iowa, Fort Wayne, Ind., Norfolk, Nebr., Beatrice, Nebr., Hampton, Iowa, York, Nebr., Chicago, Cleveland. The sanitarium for tubercular patients at Wheat Ridge, Colo., was founded 1905; the Walther League and other friends erected, in 1921, a hospital pavilion at a cost of $225,000. There is also a sanitarium at Hot Springs, S. Dak., and a Convalescent Home at St. Louis. — Training-schools for nurses are connected with several of these hospitals. — The *Lutheran Deaconess Association* (Synodical Conference). Motherhouse and school at Fort Wayne (21 enrolled); schools at Beaver Dam and Watertown, Wis., and at Hot Springs, S. Dak. A number of branch societies. — *Orphanages* at Des Peres, near St. Louis, founded 1868 by Pastor J. F. Buenger; West Roxbury, Mass.; Addison, Ill.; New Orleans, La.; Marwood, Pa.; Indianapolis, Ind.; Fort Wadsworth, N. Y.; Baltimore, Md. They have harbored ca. 4,400 children. — *Home-finding Societies*, fourteen in number, that of Wisconsin being the original one, founded in 1896 by Rev. C. Eissfeldt and others, place homeless children in Lutheran families; some of them have fine receiving-homes for the temporary care of homeless children. — The *Deaf-mute Institute* in Detroit, Mich., was founded in 1873; first director and teacher, Rev. G. Speckhard. In place of the spoken language the sign-language is now being taught. Average enrolment, 50. — The *Home for Feeble-minded and Epileptics* in Watertown, Wis., was founded in 1903 by the home-finding societies (Synodical Conference). It can take care of about 50 inmates. — The *Manual Training and Industrial School* at Addison, Ill., was founded in 1916. — *Homes for the Aged* at Brooklyn, N. Y.; Monroe, Mich.; Arlington Heights, Ill.; Marwood, Pa.; Baltimore, Md.; Wauwatosa, Wis.; St. Louis, Mo.; Buffalo, N. Y. Total of inmates in 1925, 493; since founding of the homes, 1,072. — *Walther League Hospices*, providing temporary homes for young Lutherans coming from other cities. The first one established 1912 in Buffalo; others in Chicago, Milwaukee, Sioux City, St. Louis, Washington, D. C., Omaha, New York, Los Angeles, Detroit, St. Paul, and San Francisco. There are hospice secretaries in the various cities. — The *Lutheran Associated Charities Conference* within the Synodical Conference, representing the charitable agencies of Class B, meets annually. Rev. Ph. Wambsganss is president. Report of 1924: 67 institutions and societies; 374 persons employed; 207,296 persons benefited in 1923; maintenance cost 1923, $1,095,484; value of property, $6,078.900.

Doctrinal Controversies. Men speak ill of the Missouri Synod for having been engaged in so many controversies. They do not blame nations for waging defensive wars. Missouri owed it to the Bible and the Confessions to guard its doctrines against any perversion. And these controversies did not, in the providence of God, hamper her external growth;

they did serve, by the grace of God, to give her that increase in spiritual strength which goes with the deeper and clearer conception of the divine truth. — *Lutheraner* and *Lehre und Wehre*, later the *Theological Quarterly (Monthly)*, and the *Lutheran Witness* were at all times the fearless champions of Lutheran Confessionalism. The *Lutheraner* met the attacks of a Dr. William Nast, chief spokesman for the German Methodists, and of other sectarians, who were much put out at having these staunch Lutherans come between them and the German Lutheran immigrants, whom they had considered their lawful prey. — M. Oertel, who had come over with the Saxons, but apostatized to Romanism and ridiculed and reviled all things Lutheran in public print, also demanded attention. — The attacks of the infidels, those at the head of the German *Turnerbund*, those in the lodges and in the *Protestantenverein*, and those of other worldlings had to be repulsed. — The older synods did not take kindly to Missouri. The *Lutheran Missionary*, *Lutheran Observer*, and other periodicals accused it of exclusiveness, unpardonable one-sidedness, bigotry, etc. They branded the love and veneration Missouri showed for Lutheranism as "rigid symbolism," "German Lutheranism," "deformities of pharisaic exclusiveness," denounced the Missourians as "Jesuits in disguise," stigmatized their synod as "a new sect," and spoke of its "Roman Catholic proclivities"; and when the *Lutheraner* glorified the distinctive Lutheran doctrines, the *Observer* called it to order for "gathering these old rags, tying them on a stick, and calling upon all Lutherans to agree with it on pain of excommunication." The men at the head of the General Synod, Dr. S. S. Schmucker, Dr. B. Kurtz, Dr. S. Sprecher, loved the Reformed doctrines and practises and denounced the ways of the "symbolic Lutherans" as "highly criminal." Missouri was forced to speak out for the Confessions. It did not love strife, but peace, and in the interest of true peace held Free Conferences, 1856 to 1859, with men from the Ohio, New York, and Pennsylvania synods. Walther had proposed these conferences "with a view toward the final realization of one united Ev. Lutheran Church of North America." They failed of their purpose, and the controversy had to go on. — Missouri did not keep silence over against the sad condition obtaining in the Lutheran churches of Germany; there no longer the verbal inspiration and the infallibility of the Scriptures were taught in the universities; not the Bible, but the Christian consciousness was made the source of theological knowledge; the theologians stood for the development of doctrines; and such doctrines as synergism, and kenosis, even Arianism and the denial of the reconciliation through the blood of Christ, were "developed" as Lutheran, Biblical doctrines. Everywhere unionism dominated. And so Missouri had to break with the German churches. — Besides, the Missouri Synod was engaged in three controversies with men whom she loved for their Lutheranism, but whose errors she needed to combat in the interest of Lutheranism.

The Controversy on the Doctrine of the Church and the Ministry and Related Doctrines. The opportunity the founders of the Missouri Synod had for organizing their congregations and synod without being hampered or hindered by "inherited ecclesiastical conditions" and the duty thereby placed upon them, the events culminating in the Altenburg Debate, the protest of the Watertown congregation (mentioned above), and the attempt made by a few determined men at the beginning of Walther's ministry in Trinity Church, St. Louis, to abrogate the rights and duties of the ministry (Walther's stand in the matter being branded as Stephanistic hierarchism) and to establish an exclusive rule of the laity, — all this had necessitated a most thorough and conscientious study of the teachings of the Bible and the Confessions on these points on the part of Walther and his colaborers. These prayerful investigations had occupied the time and energy of Walther for many years. Not since the days of Luther had these doctrines been so clearly presented as by Walther, and nowhere and never, since the apostolic times, had the Scriptural principles of church government, etc., as elaborated in the great classics: *The Voice of Our Church on the Question of Church and Office*, *The Correct Form of a Local Congregation Independent of the State*, and *The Evangelical Lutheran Church the True Visible Church on Earth*, been so thoroughly applied as in the Missouri Synod. It is not true, as was charged at the time, that Walther had shaped his doctrine to fit prevailing conditions. Rather, "since we are here not placed under inherited ecclesiastical conditions, but, on the contrary, are so placed as to be compelled to lay the foundations for the same and to be able to lay it without hindrance on the part of what may exist, these conditions have rather compelled us earnestly to inquire after the principles upon which, according to God's

Word and the Confessions of our Church, the constitution of a true Lutheran church-body *(Gemeinschaft)* must rest and in accordance with which it must be framed. . . . We have not molded the doctrine of our Church according to our conditions, but we have molded these according to the doctrine of our Church. . . . We can cheerfully refer to the proofs we have adduced" from Scripture, the Confessions, Luther, and the Lutheran theologians. (Foreword, *Voice of Our Church.*) This position of the Missouri Synod was tested and strengthened by the controversy with "the Synod of the Lutheran Church which Emigrated from Prussia," popularly known as the Buffalo Synod. Its leader, Rev. J. A. A. Grabau, who had been persecuted and imprisoned for his brave stand against the Prussian Union, held a doctrinal position similar to Stephan's. He and his associates maintained: that the *one* holy Christian Church is a visible Church, "those who gather about the Word and Sacraments," and "these church gatherings are such as have the Word and Sacrament in purity in the ministry," there being thus no salvation outside of the Lutheran Church; regarding the Office of the Keys, that Christ did not give the keys of the kingdom of heaven to the Church and to each true believer, but solely and exclusively to the pastors; "it is therefore not for the congregation to judge and to command and to declare that the sinner is to be held as 'an heathen man and a publican'"; regarding the Ministry, that "it is not the congregation which gives or conveys the holy ministry, but the Son of God," and if a congregation elects and calls a pastor without the assistance and presence of a representative of the ministry, "this has not the slightest validity before God and is vain arrogance"; ordination by other clergymen is by divine ordinance essential to the validity of the ministerial office; briefly, God would deal with us only through the ministerial office; "we also believe and confess that this office . . . forms a distinct and separate rank, or class"; regarding church government, that the congregation is not the supreme tribunal in the Church, but the synod as representing the Church at large; "what is contrary to the Word of God or not is not decided by any one single church-member, but by the Church itself in its symbols, church rituals, and synods"; at synodical meetings the laity may "listen, ask questions, and have them answered by the Word of God"; they are bound to obey their minister in all things not contrary to the Word of God; and the congregation has no right to judge the doctrine of its pastor. The doctrines defended by the "Missourians" (the name originated with Grabau) are summarized in the propositions forming the groundwork of *The Voice of the Church.* The *Theses on the Church* are an elaboration and application of the Altenburg Theses *(q. v.)*. They read: "1. The Church, in the proper sense of the word, is the communion of saints, *i. e.*, the totality of all who are called out of the lost and condemned human race by the Holy Ghost, through the Gospel, sincerely believe in Christ, and by this their faith have been sanctified and made members of the spiritual body of Christ. 2. No infidel, hypocrite, unregenerate man nor heretic belongs to the Church in the proper sense of the word. 3. The Church, in the proper sense of the word, is invisible. 4. To this true Church of the believers and saints Christ has given the keys of the kingdom of heaven, and she, therefore, is the proper and sole possessor and bearer of all the spiritual, divine, and heavenly treasures, rights, and powers, and offices, etc., which Christ has gained and which are to be found in the Church. 5. Although the true Church, in the proper sense of the word, is essentially invisible, her presence may nevertheless be definitely known, her unfailing marks being the pure preaching of the Word of God and the administration of the holy Sacraments according to the institution of Christ. 6. In a tropical sense also the visible totality of the called, *i. e.*, the totality of all those who hold and profess the preached Word of God and use the holy Sacraments, good and bad together, according to Holy Scripture is termed the Church (the universal catholic Church), and the various divisions of it, *i. e.*, the congregations found in different places, in whose midst the Word of God is preached and the Sacraments are administered, are called churches (particular churches), and this for the reason that the true and properly called Church of the believers, saints, and children of God is contained in the visible congregations; and the elect must not be sought outside of the society of the called. 7. As those visible congregations which essentially retain the Word and the Sacraments according to the Scriptures bear the name of churches in view of the fact that the true invisible Church of believers is found in their midst, these visible congregations also, by reason of the presence among them of members of the invisible Church, even though there were but two or three of them, possess the power which

Christ has given to His whole Church. 8. Although God gathers for Himself a church of the elect also there where the Word of God is not preached entirely pure and the Sacraments are not administered entirely in accord with the institution of Christ, provided the Word of God and the Sacraments are not rejected altogether, but essentially remain, nevertheless every one is bound for the sake of his own salvation to shun all false teachers and to avoid all heterodox associations, or sects, and, on the other hand, to adhere to, and to profess, the faith of orthodox congregations and their orthodox preachers where he finds such. 9. It is only the communion with the invisible Church, to which originally all those glorious promises concerning the Church were given, which is indispensably necessary for salvation." — *Theses on the Ministry:* "1. The holy office of preaching *(Predigtamt)* or the ministry *(Pfarramt)* is not identical with the priesthood of all believers. 2. The office of preaching, or the holy ministry, is not a human institution, but an office instituted by God Himself. 3. The establishment of the office of the ministry is not optional, but is divinely enjoined upon the Church, and until the end of days the Church may not, ordinarily, dispense with it. 4. The ministry is not a separate holy estate like the Levitical priesthood, standing out as more holy than the common estate of all Christians, but it is an office of service. 5. The ministry has the power to preach the Gospel and to administer the Sacraments and the power of spiritual jurisdiction. 6. The office of the ministry is delegated *(uebertragen)* by God through the congregation, the possessor of all church-power, or the Keys, by means of the divinely prescribed call of the congregation. The ordination, with laying on of hands on those called, is not a divine institution, but an apostolic, ecclesiastical rite and merely a public solemn attestation of such call. 7. The holy ministry is the power conveyed by God through the congregation, the possessor of the priesthood and all church-power, to administer on behalf of the congregation *(von Gemeinschafts wegen)* in public office the rights of the spiritual priesthood. 8. The office of the ministry is the highest office in the Church, from which all other offices in the Church are derived as from their source. 9. Due honor and unconditional obedience is due the ministry whenever the minister applies the Word of God *(Gottes Wort fuehrt)*. But the minister may not exercise dominion in the church; he therefore has no right to make new laws, arbitrarily to arrange the adiaphora and ceremonies in the church, or alone and without previous knowledge on the part of the whole congregation to impose and carry out the sentence of excommunication. 10. The ministry has indeed the divine right to judge doctrine; the laity, however, also has this right; for which reason laymen have also seat and voice with the ministers in church-courts and councils." The controversy began before the organization of the synods. In 1840 Pastor Grabau issued a *Pastoral Letter*, a copy of which he sent to the Saxons, requesting their opinion on it. The opinion was written by Pastor Loeber in 1843. In a friendly spirit, dissent as to various points of doctrine was expressed in it. Grabau took the brotherly admonition amiss. Further correspondence brought out the divergence more clearly. Grabau and his three associates drew up a list of seventeen charges of error against the Missourians and declared that they could no longer consider them Lutheran ministers who adhered to the Word of God and the Lutheran Confessions. Congregations which had severed their connection with Buffalo and called Missourian pastors were branded as *Rotten* (heretical bodies), and the removal of their pastors was demanded by Grabau. Missouri held that these congregations had acted within their rights. The *Informatorium*, founded 1851, declared in its first issue: "Professor Walther and his adherents are surely heretics." Thereupon the *Lutheraner* also joined in the controversy. In the same year Professor Walther and President Wyneken were sent to Germany to arrange for the printing of *The Voice of Our Church* and to confer with Loehe, who did not agree with Missouri. Many difficulties were overcome, but a complete understanding was not reached. Walther and Wyneken were well received by Dr. v. Harless and found themselves in full accord with Dr. Guericke and others. In 1853 Pastors Grabau and v. Rohr laid their case before the Church in Germany. The Leipzig Conference, the most important organization of Lutheran theologians of that period, issued an admonition to both parties, faulting Grabau for resorting too freely to excommunication and demanding of Missouri the removal of the so-called *Rottenprediger* (heretical pastors), which demand, however, upon being more fully informed, they later withdrew. As to the doctrine in controversy the Leipzig Conference demanded that it be treated as an "open question." The Conference of Fuerth

took the same position. Missouri held that the only source and norm of doctrine is Scripture; it repudiated the modern doctrine that any matter, though it be clearly taught in the Bible, must be considered an open question till "the Church has spoken." They furthermore declared that in the Lutheran sense "the Church had already spoken" — in its Confessions. The spokesmen of the General Synod also took a hand in the matter; but they did not fully understand the matter. Repeatedly efforts were made to bring the parties together in conference. Already in 1846 the Saxons invited Grabau to a friendly conference to be held in Fort Wayne. St. Matthew's of Detroit asked him to confer with Craemer in its church. The Leipzig Conference and the Breslau Synod urged him to meet the Missourians in a "colloquium." Grabau refused, saying his conscience forbade it; and while Missouri as late as 1856, when the Ohio Synod again brought up the matter, stood ready to establish closer relations with Buffalo, Grabau, in 1859, prevailed upon his synod to renounce all fraternal intercourse with the Missouri Synod "as being heathenish and publican." In 1866 he excommunicated many of his own synod for "entertaining Missourian principles," in one instance an entire congregation. A split occurred in the Buffalo Synod. Grabau and a few adherents withdrew, and a "colloquium" was held in Buffalo (1866). Buffalo was represented by the pastors H. von Rohr, Chr. Hochstetter, and P. Brand and the laymen Chr. Krull, E. Schnorr, and H. A. Christiansen; Missouri by Professor Walther, Pastor H. C. Schwan, and Dr. Sihler, and the laymen J. C. D. Roemer, J. Keil, and J. C. Theiss. The representatives of Buffalo, with the exception of Pastor von Rohr, agreed with the Missourians on all points of doctrine. In 1867 a formal recognition of fraternal unity was sealed at a meeting between twelve ministers and five lay delegates of Buffalo and five Missourians, and eleven of the twelve ministers later joined the Missouri Synod.

Controversy with the Iowa Synod. The founding of the Iowa Synod (1854) was owing to the doctrinal disagreement between Pastor W. Loehe and the Missouri Synod. Loehe had taken a warm interest in the work of Wyneken and of the Missouri Synod. The disagreement first appeared when Loehe expressed his disapproval of that section of the constitution of the Missouri Synod which recognized the equality of the lay representatives with the clergy, "the American rule of the rabble in the Church." The efforts of Walther, Wyneken, and others to avert a break with the man whom the Missouri Synod owed such an immense debt of gratitude proved unavailing. Other points of divergence developed and gave rise to the controversy with Iowa, the exponent of Loehe's theology. — As to the doctrine of *the Church and the Ministerial Office*, Iowa rejected Thesis VI, on the Ministry, of Walther's *Kirche und Amt*. (See the preceding paragraph, p. 508.) Rejecting Grabau's papistical doctrine of the absolute rule of the ministry, Loehe, like Grabau, did not believe that the Christians as spiritual priests transfer their rights to the pastor for public administration, that every Christian has all the rights and privileges of the Office of the Keys. Missouri taught that the office of the ministry is derived from the spiritual priesthood of believers, who possess all the rights of the Office of the Keys. ("Christ indicates to whom He has given the keys, namely, to the Church: 'Where two or three are gathered together in My name.'" *Smalc. Art.*, p. 511.) Furthermore, "we maintain," said Iowa in the Davenport Theses, 1873, "that the public office of the ministry is transmitted by God through the congregation of believers in its entirety"; by the individual congregation, said Missouri; the call of the individual congregation makes the minister. (*Smalc. Art.*, above.) Again, ordination is simply a church ceremony, publicly attesting the validity of the call, said Missouri. Loehe was not ready to admit this. The Toledo Theses, agreed upon by the Ohio and Iowa synods in 1909, admit it. Finally, the disagreement on the doctrine of the Church is thus stated by the Davenport Theses: "We [Iowa] could not agree with the Synod of Missouri when it declared that the Church in its nature is invisible in the sense that all that belongs to its visibility must be excluded from the definition of its nature." — The synods violently clashed on the question of *the basis of church unity, the completeness of the body of the doctrine*, and related matters. Iowa held: "Because within the Lutheran Church there are different tendencies *(verschiedene Richtungen)*, Synod declares itself in favor of that tendency which, by means of the Confessions and on the basis of the Word of God, strives toward a greater completeness." Missouri denied that there can be a true development of doctrine; all doctrines to be taught in the Church are clearly revealed and fully set down, once for all, in the Scriptures; they cannot and must not be "completed" by the theo-

logians. Iowa held, consistently, "that there are doctrines, even doctrines of the Bible, concerning which members of our Church may hold different views and convictions without thereby being compelled to refuse each other church-fellowship." Missouri held that the true unity of the Church is not only desirable, but attainable and commanded by God and that the basis of this unity must be the agreement in the doctrines set forth in the Bible. ("To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments," *Augsb. Conf.*, Art. 7; nothing more, nothing less.) Declaring with Luther that "Christians should insist upon unity of the Spirit," Missouri condemned the tendency which tolerates and justifies the existence of different tendencies in one church-body as involving a denial of the clearness and authority of Scripture and partaking of the nature of unionism. — How much of the *Symbols* has binding force? Iowa: "As a result our Synod was from its very beginning persuaded to make a distinction between such articles in the Confessions of the Ev. Lutheran Church as are necessary articles of faith *(Glaubenslehren)* and such other doctrines *(Lehrpunkte)* as are not doctrines necessary for salvation." Missouri refused to accept the distinction made; a Lutheran pastor is bound to abide by the whole body of doctrine contained in the Confessions — and, naturally, by any other Bible doctrine not referred to in them. — What are *"open questions"?* Missouri said: Such matters as are not decided in Scripture. Iowa said: Such doctrines, concerning which, though they are taught in Scripture, "different views may very well be held in the Church," because they have not yet been symbolically decided, have not yet gone through a controversy, because the theologians are not agreed on them; as, for instance, the doctrine of the Church and the ministry, of Sunday, of the Last Things. The Davenport Theses give this definition: "We have always understood 'open questions' to mean such doctrines as might be the subject of difference of views without thereby destroying the brotherhood of faith or ecclesiastical fellowship," reference being had to doctrines "not in themselves doubtful or uncertain." Missouri replied: a) that nothing taught in the Bible may be treated as an "open question"; that it is papistical to make of articles of faith open questions; b) that Christians should insist upon unity of the Spirit; that persistent denial of any doctrine stands in the way of church-fellowship; that it is unionism to legitimize, for instance, the preaching of Chiliasm side by side with that of Antichiliasm. — What of *Sunday?* Both synods were agreed that the observance of a particular day is not divinely commanded; but Iowa held that, even though the Augsburg Confession (Art. 28) rejects the contrary view, the contrary view, having been held by some Lutheran theologians, must be tolerated in the Church. — Missouri said: "The Pope is the very *Antichrist*" (*Smalc. Art.; Trigl.*, p. 475.) Iowa insisted that any Lutheran is at liberty to teach that Antichrist himself has not yet appeared. — As to the *millennium* (whether or not the "first resurrection," Rev. 20, is a bodily resurrection, which shall precede the general resurrection of the Last Day, and related questions), Missouri rejected Chiliasm in all its forms, as does the Augsburg Confession (Art. 17); Iowa, while not teaching Chiliasm as a synod, yet held that Chiliasm was legitimate Lutheran doctrine, a justifiable development of the Scripture teaching. (Rev. G. A. Schieferdecker, who had left Missouri on account of his Chiliastic teachings, was received into the Iowa Synod; later returned to Missouri. President Deindoerfer of the Iowa Synod himself was a Chiliast.) — A "colloquy" on these questions was held at Milwaukee in 1867. Iowa was represented by President G. Grossmann, Prof. S. Fritschel, Prof. G. Fritschel, and the lay delegate F. R. Becker; Missouri by President Walther, Dr. Sihler, Rev. J. A. Huegli, Rev. Chr. Hochstetter, and the lay delegates K. Koch, C. Wassermann, F. R. Stutz, and J. Bierlein. The attitude towards the Symbols, the subject of "open questions," and eschatological matters were discussed. Harmony was not attained. The controversy went on. True to its principle, Iowa was always ready to enter into church-fellowship with Missouri in spite of doctrinal disagreement; Missouri, true to its principle, held that some of the differences involved such weighty matters of doctrine that church-fellowship was impossible. "However, having come together as far as we have, we have not at all lost the hope of seeing church-fellowship established in the future, God grant in the near future!" (Walther in Milwaukee.) The "near future," however, only widened the chasm. Said President Deindoerfer: "Although in former years the difference between us and the Missouri Synod did not stand in the way of church-fellowship, the difference now existing in the *doctrine of election* is of such a nature

that there can no longer be any church-fellowship." This latest controversy, as also the endeavors to bring about harmony in the matter, is treated in the next paragraph. In the other matters at issue various points of divergence have been removed, as the Toledo Theses show, especially Thesis 4(a): "All doctrines revealed clearly and plainly in the Word of God are, by virtue of the divine authority of said Word, dogmatically fixed as true and binding upon the conscience, whether they have been symbolically settled as such or not"; and (e): "Those who knowingly, obdurately, and persistently contradict the divine Word in any of its utterances whatsoever, thereby overthrow the organic foundation [of the faith] and are therefore to be excluded from church-fellowship."

Controversy on Election and Conversion. This controversy arose from a divergence on the question: Does a dissimilar conduct in natural men over against the converting and saving grace of God account for the fact that some are converted and saved while others remain unconverted and perish? The importance of the matter lies in the bearing it has on that other fundamental question: Does man's conversion and salvation depend solely upon God? *(Sola gratia.)* Dr. F. A. Schmidt correctly gaged the issue when he wrote: "This question (Does man's conversion depend upon God alone?) is, in a certain sense, the cardinal question of the whole controversy. The Missourians, of course, insist upon an unconditional affirmation of this question." — The controversy began in 1872, when Prof. G. Fritschel of the Iowa Synod insisted on the "dissimilar conduct," and Professor Walther answered with the article in *Lehre und Wehre:* "Is It Really Lutheran Doctrine that Man's Salvation, in the Last Analysis, Depends on His Free Self-determination?" The controversy became general when in 1880 Prof. F. A. Schmidt of the Norwegian Synod, at that time a member of the St. Louis faculty, repeated the charge of Crypto-Calvinism against the Missouri Synod for rejecting the theory "that not the mercy of God and the most holy merit of Christ alone, but also in us there is a cause why God has elected us unto eternal life." (*Report of West. Dist.*, 1877.) Professor Stellhorn and others of the Missouri Synod sided with him; also the leaders of the Ohio Synod. A number of conferences and "colloquies" were held within the Missouri Synod and the Synodical Conference; but they failed to reestablish harmony. In May, 1881, the Missouri Synod adopted the following *Thirteen Theses:* "1) We believe, teach, and confess that God has loved the whole world from eternity, has created all men for salvation and none for damnation, and earnestly desires the salvation of all men; and hence we heartily reject and condemn the contrary Calvinistic doctrine. 2) We believe, teach, and confess that the Son of God has come into the world for all men, has borne, and atoned for, the sins of all men, has perfectly redeemed all men, none excepted; and hence we heartily reject and condemn the contrary Calvinistic doctrine. 3) We believe, teach, and confess that God earnestly calls all men through the means of grace, *i. e.*, with the intention of bringing them through these means unto repentance and unto faith and of preserving them therein to the end and of thus finally saving them, wherefore God offers them through these means of grace the salvation purchased by Christ's atonement and the power of accepting this salvation by faith; and hence we heartily reject and condemn the contrary Calvinistic doctrine. 4) We believe, teach, and confess that no man is lost because God would not save him, or because God with His grace passed him by, or because He did not offer the grace of perseverance to him also and would not bestow it upon him; but that all men who are lost perish by their own fault, namely, on account of their unbelief, and because they have obstinately resisted the Word and grace of God to the end; . . . and hence we heartily reject and condemn the contrary Calvinistic doctrine. 5) We believe, teach, and confess that the *persons concerned* in election or predestination are only the true *believers,* who *believe to the end* or who *come to faith at the end of their lives;* and hence we reject and condemn the error of Huber, that election is not particular, but universal, and concerns all men. 6) We believe, teach, and confess that divine election is *immutable,* and hence, that not one of the elect can become reprobate and be lost, but that every one of the elect is surely saved; and hence we heartily reject and condemn the contrary Huberian error. 7) We believe, teach, and confess that it is folly and dangerous to souls, leading either to carnal security or to despair, when men attempt to become or to be certain of their election or their future salvation by *searching out the eternal mysterious decree of God;* and hence we heartily reject and condemn the contrary doctrine as a piece of pernicious fanaticism. 8) We believe, teach, and confess that a believing Christian should en-

deavor from the revealed Word of God to become sure of his election; and hence we heartily reject and condemn the contrary papistic error that a man can become and be certain of his election and salvation only through a new, immediate revelation. 9) We believe, teach, and confess, a) that election does *not* consist of the *mere foreknowledge of God* as to which men will be saved; b) also, that election is *not* the *mere purpose of God* to redeem and save mankind, for which reason it might be termed *universal*, embracing *all men* generally; c) that election does *not* concern *temporary believers*, Luke 8, 13; d) that election is *not* the *mere decree* of God to save all those who believe to the end; and hence we heartily reject and condemn the contrary errors of the rationalists, Huberians, and Arminians. 10) We believe, teach, and confess that the *cause* which moved God to choose the elect is solely His grace and the merit of Jesus Christ, and *not any good thing* which God has foreseen in the elect, even *not the faith foreseen* by God in them; and hence we reject and condemn the contrary doctrines of the Pelagians, Semi-Pelagians, and synergists as blasphemous, frightful, subversive of the Gospel and therefore of the entire Christian religion. 11) We believe, teach, and confess that election is not the mere foresight or foreknowledge of the salvation of the elect, but also a *cause* of their salvation and what pertains thereto; and hence we heartily reject and condemn the contrary doctrines of the Arminians, the Socinians, and of all synergists. 12) We believe, teach, and confess that God has "still kept secret and concealed much concerning this mystery and reserved it alone for His wisdom and knowledge," which no man can or should search out; and hence we reject the attempt to penetrate into what is not revealed and to harmonize with reason those things that seem to contradict our reason, whether this is done in the Calvinistic or in the Pelagian-synergistic theories. 13) We believe, teach, and confess that it is not only neither useless nor even dangerous, but rather necessary and wholesome to present publicly also to our Christian people the mysterious doctrine of predestination, as far as it is clearly revealed in God's Word; and hence we do not agree with those who think that this doctrine must either be entirely concealed or must be reserved only for the disputations of the learned." — In September, 1881, the Ohio Synod withdrew from the Synodical Conference. Those of its members who protested against this action of their synod formed the Concordia Synod. In 1883 the Norwegian Synod, reluctantly, also withdrew. The faculty of the General Council seminary sided with Ohio and Iowa; likewise the faculty of Rostock (Germany), in a formal opinion; in fact, most of the prominent Lutheran theologians throughout the world. The Synodical Conference stood pretty well alone. Led by Dr. Walther, Prof. F. Pieper, Rev. Stoeckhardt, Professors Hoenecke and A. L. Graebner, and others, for a time also by Prof. H. G. Stub and others of the Norwegian Synod, it unflinchingly maintained its position.— Concerning *Election*, Ohio (thus for the sake of brevity) taught that God did not elect "without having foreseen some difference in men"; that He elected "those of whom through His omniscience He foresaw that they would suffer themselves, by means of His grace and power, to be brought unto faith in Christ and to be preserved therein," thus making election depend on the foreseen faith *(intuitu fidei)* or, as others put it, on the foreseen conduct, the foreseen nonresistance, of man. For Missouri's position see Thesis 10 and the *Formula of Concord:* "We reject the following errors: . . . that not only the mercy of God and the most holy merit of Christ, but also in us there is a cause of God's election on account of which God has elected us to everlasting life." (*Trigl.*, p. 837.) Whatever good God foresaw in any man could not have determined Him to elect this person; for whatever good is found in a man is entirely and solely the work of God's free grace. In other words, Ohio taught that election is the result of man's persevering faith, foreseen by God; the Synodical Conference, that faith is the result of the election of grace. Thesis 11. *Form. of Conc.:* "The eternal election of God not only foresees and foreknows the salvation of the elect, but is also, from the gracious will and pleasure of God in Christ Jesus, a cause which procures, works, helps, and promotes our salvation and what pertains thereto." (*Trigl.*, p. 1065.) Again, the Synodical Conference repudiated the terminology which identified the general way of salvation for all men (according to which salvation is, of course, by faith) with election ("election in a wider sense") as contrary to the Scriptures and the Confessions. — As conversion is simply the execution of God's eternal election of grace and as faith would not, in this respect, constitute the "difference" required by the synergistic theory, unless conversion were the result, not of grace alone, but of grace and man's good con-

duct, the controversy at once took in, and soon centered in, the doctrine of *conversion*. The Missourians, as Dr. Schmidt correctly states, insisted upon an unconditional affirmation of the question: Does man's conversion and salvation depend upon God alone? Ohio would not give an unconditional affirmation. Rather, "it is undeniable that in a certain respect conversion and final salvation are dependent upon man and not upon God alone"; "according to the revealed order of salvation the actual final result of the means of grace depends not only on the sufficiency and efficacy of the means themselves, but also upon the conduct of man in regard to the necessary condition of passiveness and submissiveness under the Gospel-call." And this submissiveness, the cessation of wilful resistance, must be wrought by man himself, wrought, indeed, by the right use made of the "new powers imparted by grace," but wrought while man is still in the unconverted state, all of which the Synodical Conference denounced as a variety of Latermann's species of synergism ("the subtle synergism," as Dr. Schmauk of the General Council calls it, "which has infected nearly the whole of modern Evangelical Protestantism, and which is, or has been, taught in institutions bearing the name of our Church"), declaring that "the free will, from its innate, wicked, rebellious nature, resists God and His will hostilely, unless it be enlightened and controlled by God's Spirit." (*Form. of Conc., Trigl.*, p. 888.) Ohio's insistence on the "right conduct of man over against converting grace" as explaining his conversion, salvation, and election, and the absolute rejection of it on the part of the Synodical Conference constituted the *fundamental difference* between the opposing bodies; it was, said Ohio, "the cardinal question of the entire controversy." Since grace is universal and all men are equally depraved and guilty, why are not all converted? The Synodical Conference left the question unanswered, as Scripture does. The opponents solved the mystery by *denying the equal guilt* of men: "The dissimilar working of converting and saving grace is well explained on the ground of the dissimilar conduct of man over against grace." The Synodical Conference denied the "dissimilar conduct," identified it with the "dissimilar action" in Melanchthon's theory, pointed out that those who are dead in sins are equally, not dissimilarly, dead, and pointed to the *Formula of Concord:* "that when we are placed alongside of them and compared with them [and found to be most similar to them], we may learn the more diligently to recognize and praise God's pure, unmerited grace in the vessels of mercy." (*Trigl.*, p. 1083.) The opponents found the greater guilt in the wilful resistance, and the right conduct, upon which, in the final analysis, all depends, in the suppression by man of his wilful resistance, natural resistance being overcome by the Holy Spirit. The Synodical Conference denied, a) that Scripture and the Confessions make this distinction between natural and wilful resistance, and b) that the unconverted man can overcome his naturally wilful, his wilful natural resistance. In the later stages of the controversy the opponents taught that the conversion of man is due, entirely and solely, to grace, but his nonconversion is due to the occurrence in him (such occurrence being inexplicable, a psychological mystery) of a resistance (wilful resistance) which cannot be overcome by the Holy Spirit, and that he thus thwarts His converting grace, while the resistance in others (natural resistance) is of a kind which yields to His converting grace. The Synodical Conference objected, a) that "God, in conversion, changes stubborn and unwilling into willing men through the drawing of the Holy Ghost" (*Form. of Conc., Trigl.*, p. 915) and b) that the occurrence of a resistance of that sort would again constitute the dissimilar guilt. To sum up: the fundamental difference lies, say the opponents, in the Calvinistic leanings of the Synodical Conference; according to Dr. Pieper (*Conversion and Election*, p. 26: "The fundamental difference consists in the acknowledgment or rejection of an insoluble mystery in the fact that 'one is hardened, blinded, given over to a reprobate mind, while another, who is indeed in the same guilt, is again converted.'" (*Form. of Conc., Trigl.*, p. 1081.) — Another question arose: Should a Christian be *sure of his salvation?* The Synodical Conference affirmed it (Thesis 8); the opponents denied it, as indeed their premises demanded. — The controversy also developed a divergence on the "*analogy of faith.*" Ohio contended that the various doctrines of Holy Scripture must be modified according to inferences drawn from the various doctrines, must be harmonized with the *Lehrganzes* constructed by the theologian; the Synodical Conference, that all doctrines must stand as they are revealed; that "human reason must not be permitted to judge whether there be any contradiction in the articles of faith" and thus be made the arbiter

of faith; that, when two doctrines seem to contradict each other, the solution must be left to the light of glory; and that the "analogy of faith" is simply the sum and body of doctrines revealed. — As to the charges of *Calvinism* raised against the Synodical Conference, the Synodical Conference always taught that God desires the salvation of all men; that there is no predestination to damnation; that God seriously offers to all his divine grace; that the election of grace is not an arbitrary act of His secret will, but the election of grace, the grace in Christ, the grace of the Gospel; that there are not two contradictory wills in God; that the sole cause of a man's damnation is his wickedness, his resistance to converting grace; that grace is resistible, etc. See the first division of the Thirteen Theses. The charges were simply based on unwarranted inferences drawn from the rejection of the theory that man's conduct is the ground of explanation for a person's conversion and final salvation. — As to the term *"intuitu fidei"* (*election in view of faith*), this term was coined by the ancient Semi-Pelagians and, introduced by Aegidius Hunnius into Lutheran dogmatics, was used by the later dogmaticians over against the error of Huber (universal election) and Calvinism (absolute election); but as its employment in the doctrine of election explains nothing with reference to the mystery so long as faith is held to be the work and gift of God, and yields a good sense only when understood in an evil, synergistic sense, the Synodical Conference would have none of it. (For the Scripture-proofs on the various points see the doctrinal articles.) — The five Intersynodical Conferences held from 1903 (Watertown) to 1906 (Fort Wayne) hardly served to bring the opposing bodies closer together. Since then good progress has been made towards reaching an agreement on the basis of Scripture and the Confessions. Since 1917 representatives were appointed by the Missouri and Wisconsin synods to confer with similar committees of the synods of Ohio, Iowa, and Buffalo. The theses proposed by the Intersynodical Committee declare that conversion is due solely to God's grace and in no respect to man's conduct, and that the unconverted man can in no way, neither by his natural powers nor by his new powers granted by grace, suppress or diminish his resistance. The agreement on the *sola gratia* should carry with it the agreement on the "equal guilt" of man. The establishment of fraternal relations, on the basis of doctrinal unity, between these "conservative" synods would mean much to the Lutheran Church. God speed the day!

The Influence of the Missouri Synod and the Synodical Conference on the Lutheran Church in the direction of awakening and strengthening confessionalism and on the whole Christian Church with reference to the fundamentals was great. Dr. Loy of the Ohio Synod mentions the "stimulating power" of the *Lutheraner* and "the need of such a tonic to stir us up amid the indifferentism" (of those early days), "which was destroying all earnest faith and life." The General Council *Pilger:* "If the Missouri Synod had not so tenaciously clung to the confession of the pure doctrine, if the Lord had not taken pity on the Lutheran Church of America by placing it in her midst, we would be to-day an insignificant body, Lutheran perhaps in name, but otherwise the stamping-ground for foxes and other wild things." F. Uhlhorn, of Germany, in his History: "The fact is that the greatest gain the Lutheran Church of America made came by reason of the firm and immovable stand men took, against unionism and liberalism, for the old Lutheran faith. The next result, indeed, was division after division, but in the end their determined confessionalism yielded blessed gain. Synod after synod placed itself, with varying degrees, indeed, of insight and consistency, on the platform of the symbols." Krauth: "I have been saddened beyond expression by the bitterness displayed towards the Missourians. . . . They have been our benefactors. . . . Their work has been of inestimable value." Dr. Andrews, in his report to the American Historical Association, 1899: "The few shiploads of Saxon pilgrims have grown into the largest of the Lutheran bodies, the Synodical Conference, while they have helped to raise the general standard of confessional loyalty in this country." *Princeton Theol. Review*, 1923: "They [the Missourians] have resisted the rationalizing tendencies of the day, holding to a Bible that is still inerrant and to a Christ whose essential deity is never ambiguous." The *Catholic Encyclopedia:* "The strict orthodoxy of the Old Lutherans, *e. g.*, in the Kingdom of Saxony and the State of Missouri, alone continues to cling tenaciously to a system which otherwise would have slowly fallen into oblivion." Justification by faith, it is true, is taught to-day by many outside of the Synodical Conference, but every synod that teaches it and every individual preacher that preaches it will thank God for the exis-

tence and testimony of the Synodical Conference.

Missouri, Synod of, and Other States. Before the Revolution, Lutherans had settled in Western North Carolina and Eastern Tennessee, and later some of them moved to Missouri and Arkansas. They sought contact with the Missouri Synod, and in 1872 Professor Walther and others held a free conference with them at Gravelton, Mo., and organized "The English Evangelical Lutheran Conference of Missouri" — Pastors Andrew Rader, J. R. Moser, and Polycarp Henkel. New blood came into this body by the calling of Pastor A. W. Meyer in 1885 and Pastor William Dallmann in 1886, both of whom labored in Webster County. The Western District of the Missouri Synod appointed Pastor C. L. Janzow, of St. Louis, visitor and promised to pay all missionary expenses. The conference asked the Missouri Synod to be received as a separate English Mission District, but were advised to organize an independent English synod (1887). A forward step was taken when the first English *city* mission was begun in Baltimore early in 1888; other cities followed. The fifteenth convention was the first one to be held in a city, St. Louis, October, 1888. "The Constitution of the General English Evangelical Lutheran Conference of Missouri and Other States," published before in the *Lutheran Witness*, was adopted, signed by twelve pastors and eight congregations, and Pastor F. Kuegele, of Coyner's Store, Va., was elected president. Professor Crull's compilation of a hymn-book was gratefully accepted, a Publication Board created, and a committee elected to prepare an Order of Service. It was also resolved to join the Synodical Conference. The next convention met in 1891 at St. Louis and changed the "conference" into a "synod." A revised and enlarged edition of the hymn-book was ordered and the "Common Service" secured. Pastor C. A. Frank, who had started the *Lutheran Witness* on May 21, 1882, and presented it to Synod in 1888, now resigned as editor, and Pastor Dallmann was elected in his place succeeded in 1895 by Professor Dau. The Publication Board at Baltimore got out the hymn-book, Dallmann's *The Ten Commandments*, the *Witness Tracts*, etc. Synod, in 1893, assumed control of Concordia College, Conover, N. C., and called Pastor Dau and Candidates Romoser and Buchheimer. At the same time Synod accepted Mr. John P. Baden's gift of St. John's College, Winfield, Kans., for which he promised $50,000; it was later turned over to the German synod. Pastor A. W. Meyer was elected editor of the *Lutheran Guide*, which had been started in January, 1893. In 1897 Synod resolved to get out a book of funeral sermons, a Sunday-school hymnal, and a revised edition of the hymn-book, music and word editions. After much labor the books were placed on the market in 1912. Synod also resolved to ask the German synod whether the barriers which ten years ago had kept the English Synod from becoming an English District of the German Synod could not be removed. Negotiations were carried on till 1911. In that year the English Synod became an English District of the German Synod, which event was celebrated at St. Louis, in Holy Cross Church, with the *Te Deum*. The first convention of the English District was held in Baltimore, 1912. Membership: 60 congregations, 58 voting pastors, 14 professors and advisory pastors, 2 teachers; president, Rev. M. S. Sommer.

Modernism, the designation applied to the recent liberal movement in some quarters of the Roman Catholic Church. In the words of the *Catholic Encyclopedia*, Modernism "proclaims the inviolable sovereignty of the individual as against all external authorities." Father Tyrell, the leading exponent of Modernism in England, expresses himself thus: "The truth of religion is in man implicitly, as surely as the truth of the whole physical universe is involved in every part of it. Could he but read the needs of his own conscience and spirit, he would need no teacher." (*Scylla and Charybdis.*) Under the leadership of Tyrell, Loisy, Houtain, and others, Modernism made considerable progress from 1888 to 1907. In the latter year it was suddenly and effectually curbed by the wrath of Pius X. The encyclical *Pascendi Gregis* condemns Modernism as "a synthesis of all heresies" springing from pride, curiosity, and ignorance of scholastic philosophy. The encyclical was reenforced by the decree *Sacrorum Antistitum* of 1910 which requires a formidable oath of all ranks of the clergy in favor of traditional Catholic belief and against every Modernist tenet. There were protests, but — *Roma locuta, causa finita.* There is no Modernism in the Catholic Church to-day. See *Liberalism, Rationalism*, etc.

Moeckel, Johann Friedrich, 1661 to 1729; studied at Jena; private chaplain at Teisenort, then at Hayn; later pastor

at Neuhauss, then at Steppach and Limpach; wrote: "Nun sich die Nacht geendet hat."

Moeller, Johann Joachim, 1660 to 1733; b. at Sommerfeld; in last years of his life *Archidiaconus* at Krossen; wrote: "Ich habe g'nug"; "Das ist je gewisslich wahr."

Moempelgard *(Montbéliard)* **Colloquy** was called in 1586 by the Lutheran Count William of Wurttemberg to compose the differences between the Lutherans and the Calvinists. The Lutheran Jacob Andreae and the Calvinist Theodore de Beza discussed the Lord's Supper, the Person of Christ, Images, Ceremonies, Baptism, and Election. The deeper differences remained; both parties claimed the victory; the gulf between the two was widened. Like Zwingli at Marburg, so here Beza asked the Lutherans for brotherly love; on account of the doctrinal differences Andreae would grant only general love, which Beza considered an insult.

Moerlin, Joachim; b. 1514; Luther's chaplain in 1539; superintendent at Arnstadt; conscientious in office; deposed; opposed Interim *(q. v.)* at Goettingen; fled for his life in 1550; admonished Osiander at Koenigsberg privately and then publicly; Duke Albrecht ordered silence; Moerlin refused and then was banished despite the petitions of the people; recalled in 1567; restored order as Bishop of Samland; d. 1571.

Moerlin, Maximilian; b. 1516; younger brother of Joachim; court preacher at Coburg; opposed Menius for siding with Major; first agreed with Flacius and then helped to depose him; was deposed himself; d. 1584.

Moettlingen. See *Blumhardt.*

Moffat, Robert; b. December 21, 1795, at Ormiston, Scotland; d. August 8, 1883, at Leigh, England. Sent by the L. M. S. in 1816, he labored as missionary to Africa among Bushmen, Hottentots, and Bechuanas; won Africaner, a notorious and dreaded outlaw, for Christianity. In Kuruman, where he lived many years, he organized a school for native helpers. On a furlough to England he met David Livingstone and influenced him for African missions. Livingstone later became Moffat's son-in-law. In 1857 Moffat translated the Bible into the Bechuana language. He returned to England in 1870.

Moffatt, James, 1870—; Presbyterian; Biblical scholar; b. at Glasgow; minister of Free Church; professor of Greek and New Testament exegesis at Oxford in 1911; translated Harnack's *Expansion of Christianity;* contributed to *The Expositor's Greek Testament;* wrote *Introduction to the Literature of the New Testament,* 1911; new translation of *New Testament,* 1913; also *Old Testament,* 1924 ff.

Mogilas, Petrus; influential theologian of the Greek Church; b. ca. 1597, d. 1647; patriarch of Jerusalem, later metropolitan of Kief; wrote several liturgical works, but especially the Greek *Orthodox Confession of the Catholic and Apostolic Church of the East.*

Mohr, Joseph, 1792—1848; ordained priest in 1815; held various positions, all in the diocese of Salzburg; well-known carol: "Stille Nacht! Heilige Nacht!" written for Christmas, 1818, and immediately set to music by Franz Gruber.

Molanus, Gerhard Walter, 1633 to 1722; studied at Helmstedt; professor of mathematics, later of theology, at Rinteln; still later superintendent of Brunswick-Lueneburg; wrote: "Ich trete frisch zu Gottes Tisch."

Moldehnke, E. E., D. D., 1835 to 19—; amanuensis of Tholuck, Halle; rector of Lyck Gymnasium; field secretary of missions in Wisconsin, 1861; first professor at seminary and college at Watertown, Wisconsin Synod, 1863 to 66; missionary in Minnesota, 1866; returned to Germany as pastor; back in America in eighties (with General Council).

Molinos, Michael, 1640—97; Spanish mystic; author of *Guida Spirituale;* persecuted by the Jesuits and, at their instigation, by Innocent XI. See *Quietism.*

Moller, Martin, 1547—1606; attended town school at Wittenberg and gymnasium at Goerlitz; too poor to go to university; cantor at Loewenberg, then pastor at Kesselsdorf; 1572 *Diaconus* at Loewenberg; 1575 pastor at Sprottau; regarded initial letters of his name as a continual warning: *Memento mori;* wrote: "Nimm von us, Herr"; "O Jesu suesz"; "Ach Gott, wie manches Herzeleid"; "Hilf, Helfer, hilf in Angst und Not."

Molokani. See *Russian Sects.*

Monarchianism (first employed by Tertullian as a sectarian name against the opponents of the doctrine of the Trinity) includes, in the main, two anti-Trinitarian theories current in the second and third centuries, the one reducing Christ to a mere man, whom God

richly endowed with His power and Spirit and who may therefore be called the Son of God by adoption (Dynamic Monarchianism), the other maintaining the full divinity of Christ, not, however, as a distinct person of the Godhead, but as a manifestation of the Father (Modalistic Monarchianism, Patripassianism). While it has been said that the one "prejudiced the dignity of the Son, the other the dignity of the Father," both agree in denying the personal premundane existence of Christ, or the personal independence of the Logos. The controversies provoked by this heresy filled the whole third century and were not fully composed before the Nicene age, when the doctrine of the Trinity received fixed and definite expression. The first class of Monarchians are represented by: 1) The Alogi, sectarians in Asia Minor, ca. 170, who rejected the Gospel of St. John and the Apocalypse, the former because of its Logos doctrine, the latter because of its chiliasm. Otherwise little is known of them. 2) The Theodotians, so called from Theodotus, the tanner, of Byzantium, who taught in Rome and was excommunicated by Victor (192 to 202). According to Theodotus, Jesus, though preternaturally born of the Virgin, was a mere man, differing from others only by his exceptional piety and because at his baptism he received peculiar divine powers for the fulfilment of his mission. Similar views were held by the second Theodotus (the moneychanger), who, however, added that Jesus was inferior to Melchizedek. 3) The Artemonites, the followers of Artemon, who was excommunicated by Pope Zephyrinus (202—217), maintained that Dynamistic Monarchianism represented the original apostolic teaching and that the doctrine of the divinity of Christ was a relapse into heathenism. 4) Paul of Samosata, bishop of Antioch, the most famous of this class of Monarchians, declared that Christ is "from below" (*κάτωθεν*). The Logos dwelt in him not as a divine hypostasis (person), but as an operative divine power, gradually leading him to a state of unique perfection, in virtue of which he becomes entitled to the dignity of divine Sonship. Christ began as a man and ended as a God. Paul was deposed by the bishop of Syria 269. Representatives of Modalism: 1) Praxeas of Asia Minor, rejecting the orthodox doctrine as tritheistic, declared that the Father became incarnate in the Son and *took part* in His sufferings (Pater *com*passus est). 2) Noetus of Smyrna. "Christ was God and suffered for us, being the Father, in order that He might be able to save us." "The Son is His own Son, not another's." 3) In the person of Calixtus I (218 to 223) Patripassianism won the papal chair. 4) Beryllus, of Bostra, while a Patripassian, denied the independent divinity of Christ and leaned toward Sabellianism. 5) Sabellius, the most ingenious ante-Nicene Unitarian, included the Holy Spirit in his speculation. God, the absolute Monad, reveals Himself in the world's development in three *Prosopa*, rôles, as it were, each representing the entire Monad. In the giving of the Law, God appears as the Father, in the incarnation as the Son, in sanctification as the Holy Ghost. This is a successive and temporary trinity of manifestation, each *Prosopon* returning to the abstract Monad after the completion of its mission. Sabellianism was condemned by Dionysius of Alexandria (262), who, however, in vindicating the hypostatic (personal) independence of the Son, fell into the error of Subordinationism *(q. v.)* When Dionysius, the bishop of Rome, heard of this, he condemned both Sabellianism and Subordinationism in unequivocal terms. The Alexandrian bishop retracted his statements, and the strife was allayed, to be renewed later, however, by Arius.

Monasticism. 1) *Definition.* The term monasticism covers a far-branching variety of phenomena and institutions which, however dissimilar, grow from the common root of asceticism. Underlying its formations is the consciousness of sin and the desire of a reunion with God. This reunion the monastic seeks to attain by renouncing self according to certain ascetic methods. Such methods are: renunciation a) of the every-day world: separation from ordinary life, more or less perfect seclusion; b) of family: the breaking of blood-ties, celibacy; c) of property: a minimum of personal possessions or none at all; d) of pleasure and comfort: simple, poor, even insufficient food, clothing, and shelter; e) of will: humility, obedience to superiors; f) acts of self-mortification, partly to aid in subduing the flesh, partly to acquire merit before God: fasting, vigils, scourging, silence, sometimes torture and self-mutilation; g) frequent repetition of set prayers and acts of devotion; religious meditation. The three fundamental vows of the monastic are poverty, celibacy, and obedience. By employment of the methods enumerated monastics are supposed to gain a holiness and perfection unattainable by ordinary Christians. — 2) *History.* Monasticism, in its essential features, was

highly developed in India before the Christian era, presenting strange parallels to Western Monasticism. In Egypt, where the priests of Serapis lived a monastic life, began Christian monasticism. Its first exponents, probably refugees from the persecution of Decius (ca. 250), lived in deserts as hermits (*q. v.*). Their numbers grew with the legal establishment of Christianity and the coincident decline of spirituality. Late in the third century, Anthony (see *Anthony, St.*) began gathering hermits into colonies, while Pachomius founded the first monastery and drew up the first monastic rule. Thereafter the anchorite, or hermit, type of ascetic life rapidly yielded to the cenobite, or social, type. Basil of Cappadocia gave monasticism standing in the Greek Church and drew up regulations for its guidance. Through Athanasius, Augustine, Jerome, and others the monastic idea found acceptance in the West, many monasteries being founded under various rules. Early in the sixth century, Benedict of Nursia (see *Benedict, St.; Benedictines*) wrote the famous Benedictine Rule, which eventually superseded all others and regulated the monasticism of the West for many centuries. Its provisions are moderate and remarkable chiefly for insistence on permanent attachment to one monastery *(stabilitas loci)* and for emphasis on systematic labor. These features made the Benedictines pioneers and colonizers; but their operation also helped to give the order the corporate wealth and power which led to its decline. The monks early became partisans of the papacy against the secular clergy and the rulers. Boniface and Ansgar, the apostles of Germany and Sweden, were Benedictines and faithful agents of Rome. When the growing wealth of monasteries and abbeys led to relaxation of the Rule of Benedict, efforts at reform were made from time to time. In the 10th and 11th centuries the Cluniac movement (see *Cluniac Monks*), which Pope Gregory VII turned to good account for the papacy, tried to reform monasticism and, at the same time, to infuse the monastic ideal into the Church at large. The beginning of the 12th century saw a new effort at reform, the Cistercian (see *Cistercians*), led by the great Bernard of Clairvaux. In connection with it arose the military orders *(q. v.)* of the age of the Crusades, such as the Knights Templars and the Teutonic Knights, constituted, like the monastic orders of secular clergy, on the Augustine Rule. Far more radical than earlier reforms was the establishment (ca. 1210), by Francis of Assisi (see *Francis, St.*) and Domingo (see *Dominic, St.*), of the Franciscan and Dominican orders, the mendicant friars *(q. v.)*, who were not to have any corporate property, except necessary buildings, and who were to travel about as beggars, both as friends of the poor and as popular preachers. Ruled by "generals," unfettered by local attachment, these orders became a useful militia of the papacy. They were soon active throughout Europe, and their missionaries penetrated to the most distant lands; the Dominicans developed an unenviable skill as inquisitors. Gradually the discipline and the mendicant principle of these orders was relaxed, and by the time of the Reformation they, like other orders, had become so degenerate that "monastic corruption became the commonplace of satire, whilst at the same time it was the constant subject of too just lamentation of all pious souls." The Reformation repudiated monasticism; but Rome continued to form new orders in large number. The Jesuits, founded 1534, and emphasizing a blind obedience to the Pope, became Rome's chief bulwark against Protestantism, and to-day they control the destinies of the Roman Church. It is instructive to observe the evolution of monastic principles. Many former rigors have been softened; the rules of poverty and seclusion have been greatly modified; the demand of celibacy has remained unaltered; but the vow of obedience, for obvious reasons, has been carried to its logical extreme. There have been many pious and upright monks and nuns, who were benefactors of mankind. But monasticism itself is at variance with the principles of Christ and of nature, and much of the superstition, false doctrine, and corruption of the Church of Rome lies at its door. (For further information see *Nuns; Tertiaries; Profession of Monks and Nuns; Novice; Vows; Consilia Evangelica; School Brothers and Sisters; Orders in United States;* also individual orders: *Angelicals, Augustinians,* etc.)

Mongols, originally south of Lake Baikal, now in Mongolia and adjacent territory; in contact with Nestorian Christianity and with the Roman Catholic Church, especially in the thirteenth and fourteenth centuries; now almost entirely heathen, with missionaries of several denominations trying to gain a foothold among them.

Monica (or *Monnica*), mother of Augustine, the Latin Church Father; b. ca. 332, d. 387; a devoted and loyal

Christian, even though she was married to Patricius of Tagaste, who was coarse and unfaithful; but such was the power of her Christian example that he was overpowered by its persuasion and became a Christian. Her famous son, whose early years justified the highest hopes of the parents with regard to a brilliant career, left the orthodox faith and was a heretic for many years. But such was the power of the prayers with which Monica attended his every step that Augustine was converted in 386, being baptized by Ambrose of Milan, Easter, 387. It was Ambrose who comforted Monica in her distress about her son, saying: "It is impossible that a son of so many prayers can be lost."

Monism, the metaphysical theory which reduces all phenomena, not to two principles, as does dualism *(q. v.)*, nor to more than two, as does pluralism, but to a single, material, or spiritual principle. While, for instance, dualism does not attempt to reduce such opposites as God and world, matter and spirit, body and soul, to one causal concept, asserting that they are inherently different and that the gulf between them cannot be bridged over, monism considers them merely modifications of one primal principle. Thus pantheism identifies God and the world, materialism regards matter, and spiritualism or idealism regards spiritual beings or ideas as the only basis of reality. However, metaphysical monism is not a tenable theory and, when brought into the realm of religion, generally becomes hostile to Christianity. Though the attempt to reduce varieties of phenomena in the world to a common causal principle is prompted by a desire implanted in our human nature, monism carries this process too far. The Biblical conception of the world is both dualistic and monistic, depending on the point of view. Over against pantheism it asserts the essential difference between the Creator and creation, while in regard to the question of origins it may be called monistic, since it traces all reality (except sin) to God. In recent years the term monism has especially been applied to the naturalistic philosophical movement based on biological evolution and fathered by Haeckel *(q. v.)* and other materialists, according to which only the physical world has reality, the psychical being understood to be an essential element of the same and present in rudimentary form in matter from the beginning, a view differing only slightly from thoroughgoing materialism, which reduces the psychical to mere physical processes. On the basis of this philosophy an openly antichristian society was organized in Jena, Germany, 1906, called *Deutscher Monistenbund*, with Haeckel as its honorary president.

Monistenbund. See *Monism.*

Monk, William Henry, 1823—89; studied under Adams, Hamilton, and Griesbach; organist in various London churches; professor of music in several colleges; wrote many popular hymntunes; edited *Scottish Hymnal, Book of Anthems,* and others.

Monods, The. *Adolphe,* 1802—56; French Protestant pulpit orator; pastor at Naples and Lyons; professor at Montauban 1836; pastor in Paris 1847; succeeded by his brother *Guillaume.* — *Frédéric,* another brother, 1794—1863; founder of Eglise Libre de France 1849; believed in entire Bible. — *Jean Paul Frédéric* and *Théodore,* his sons, Reformed theologians.

Monophysite Controversy. The Council of Chalcedon, in 451, declared that the Lord Jesus Christ is "of one substance with the Father, . . . in two natures, without confusion, the difference of natures in no wise being abolished by the union which they possessed, but rather the properties of each nature being preserved and united in one person and one mode of being." Against this statement, which is strictly Biblical, opposition was voiced in several quarters, the contention being that there was only one nature (Greek: *mone physis*) in the person of Christ, namely, the divine nature, or a single compounded nature, but not two distinct natures. The controversy was connected with that of Eutychianism *(q. v.)*. When Juvenal of Jerusalem supported the resolution of the council, a monk by the name of Theodosius was set up as a rival bishop, and Juvenal was forced to flee. In other places also bishops of the orthodox party were driven out, their places being filled by their opponents, of whom the strongest, intellectually, was Peter the Iberian. A large part of Palestine was carried away by the movement, which was not suppressed there till the year 453. In Egypt, matters took an even more serious turn, where Dioscurus, with his Eutychian leanings, wielded a powerful influence, so that his party even elected a patriarch with the same tendencies, namely, Timotheus Aelurus. When he was driven away, he returned with even greater prestige. It was only in 460, when Timotheus was banished, that the peace of the Church was restored in Egypt. Even in Antioch, otherwise generally orthodox, the Monophysite doctrine gained

many adherents, and both Antioch and Jerusalem were for a while occupied by Monophysite bishops. It was at this time that Acacius, who had followed Gennadius as patriarch of Constantinople, proposed a document, a formula of union, addressed to the bishops, clergy, monks, and people of Alexandria, Egypt, Libya, and Pentapolis. This was known as the *Henoticon* and was avowedly based on the faith confessed at the councils of Nicea, Constantinople, and Ephesus. It asserted the consubstantiality of the Son of God with both the Father and with man, insisting that it was one and the same person who performed miracles and endured suffering. The document was so cleverly framed, as are most theological compromises, as to coax back all but the most radical into the fold of the Church. It is true that this solution resulted in a breach with the bishop of Rome, but matters were adjusted some thirty-five years later. The doctrine continued to be a bone of contention for almost another century, when the final schism of the Monophysite churches occurred, which has never been healed. At the present time the Coptic Church, the Abyssinian Church, the Syrian Jacobite Church, and the Armenian Church hold Monophysite errors.

Monothelite Controversy. This movement was closely related to the subject of the Eutychian and the Monophysite controversies *(qq. v.)*; for when the contention of a single nature in the person of Christ met with such determined opposition on the orthodox side, the attempt was first made, in Alexandria, to harmonize the opposing parties by using the terms "one energy" and "one will" (Greek: *monon thelema*) or at least "one state of will" as descriptive of the unorthodox views. Men who were inclined strongly toward a union at all costs, like the patriarch Sergius of Constantinople, rather supported the movement, so that a merger of Monophysites and Monothelites resulted in some parts of the Church. When Pope Honorius I was appealed to, he sided with those who regarded the insistence upon the resolutions of Chalcedon *(q. v.)* as overstrenuous, himself taking the position of confessing only one will of the Lord Jesus Christ. Sophronius, patriarch of Jerusalem, took exception to this stand, and the controversy continued till 681, when the Sixth Ecumenical Council met at Constantinople (called Trullan because it met in the domed hall, or *troullos*, of the imperial palace). This council, in the eighteenth session, accepted a decree acknowledging the teaching of two natural wills and two natural energies in Christ, but stating that the two natural wills are not opposed, but that rather the human will follows, and is subordinate to, the divine will. This position was later established by the second Trullan Council, in 692, and remained the doctrine of the Church, in agreement with John 1, 43; 5, 21; 17, 24; 19, 28; Matt. 27, 34; Luke 13, 24.

Monsell, John Samuel Bewley, 1811 to 1875; educated at Trinity College, Dublin; held various positions in the Anglican Church, last at Guildford; among his hymns: "Christ is Risen, Hallelujah!"

Monstrance. The vessel used in Roman churches to expose the consecrated wafer for adoration. It has a foot and stem like a chalice, while its upper part represents rays issuing from the host.

Montanism was a reactionary movement, initiated by Montanus, against the increasing worldliness and disciplinary laxity of the Church — an excessive and eccentric Puritanism, which the sober spirit of Christianity repudiated and overcame. Montanus, a Phrygian enthusiast, who considered himself the inspired organ of the promised Paraclete (cf. John 14, 16), and, associated with him, two prophetesses, Prisca and Maximilla, began about the middle of the second century to announce oracularly the speedy return of Christ and the establishment of the millennium, with its center at the Phrygian village of Pepuza. Christians were therefore to sever all worldly ties and prepare for the final consummation. Since the prediction remained unfulfilled, the fervent glow of enthusiasm gave way to a stern and rigorous legalism. The kingdom of God, it was believed, had entered its last stage of development, the period of the Paraclete (Judaism representing its infancy; apostolic Christianity, its youth; Montanism, mature manhood). Accordingly the higher "mandates" of the Paraclete must be observed. Marriage is a necessary evil; a second marriage is fornication. Fasts must be frequent and martyrdom courted. Virgins must be veiled, and women must eschew all ornamental clothing. All enjoyments are snares of Satan. In particular, those fallen into mortal sin can never, though penitent, be restored to church-fellowship. Montanism made inroads into the organized Church, gaining many adherents in Asia Minor, Southern Gaul, Rome, and especially in Africa, where the great Tertullian became its most powerful advocate. Separatistic congregations, or conventicles within the

established churches, acknowledged the divine mission of the Phrygian prophets and considered themselves the representatives of a more *spiritual* Christianity. The Church condemned the movement. Synodical decrees and imperial legislation were directed against it. Montanism disappeared about the sixth century. Had it succeeded, the Church would have shrunk into a conventicle of gloomy ascetics and forfeited her position as the dominating force of history.

Montenegro. Formerly an independent principality of the Balkan States, now a part of Jugoslavia, forming its southwestern part, along the Adriatic Sea, with a population of about 225,000, the great majority of whom are members of the Orthodox Greek Church, although there are some Roman Catholics in the southern districts. See also *Greek Church.*

Montgomery, James, 1771—1854; son of a Moravian minister; grew up in Moravian surroundings; tried clerking, later assistant to printer of *Sheffield Register;* became owner of paper and published it as *Sheffield Iris* for thirty-one years; wrote extensively, delivered lectures on poetry, also in London; wrote: "To Thy Temple I Repair," "O Spirit of the Living God," and many other hymns.

Moody, Dwight Lyman, 1837—99; independent evangelist; b. and d. at Northfield, Mass.; clerk in uncle's shoe-store at Boston; business man, Sunday-school worker, and lay preacher at Chicago; agent of Christian Commission during Civil War; preaching-tours in England and America with Ira David Sankey, who had charge of the singing; published hymnal; founded Bible Institute, Chicago, and other institutions; unordained; accepted Bible literally, preached powerfully, but with strong chiliastic tendency.

Moore, Thomas, 1779—1852; educated at Trinity College, Dublin; admitted to bar; held diplomatic post in Bermuda; poetical writer of high merit; among his hymns: "Come, Ye Disconsolate, Where'er Ye Languish."

Moose, Loyal Order of the. *History.* This order was founded in 1888 at Louisville, Ky., as an "international fraternal society." Having been inactive for years, it was revived in 1906, when James J. Davis, later Secretary of the Department of Labor in President Harding's Cabinet, joined it and was placed in control of its executive affairs. Under his guidance the order made steady and rapid advancement. — *Character.* The order admits all white men of "sound mind and body, in good standing in the community, engaged in lawful business, and able to speak and write the English language." While it claims not "to interfere with a person's religious and political views," it has an altar, a chaplain, and a burial service. The burial and memorial services of the order have a distinctly religious cast. Dr. J. A. Rondthaler, "Dean of Mooseheart," in a statement on "The Moose Religion," is quoted by the *Christian Cynosure* (Vol. XIV, No. 12) as follows: "God is in the Loyal Order of Moose. The ritual teems with God's thoughts from the Bible. The Bible holds the high place of honor on the altar in the center of the lodge. Worship of God swathes the ceremonies of the initiation of every Moose. Under the most impressive conditions he takes his obligation upon the great religious book of Jew and Gentile, of Protestant and Catholic." How the spirit of the Bible prevails in the L. O. M. is seen from the deaths of Donald A. Kenny and Christopher Gustin, who were frightened to death at their initiation, — a most cruel and disreputable affair. (*Christian Cynosure,* Vol. XLVI, No. 6, p. 168.) — *Membership.* The Loyal Order of Moose in the World has 1,669 lodges with a membership of 558,057. There is also a female branch, Mooseheart Legion, with 32,570, and a Junior Order of Moose, with 5,178 members. The supreme secretary resides at Mooseheart, Ill., 137 miles west of Chicago, where the order has established a school for orphans. It also maintains a home for aged members in Florida, called "Moosehaven."

Moralities. A species of popular religious drama developed by analogy from the miracle-plays (*q. v.*), the central idea being that of an allegory representing the conflict between virtues and vices.

Morata, Fulvia Olympia, 1526—55; highly gifted Italian woman, devotee of humanistic culture; became acquainted with the reformatory movement at the court of the duchess of Ferrara; studied the Scriptures and renounced Roman Catholicism; married a German physician and died at Heidelberg.

Moravia. Formerly a province or crownland of the Austrian Empire, now the west-central part of Czechoslovakia, belonging almost entirely to the basin of the March, or Morava; the home of the Moravian Brethren (*Maehrische Brueder*), or Unity of the Brethren (*q. v.*).

Moravian Church. 1) The origin of the Moravian churches may be traced back to the work of John Hus, who in 1415 was burned at the stake at Constance, in Germany. For several years after the martyrdom of Hus and of his friend Jerome of Prague their followers had no special organization. At the beginning of the Reformation the "brethren" had more than 400 churches in Bohemia and Moravia and a membership of 150,000—200,000 souls. Cordial relations were established with Luther and Calvin, although no formal union with the German and Swiss churches was accomplished. In 1535 the Moravian *Confession of Faith* was adopted, which, with several exceptions, was approved by Luther. In polity the Moravian Church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. The administration of the congregations was in the hands of elected elders, who had supervision over the church-members. The promotion of the religious life of the women was in care of matrons. Priests, living at first in celibacy, were ordained after the apostolic example and pursued trades for their support. From the beginning of its organization the churches pursued an aggressive policy, being active especially in the fields of education and literature. In nearly every large city they had schools and training-houses. In 1593 they completed the translation of the Bible into both the Bohemian and Moravian languages. The Moravian churches suffered severely during the Thirty Years' War, when their country was devastated. At its close, in 1648, the churches of Bohemia and Moravia were practically destroyed, large numbers of members having been put to death and others being compelled to flee to Hungary, Saxony, Holland, and Poland, where, as well as in Bohemia and Moravia, they continued in scattered communities. The last bishop of the United Moravian Church, the famous educator John Amos Comenius, died at Amsterdam in 1670. — In 1722 a small band of Moravians settled on the estate of Nicholas Louis, Count of Zinzendorf, in Saxony, where the village of Herrnhut arose. Other colonists came from various parts of Germany, and an association was formed in which the religious ideals of Zinzendorf and those of the Moravians were combined. While the confessions of the existing Protestant Church were accepted, a distinct order and discipline in accord with the principles of the old Moravian Church was established under royal concessions. On August 13, 1727, the Moravian Brethren celebrated their first Communion as an organization in Germany; and this day is regarded by them as the beginning of their Church. In 1735 David Nitschmann was ordained as bishop, and in 1737 the episcopate was conferred upon Zinzendorf. Thus the *Unitas Fratrum*, or Church of Brethren, known at the present time in England and Germany as the Moravian Church, was established. With inimitable zeal, Zinzendorf devoted his time and energy to the congregation and promoted its interests until his death, in 1716. The chief purpose of the Church as conceived by him was to carry on evangelistic work in Christian and heathen lands. — The first Moravian missionary came to Pennsylvania in 1734. In 1741 Bishop Nitschmann and his associates founded the town of Bethlehem and a little later purchased the neighboring village of Nazareth, which had belonged to the evangelist George Whitefield. Here a cooperative union to develop the settlements and support missionary work was formed by the colonists and maintained until 1762. Missionary work was carried on also among the Indians. In 1749 an act of Parliament recognized the Moravian Church as "an Ancient Protestant Episcopal Church," by virtue of which it received standing and privileges in all British dominions. In spite of this the Church remained a comparatively small body. Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Salem, in North Carolina, were organized in colonial times as exclusive Moravian villages after the pattern of the Moravian communities in Germany, England, and Holland. Between 1844 and 1856 this exclusive system was abolished and the Church reorganized to suit modern conditions. — *Doctrine.* The doctrines of the Moravian Church are stated mainly in Bishop Spangenberg's (d. 1792) *Idea Fratrum*, or *Kurzer Begriff der christlichen Lehre in der evangelischen Bruedergemeinde*, although this statement of doctrine was never received as a public confession. In Lutheran countries, such as Germany, the doctrines of the Moravian Church were largely influenced by the Lutheran Confessions, while in England and America Reformed influence prevailed. In 1848 the Augsburg Confession, as such, was eliminated, and only Articles II, III, and IV were retained. Because Lutheran and Reformed elements largely predominated side by side in the Moravian Church, a strong unionistic tendency was developed and is maintained to this day. In the

beginning of its history the Moravian Church was not free from fanaticism and fanatical excrescences. Thus the Trinity was conceived of in a grossly offending way, the first person of the Godhead being called Papa, Grandfather, or Father-in-law; the third person of the Godhead, Mama and the eternal Spouse of God the Father. The elimination of these extravagant and fanatic tendencies is largely due to Bishop Spangenberg. In general it may be said that the doctrine of the Moravian Church, in the main, represents the Calvinistic type of Protestantism. The whole Scriptures are accepted as an adequate rule of faith and practise, and the Apostles' Creed is regarded as formulating the prime articles of faith found in the Scriptures; but neither is consistently followed. Foot-washing has been discontinued since 1818. Infant baptism is practised. On arriving at adult age, baptized members, after receiving religious instruction, are confirmed on application, and non-baptized members are received through baptism, the usual method being by sprinkling. Holy Communion is open to communicant members of other churches. — *Polity.* In polity the Moravian Church is a modified episcopacy, every congregation having a council composed of communicant members who have attained the age of twenty-one years and have subscribed to the rules and regulations of the congregation. Each congregation has also a Board of Elders, composed of the pastor and elected communicant brethren. Besides this board there is also a board of Trustees, composed of elected communicant members, which has charge of financial and secular affairs. The general supervision of the congregation rests with the general and provincial synods. The general synod deals with matters of faith and discipline and controls various joint enterprises of all the provinces, particularly foreign missions. The highest authority in each province is the provincial synod, in which clergy and laity are equally represented. There are three orders of the ministry — bishops, presbyters, and deacons. Deacons are authorized to preach and administer the Sacraments and are ordained to the second order of presbyters after having served a certain length of time. The bishops are elected by the general and provincial synods and have exclusive right to ordain the ministers of the Church. The Church has an established liturgy, with a litany for Sunday morning, and a variety of services for different church seasons, the general order of the ancient church-year being observed. — *Work.* The work of the Moravian Church may be divided into three departments — missionary, evangelistic, and educational. The largest and best-known enterprise of the Church is its Foreign Mission work, established about 200 years ago; conducted under the superintendency of the International Mission Board of 5 members (its seat, Europe), including the representatives of the Continental, British, and American provinces of the Church; carried on in 14 fields, including North, Central, and South America, 10 of the West Indian islands, South Africa, East Central Africa, in the borders of Tibet, in Australia, and among the lepers in Jerusalem. The evangelistic, or Home Mission, work, is carried on in English, German, and Scandinavian in 14 States of the Union and in western Canada. The work among the Indians of California and the Eskimos of Alaska, although classed with Foreign Missions, is in close connection with Home Mission work. In the United States the educational interests of the Church are served by six schools of higher education, the oldest of which, now the Moravian Seminary and College for Women at Bethlehem, Pa., founded in 1749, was the second girls' boarding-school in the United States. Others are at Nazareth, Pa., founded in 1755; at Lititz, Pa., 1794; at Winston-Salem, N. C., 1802; the Moravian College and Theological Seminary, at Bethlehem, Pa., 1807. Other schools under the control of local churches are a boarding-school for boys and girls at Clemmonsville, N. C., and several parochial schools. The philanthropic institutions under Moravian auspices include, in the northern province, a home for the widows of Moravian ministers at Bethlehem, Pa., the Ephrata Home for furloughed or retired missionaries at Nazareth, Pa., and the home for aged women at Lititz, Pa. The official publications of the Moravian Church in America, besides hymnals, catechisms, etc., include two weekly, three monthly, and two annual journals. The headquarters for publications is the Moravian Book Store, Bethlehem, Pa. The Moravian Historical Society, organized in 1857, has its library and museum in the historical Whitefield House at Nazareth, Pa. Statistics, 1921: 147 ministers, 125 organizations, 22,745 members.

2) *Evangelical Union of Bohemian and Moravian Brethren in North America.* The origin of this body goes back to the scattered bands of Bohemian and Moravian Christians who, after the general dispersion subsequent to the Thirty Years' War, retained their religious life

in spite of frequent persecutions which swept over them from time to time. Joseph II of Austria, through the Toleration Patent, October 13, 1781, suppressed persecution and torture and gave an opportunity to all citizens to register themselves. By January 1, 1783, a large number, estimated at between 90,000 and 150,000, had registered as belonging to the Union of Bohemian and Moravian Brethren in Austria. This large number caused great surprise to the government, which now proclaimed that the patent had reference only to the Augsburg or the Helvetic Confession. Furthermore, congregations could be organized only where over 100 families or at least 500 souls were reported. Although these laws tended to restrain the progress of the Church, the Union of Bohemian and Moravian Brethren nevertheless increased considerably. After the revolutionary period of 1848 a considerable number of the adherents of the Union emigrated to America, those from Bohemia and Western Moravia settling chiefly in the Northern States and those from eastern Moravia turning to Texas, where the first Bohemian evangelical sermon was preached at Fayetteville in 1855 and the first Bohemian evangelical congregation was organized, in 1864, at Wesley. Other congregations were formed, and a number of ministers served them for varying terms. In 1889 Rev. Adolph Chlumsky endeavored to bring the scattered congregations together, and a monthly periodical was started in 1902 to assist in this endeavor. The next step was the calling of an assembly of delegates, from all the congregations, to meet at Granger, Tex., in 1903. Unwilling to organize a new Church, they decided to adopt the old name — Union of Bohemian and Moravian Brethren. At the second synodical assembly at Taylor, Tex., in 1904, a general constitution was accepted and a state charter secured. — *Doctrine and Polity.* The basis of doctrine of the Evangelical Union of Bohemian and Moravian Brethren is the *Confessio Fratrum Bohemorum*, or the Confession of Faith of the Union of the Bohemian Brethren, presented to Emperor Ferdinand I of Austria by the Lords and Knights of the Union in 1608. Other doctrinal symbols, such as the Helvetic, or Reformed, and the Augsburg, or Lutheran, confessions, are accepted in so far as they agree with the Bible. The legislative and executive authority is entrusted to a synod, which meets annually on the 6th of July in commemoration of the burning at the stake of John Hus. Between the sessions of the synod the management of the Union is in the hands of a committee. The affairs of the local congregations are in the care of elders, elected annually. — *Work.* In 1905 missionary collections were begun, with the understanding that one half should be appropriated to Home Mission work and one half to work among the heathen. For purposes of education the schools of the German Evangelical Synod of North America, including the theological seminary at St. Louis, Mo., have been cordially opened to the churches of the Union. Statistics, 1921: 4 ministers, 21 organizations, and 1,000 members.

3) *Independent Bohemian and Moravian Brethren Churches.* In 1858 a group of six families, formerly members of the Reformed Church of Bohemia, organized the First Bohemian and Moravian Church in College Township, Linn County, Iowa. In 1892 another church of the same antecedents was formed in Monroe Township and three years later another in Putnam Township. These three congregations formed an evangelical union without distinct ecclesiastical organization, each preserving its independent character. These churches are not ecclesiastically connected with either the Moravian Church *(Unitas Fratrum)* or the Evangelical Union of Bohemian and Moravian Brethren, but hold friendly relations with the Presbyterian, Reformed, and Bohemian churches of the Northwest and East. In movements for education and missionary work they are affiliated especially with the Bohemian Presbytery of the Presbyterian Church of the United States of America. — *Doctrine and Polity.* The Independent Bohemian and Moravian Brethren churches recognize the Helvetic and Westminster Confessions of faith and use the Heidelberg and Westminster catechisms. Statistics, 1916: 3 organizations and 320 members, all in the State of Iowa.

Moravian Missions. See preceding article.

More, Thomas, English Humanist; afterward Lord Chancellor of the kingdom; b. 1478, beheaded 1535; studied law, was in field of politics; had a controversy with Tyndale and wrote against Luther in a very bitter strain; his most famous book *Utopia.*

Morley, Thomas, 1557—1604; studied under Byrd, Bachelor of Music, Oxford, 1588; Gentleman of the Chapel Royal, 1592; wrote many airs for popular songs, some of which are still in use; little sacred music.

Mormonism. The religious system of the Mormons, or Latter Day Saints,

as laid down chiefly in the *Book of Mormon*, which has been supplemented by new revelations alleged to have been received by some of the "prophets" of the sect, especially by Brigham Young. — The Mormon Church was founded April 6, 1830, by Joseph Smith, at that time in his twenty-fifth year. The decades with which the nineteenth century opened proved years of great religious excitement and upheaval, and the effect of protracted revival meetings was felt in many parts of the United States. Smith, being of an introspective nature and given to strong fantasies, insisted that he was vouchsafed visions, during one of which his room was flooded with light and a heavenly messenger appeared to him, declaring that he was the angel Moroni sent by God and calling upon him to restore the Gospel in all its fulness preparatory to the second coming of the Messiah. He was also informed that there was a written record on gold plates giving an account of the former inhabitants of the North American continent. These plates Joseph Smith claimed to have interpreted by means of two stones in silver bows known as Urim and Thummim, which had also been buried in the hill Cumorah in Northern New York in 420 A. D. Each plate of the record, according to Joseph Smith, was six inches wide and eight inches long and was filled with engraving in Egyptian characters, bound together in a volume, the book being something near six inches in thickness, a part of it being sealed. "The unsealed portion of the plates was translated, and the whole was again taken charge of by the angel." The part translated was published in 1830, this *Book of Mormon* purporting to be an abridgment of the records of his forefathers made by the prophet Mormon, father of Moroni. — The Church was organized at Fayette, Seneca Co., N. Y., Smith himself having first been ordained to the Aaronic priesthood by John the Baptist and then to the apostleship by the Apostles Peter, James, and John. In 1831 the new church-body numbered several hundred souls and moved to Kirtland, O., while some of the members settled in Jackson Co., Mo., where they hoped to build the city of Zion with a magnificent temple. But they were driven out of Jackson Co., Mo., in 1833, and this persecution was one of the chief factors in directing the attention of fanatically inclined people to the new sect. Five years later Governor Boggs of Missouri issued an order against the Mormons in order to have them exterminated, and they were driven out of that State. They moved to Illinois, where, between 1838 and 1840, they had founded the city of Nauvoo, over which Smith had extraordinary civil and military authority. The city grew, soon numbering 2,100 houses, with a temple whose plans Smith claimed to have received from heaven. But there was some discontent, and the "prophet" was accused of immoralities and other misdeeds. Matters had reached such a state that civil war was imminent. Smith was induced to surrender and to go to Carthage, Ill. On June 27, 1844, a mob attacked the jail, overpowered the guard, killed Smith and his brother Hiram, and wounded others of the prophet's party. — But the death of Smith did not mean the death of Mormonism. On the contrary, Brigham Young, the man who now assumed the leadership of the sect, really made the Mormon Church the powerful organization which it is to-day. When the persecution once more became fierce, in 1846, the entire organization proceeded to move. Traveling by easy stages, they reached the Missouri River near the present site of Omaha and there went into winter quarters. An advance company of pioneers, under the leadership of Brigham Young, set out for the valley of the Great Salt Lake, in search of a new home far from the haunts of the "infidels." The result was the founding of Salt Lake City and the setting up of the provisional government of the State of Deseret. Other settlements were formed until they were scattered over the face of the entire region. In 1850 the Territory of Utah was created and Brigham Young appointed governor, being reappointed in 1854, when Colonel Steptoe declined to accept the appointment for himself. Somewhat later, due to a misleading report, a detachment of 2,500 men under Alfred Cummings was sent to Utah, and matters assumed a threatening aspect, for the Mormons harassed and delayed the soldiers and prepared to lay waste their homes and lands rather than have them occupied by outsiders. But the difficulty was adjusted through the good offices of a peace commission. The army, under General Johnston, entered Salt Lake Valley in June, 1858, camping on the west side of the Jordan River, but subsequently marched to a point about forty miles south of Salt Lake City, where Camp Floyd was laid out. — In 1877 Brigham Young died, and in 1880 John Taylor was elected president. He had been with Joseph Smith at Nauvoo and was shot and wounded when Smith was killed. He

died in 1887 and in the same year was succeeded by Wilfred Woodruff, who, in 1890, issued his famous manifesto forbidding polygamy. When President Woodruff died, in 1898, Lorenzo Snow succeeded to the presidency of the Church. He was succeeded, in 1901, by Joseph Fielding Smith, a nephew of Joseph, the founder. The present membership of the Mormon Church is ca. 405,000, and the organization is very active in mission-work, its workers going out by twos, not only in the various parts of the United States, but also in foreign countries, whence they have lured many unsuspecting people to their settlements in Utah and other parts of the West.

The "Church of Jesus Christ of Latter-Day Saints," as the Mormons call themselves, has thirteen Articles of Faith: 1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost. 2. We believe that men will be punished for their own sins and not for Adam's transgression. 3. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel. 4. We believe that these ordinances are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost. 5. We believe that a man must be called of God, by "prophecy and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof." 6. We believe in the same organization that existed in the primitive Church, *viz.*, apostles, prophets, pastors, teachers, evangelists, etc. 7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. 8. We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the *Book of Mormon* to be the word of God. 9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God. 10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory. 11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience and allow all men the same privilege, let them worship how, where, or what they may. 12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law. 13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. — Here is a strange mixture of statements that sound well, of such as are obviously and glaringly wrong, and of such as sound well enough at first blush. But one fact in itself is enough to condemn the entire Mormon system, aside from the plain statements in their official publications which condemn the doctrine of justification by faith alone, namely, this, that the *Book of Mormon* is placed on a level with the Bible; for the sacred book of Mormonism has so clearly been shown to be a miserable forgery that the organization which accepts its platitudes thereby condemns itself. "One Solomon Spaulding (d. 1816) amused himself, after retiring from the ministry, by writing a book, in Biblical style, purporting to be the history of the peopling of America by the ten lost tribes of Israel. This manuscript Joseph Smith secured, and after altering it a little here and there (without, however, improving its style, for he was very poorly educated), he published it in 1830 under the name of *The Book of Mormon* and proclaimed it to be of equal authority with the Bible. . . . The plates are said to have been hidden in the hill about A. D. 420. Yet the inscriptions mention Calvinism, Universalism, Methodism, Millenarianism, and Roman Catholicism! Though polygamy is one of the main tenets of Mormonism, still it is condemned in the *Book of Mormon*. It was an afterthought and was revealed to the Church later, January 12, 1843." (Monson, *The Difference.*)

Among the strange features of Mormonism which often require explanation are the following: The polygamy practised by them for about half a century was made more plausible by the claim that, as a result, many more faithful would get to heaven. It was stated that a woman could have the full benefit of salvation only if, according to the patriarchal ordinance, she were "sealed" to one of the faithful, thereby becoming his "spiritual wife." The rites practised in this connection as well as others of a similar kind took place in the "temples" of the Mormons, to which no outsider could gain admittance. With regard to the so-called "baptism for the dead" a revelation of Joseph Smith stated that such as had been ordained for salvation, but had died without a knowledge of the Gospel should thus be prepared for

eternal bliss. The entire position is partly foolish, partly blasphemous.

Morison, John, 1749—1798, studied at Aberdeen; parish minister at Canisbay, Caithness; member of committee to revise the *Translations and Paraphrases of 1745;* a book of psalm versifications; wrote: "To Us a Child of Hope is Born."

Morocco, Empire of. Area, 231,500 sq. mi. Estimated population, 6,000,000, chiefly Berbers, Arabs, Jews. Dominant religion, Islam. Morocco is politically a French protectorate. Missions carried on by six societies. Statistics: Foreign staff, 135; Christian community, 15; communicants, 100.

Morris, J. G., 1803—95; Lutheran theologian, member of General Synod; studied under S. S. Schmucker; pastor in Baltimore thirty-three years, then at Lutherville, Md., noted as a pulpit orator; popular and prolific writer.

Morrison, Robert; b. January 5, 1782, Morpeth, England; d. August 1, 1834, Canton, China. Sent out as missionary by the L. M. S., he became the pioneer missionary to China. He landed at Macao, September 7, 1807. In 1808 he accepted a position with the East India Company as interpreter. In 1813 the New Testament was published by him in Chinese. In 1834 he and Milne translated — and published — the whole Bible into Chinese. His other great work is a dictionary of Chinese. For twenty-seven years he labored almost alone at Canton, holding out against well-nigh insurmountable odds.

Mosaic Painting. The art of grouping and combining minute pieces of hard, colored substances, such as marble, glass, or natural stones, in a pattern or picture, the finished product resembling a painting.

Moses ibn-Ezra ben Jacob of Granada, Jewish writer; b. ca. 1070, in Spain; d. ca. 1139; noted Talmudist, professor of Greek philosophy, and poet.

Mosheim, Johann Lorenz; b. 1694 (1695), d. 1755 at Goettingen; describes himself as "neither Pietist nor overorthodox"; professor and chancellor at Helmstedt; 1747 in the same position at Goettingen; was considered the foremost theologian and scholar of the Lutheran Church of his days; wrote on all branches of theology, but especially on Church History.

Mosque. A Mohammedan place of worship, with three essential parts: the Mihrab, or Hall of Prayer, the place of ablutions, and the assembly-room for the reading of the Koran.

Mote, Edward, 1797—1874; Baptist minister for the last twenty-six years of his life, at Horsham, Sussex; published *Hymns of Praise,* in which his hymn: "My Hope is Built on Nothing Else."

Motet. A sacred musical composition developed during the 14th century, contrapuntal, and usually *a capella.* Luther applied the name to the choral tunes as developed from a combination of the *cantus firmus* with the harmony of four or more voices in contrapuntal form.

Mott, John R.; b. May 25, 1865, at Livingston Manor, N. Y.; graduated at Yale, 1899; secretary of International Committee of Y. M. C. A., 1888—1915; general secretary of same body, 1915; foreign secretary of same organization since 1898; chairman of executive committee of Student Volunteer Movement, 1888—1920; prominent in all national and international missionary movements for foreign missions; prolific author.

Mozart, Wolfgang Amadeus, 1756 to 1791; musical genius developed early and practically without a teacher; his father traveled extensively with him and his sister; his whole life a triumphal tour, wrote much Catholic church music, a requiem just before his death.

Muehlenberg, William Augustus. See *Muhlenberg and Family.*

Muehlhaeuser, John; b. 1803 in Wurttemberg; studied in the Basel *Missionshaus;* colporteur in Austria; entered the Barmen *Missionshaus* and was sent to America as the first emissary of the Langenberg Society. He came with Oertel, who later turned Romanist, and assisted him in mission-work in New York City Ordained as pastor at Rochester, 1837, and joined New York Ministerium; in Wisconsin 1846 as colporteur for American Tract Society; back at Rochester; returned to Wisconsin, 1848, with Weinmann and Wrede, Langenberg missionaries; founded Grace Church, Milwaukee, long known as "Muehlhaeuser's." With his two friends he founded the Wisconsin Synod, 1849 to 50, for which he wrote the first constitution. President of synod until 1860, when he was elected "Senior," an office created for him. Died in Milwaukee 1867. "By his death the synod loses its father, founder, and advocate, . . . its development was marked by his efforts, speeches, and struggles," says Bading.

Muehlmann, Johann, 1573—1613; studied at Leipzig and Jena; preacher in Leipzig; diaconus in Naumburg; pastor at Laucha; finally professor at Leipzig; staunch Lutheran; wrote: "Dank sei Gott in der Hoehe."

Mueller, George; b. 1805, d. 1898; studied at Halle, 1825; began to preach, 1826; prepared himself at London for missionary work, 1828; joined Plymouth Brethren; minister at Teignmouth, 1830; started Scriptural Knowledge Institution, 1834, and Bristol Orphanage, 1836. Relying upon prayer, he received nearly £1,000,000 ($4,860,000) for his orphanage and Christian charities without directly asking one single person for assistance, proving, as he said, that "Elijah's God still lives."

Mueller, Heinrich; b. 1631, d. 1675 at Rostock; among the foremost devotional writers of the Lutheran Church; in 1653 archdeacon of St. Mary's, in Rostock; 1662 professor of theology; 1671 superintendent. In Mueller orthodoxy and personal piety were most happily united. He was a very popular preacher. Chief works: *Der himmelische Liebeskuss* and *Geistliche Erquickstunden.*

Mueller, Julius; b. 1801, d. 1878 at Halle; mediating theologian, defender of Union; professor in Goettingen, Marburg, Halle; wrote *Christliche Lehre von der Suende.*

Mueller, J. A. F. W.; b. in Planena, Saxony, October 22, 1825; Saxon immigrant; first graduate of log cabin college, Perry Co., Mo.; pastor in Manchester, Mo., 1847; of Immanuel, Chicago, of the First Lutheran Church, Pittsburgh, in Johnsburg, Pa., in Chester, Ill.; died there December 26, 1900; vice-president of Eastern and of Illinois Districts, Missouri Synod.

Mueller, J. T. See Roster at end of book.

Mueller, Max, German-English comparative philologist; b. 1823 at Dessau; d. 1900 at Oxford; many years professor at Oxford; made researches into mythology and comparative religion; held that there are only two kinds of religions, salvation by works (all pagan religions) and by grace through faith (Christianity); edited *Sacred Books of the East,* 51 volumes of translations; wrote: *Science of Language, Chips from a German Workshop.*

Muenster. A German cathedral church, the name being applied chiefly to cathedrals of a large and imposing type, such as those of Ulm, Strassburg, and Augsburg, the word dome being used as synonym. See also *Cathedrals.*

Muenzer, Thomas; b. 1489; preacher at Zwickau 1520; would surpass Luther as a reformer; ascetic fanatic and Anabaptist; depreciated the Bible and followed the "inner light" to kill the godless; defeated at Frankenhausen May 5, 1525, and executed.

Muhlenberg and Family. Heinrich Melchior M., "Patriarch of the Lutheran Church in America," was born September 6, 1711, at Eimbeck, Hanover. He entered the University of Goettingen as one of its first students in 1735. After his graduation he taught for one year at the Halle Orphanage and was pastor at Grosshennersdorf, Upper Silesia, 1739 to 1741. Dr. Francke, of Halle, persuaded him, in December, 1741, to accept a call to the "United Lutheran Congregations" in Pennsylvania. After spending a few months with Dr. Ziegenhagen in London, he came to Philadelphia, via Charleston, S. C., November 25, 1742. He was recognized as the duly appointed pastor of the "United Congregations" in a service held in Gloria Dei Church, December 27. In 1743 the building of St. Michael's, Philadelphia, and Augustus Church, at The Trappe (still standing), was begun. By preaching and faithful pastoral and missionary work Muhlenberg soon succeeded in establishing well-organized churches in Eastern Pennsylvania and after the arrival of some helpers extended his work into other parts of Pennsylvania and into New Jersey. He organized the Pennsylvania Ministerium, the first Lutheran synod in the United States, in 1748. In 1750 he traveled with his father-in-law, Weiser, via Kingston to the churches along the Hudson and in 1751 and 1752 served the old Dutch churches in New York and Hackensack, N. J. In 1758 and 1759 he spent several months in the churches on the Raritan in New Jersey. In the mean time he had placed an assistant who had arrived from Europe in parishes in Pennsylvania, Maryland, and Virginia. With the help of the Swedish Provost Wrangel the Ministerium was revived in 1760. From 1761 to 1776 Muhlenberg resided in Philadelphia, but his declining years (1776—87) were spent at The Trappe. In the winter of 1774—75 he visited the Lutherans in the South. Thus Muhlenberg's influence extended from Northern New York into Georgia and was felt in most of the original Thirteen Colonies for more than a century afterwards. He entered into rest October 7, 1787, and was buried in the shadow of the old church at The Trappe. — While Muhlenberg was without doubt a staunch Lutheran, fearless in his testimony to the truth and filled with a burning desire to save souls, yet "his was not the genuine Lutheranism of Luther, but the modified Lutheranism, then advocated in Germany generally, notably in Halle and the circles of the

Pietists, a Lutheranism inoculated with legalism, subjectivism, and unionism" (Bente), all of which injected an element of weakness in the Lutheranism of his planting, a weakness which became apparent soon after his death and from which certain parts of the Lutheran Church in America have not recovered to this day. — Muhlenberg married, in 1745, Anna Maria, daughter of Colonel Conrad Weiser, and thus became the founder of "a family illustrious in Church and State." His three sons, J. Peter G., Frederick, and Ernest, were sent to Halle for their education, 1763. Peter M. (1746—1807) was ordained after his return to America (1768) and became the assistant to his father in the churches on the Raritan. After having been reordained by the Bishop of London (1772), he took charge of the church at Woodstock, Va. In 1776 he exchanged his clerical robe for a colonel's uniform and served with distinction under Washington in the Revolutionary War, being a leader in the decisive battle at Yorktown. He afterwards became vice-president of Pennsylvania (with Franklin as president) and a member of Congress. — Frederick A. C. M. (1750—1801) became pastor of Christ Church, New York, fled at the approach of the British (1776), and assisted his father till 1779. Entering political life, he became a member of the Continental Congress and of the Pennsylvania Legislature. From 1789 to 1797 he was a member of Congress and speaker of the first and the third session. — G. H. Ernest M. (1753—1815), "the American Linnaeus," ordained 1770, was assistant to his father in Philadelphia and on the Raritan and (1780—1815) pastor at Lancaster. His fame as a botanist rests on the discovery of more than 100 new plants. — Wm. Augustus M. (1796—1877), grandson of Frederick A. C. M., became an Episcopalian rector and the author of the well-known hymns, "I Would Not Live Alway," "Savior, Like a Shepherd Lead Us," and "Shout! the Glad Tidings." — Henry Aug. P. M., son of G. H. E., was pastor at Reading (1802—27), member of Congress for nine years, minister to Austria, 1838—40, nominated for governor of Pennsylvania, died before election (1844). — Hiester H. M., M. D. (1812—86), son of the foregoing and grandson of Governor Hiester of Pennsylvania, "one of the best-known and most esteemed laymen in the Lutheran Church of America," was the first treasurer of the General Council. — Fred Aug. M., a second son of G. H. E., was known as "the beloved physician of Lancaster." — His son, Prof. Fred Augustus M., was the first president of Muhlenberg College at Allentown, 1867—77, and afterwards professor at Pennsylvania University. — The oldest daughter of the patriarch, Eva, married Rev. C. E. Schultze. Their son, John Andr. Schultze (1775—1852), was pastor 1796—1804, then member of the Pennsylvania Legislature and governor of Pennsylvania, 1823—29. — The second daughter of H. M. M., Margareta, married Dr. J. C. Kunze, the most learned emissary of Halle, pastor at Philadelphia, 1770—84, then pastor of the old Lutheran Church in New York till his death, 1807. — Mary Salome, H. M. M.'s fourth daughter, married Matthias Reichert, M. C. Their son, John W. Richards, was one of the most active pastors of the Pennsylvania Ministerium, 1824—54. His son, M. H. Richards (1841—98), was for many years professor at Muhlenberg College. (See Mann, *Life and Times of Henry Melchior Muhlenberg;* Frick, *Henry Melchior Muhlenberg, D. D.*)

Muenchmeyer, August Friedrich Otto; b. 1807, d. 1882; with Petri and Muenkel one of the few defenders of confessional Lutheranism in Hanover; pastor, superintendent, and consistorial councilor near Osnabrueck; founder of the Hanoverian *Gotteskasten.*

Muenkel, Kornelius Karl; b. 1809, d. 1888 at Hanover; eminent Lutheran preacher and theologian in Hanover; greatly influenced Lutheran confessionalism in conjunction with Petri, Muenchmeyer, and others.

Munhall, Leander Whitcomb, 1843—; Methodist Episcopal, revivalist; b. at Zanesville, O.; soldier during Civil War; commenced preaching 1874; has averaged two sermons a day for forty years; author.

Munkacsy, Michael (real surname: *Lieb*), 1846—1900; Hungarian painter, studied chiefly at Munich and Duesseldorf; his work mainly genre pictures; besides secular paintings: "Christ before Pilate" and "The Crucifixion."

Muratorian Fragment (*Canon Muratori*) is a fragment (85 lines) of a Latin treatise on the Bible canon, giving a list of the books of the New Testament accepted as canonical in Italy about the latter half of the second century. It mentions the Gospel of Luke (which it calls the third) and of John, the Acts, Paul's epistles to the Corinthians, Ephesians, Philippians, Colossians, Galatians, Thessalonians, Romans, Philemon, Titus, Timothy, Revelation, Jude, two epistles of John, the Wisdom of Solomon, and as doubtful the Revelation of Peter. The

fragment was discovered in the Ambrosian Library at Milan (1740) by Muratori, its librarian.

Murillo, Bartolomeo Estaban, 1618 to 1682; the greatest of all Spanish painters; noted especially for his exquisite coloring; among his numerous works: "Immaculate Conception" and "Holy Family."

Murray, Andrew; b. May 9, 1828, at Graaff-Reiner, South Africa; d. January 18, 1917, at Wellington, Africa; educated in Scotland and Holland; appointed to Dutch-Reformed pastorate, Bloemfontein, Africa, 1848; Worcester, Cape Town, 1860—1864; Cape Town, 1871; founded Huguenot Seminary; also Mission-training Institute, 1877; prominent in mission endeavor until 1906; traveled much in interest of missions; instrumental in opening up new fields in Bechuanaland, Nyasaland, and Mashonaland.

Murray, John; founder of Universalist *(q. v.)* denomination in America; b. 1741 at Alton, England; d. 1815 at Boston; left Established Church to join Methodists; later excommunicated for his universalistic views; came to America, 1770; since 1783 pastor of Universalist Society, Boston.

Musaeus, Simon; b. 1521, d. 1576 or 1582; professor and superintendent in Jena; opposed, together with Flacius, the synergism of Pfeffinger and Strigel; exiled; superintendent at Bremen; took up the fight of Hesshusius against Hardenberg's Zwinglian doctrine of the Lord's Supper; exiled.

Musaeus, Johann, great-grandson of Simon M.; b. 1613; professor at Jena; d. there 1681; defended Lutheranism against Catholics, Reformed, sectarians, Deists, and Pantheists; his syncretism and synergism combated by Calov.

Musculus (*Meusel*), **Andreas,** b. 1514; A. M. at Wittenberg 1539; polemic against the Interim, Osiander, Stancarus, Melanchthon, Calvin; published an excerpt from Luther's works, the *Thesaurus;* active for the *Formula of Concord* at Torgau and Bergen; Superintendent-General of the whole Mark Brandenburg; used his influence with Joachim II for the good of the Church; d. 1581.

Music, Church. Profane music is music that places harmony (or disharmony) of sounds into the service of the passions or some other evil purpose; secular music serves ends not specifically religious, as those of art or the social life. Sacred music may be divided into spiritual music, which includes all music that has an edifying effect upon the emotions and therefore incites to devotion, directing the imagination toward the realm of the eternal and divine, and church music proper, which includes all the music used in divine worship, whether in congregational or chorus singing or in the liturgical service proper, that is, in both the sacrificial and the sacramental acts. An essential point in church music is the agreement of the artistic effect with the effect aimed at in worship, not in such a manner, however, as to produce a single combined effect, but rather so that the artistic effect serves to enhance the idea and the purpose of worship. Nothing that savors of artistic effort may be permitted to interfere with the influence of the means of grace. Nothing connected with the music of divine worship shall arouse in the hearer memories or ideas which will or may divert his mind from the attitude of reverence proper in divine services. For this reason operatic music in divine worship is always out of place, even if it be the "Bridal Chorus" from *Lohengrin* or the "Intermezzo" from *Cavalleria Rusticana.* The transfer of compositions known to the hearers from secular connections is excluded, even if the theme or *motif* is in itself chaste. Both the composer and the organist must subordinate the artistic purpose to the end and conception of divine worship. Since the mourners' bench is absent in Lutheran churches, music may not be employed simply for its effect upon the emotions, although the special character of the season of the church-year may be indicated in both preludes and interludes, the object being to bring the congregation into the mood for singing the hymns in the proper state of mind and therefore also in the proper tempo. It follows, then, that artistic excellence and purity must frequently be sacrificed for immediate effect and influence upon the congregation. Church music, in its ideal form, is ecclesiastical in the sense of constituting a portion of the liturgy and of animating and strengthening the presentation of the Gospel. The importance of these facts should be borne in mind by music committees, by the pastor and the vestry, but especially by the organist, who will at all times do well to consult with the officiating clergyman concerning the occasion, the nature of the hymns, and the tone of the services.

Myconius (*Mecum*), **Friedrich;** b. in 1490; was refused an indulgence for God's sake from Tetzel; entered cloister; sided with Luther in 1517; pastor in

Gotha, which he kept quiet during the Peasants' War; at Marburg disputation, Wittenberg Concord, and Schmalkalden; at London, 1538, to treat of the Augsburg Confession; Luther prayed him well from a mortal illness in 1541; d. 1546.

Mylius, Johann, a native of Themar in Saxe-Meiningen; circumstances of life unknown; pastor in Thuringia 1596; wrote: "Dich bitt' ich, trautes Jesulein."

Mysteries. A species of religious drama (this name for it being used chiefly in France) as developed from the trope or sequence section of the *Ordo Missae* from the tenth to the thirteenth centuries.

Mystic Shrine, Ancient Arabic Order of Nobles of the. *History.* This order claims to have originated in Arabia, but really dates back to 1876, when "Billy" Florence, an actor, and a few associates formed the first "temple" in New York City, which they called "Mecca." General Lew Wallace, the author of *Ben Hur,* was among the founders of the first temple and contributed much of the Oriental atmosphere. The ritual was translated or "perfected" by Dr. Walter M. Fleming, a 33d degree Mason and Eminent Commander of Columbia Commandery No. 1, Knights Templars, New York. Other "temples" were added in the course of time, bearing names that are usually connected with the Mohammedan religion, such as "Kaaba," "Medina," "Al Koran," "Damascus," "Moslem," etc. The badge worn upon each breast shows the Moslem emblems — the Crescent and the Scimitar. — *Character.* The order is secret and closely affiliated with Freemasonry, only Knights Templars (American Rite) and 32d degree Masons (*q. v.*) being eligible to membership. The Mystic Shrine in America is a charitable and social organization, devoted to the welfare of Freemasonry. The Imperial Council is the governing body, with subordinate branches, called "temples." — *Purpose.* Organized for fun, the Shrine is often called "the playground for Masons." Its principles are pleasure, hospitality, and jollity. This seems hardly in accord with the terrible oath of the Mystic Shrine, which reads: "In wilful violation whereof may I incur the fearful penalty of having my eyeballs pierced to the center with a three-edged blade, my feet flayed, and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with living plague; and may Allah, the god of Arab, Moslem, and Mohammedan, the god of our fathers, support me to the entire fulfilment of the same! Amen, Amen, Amen." The initiation is said often to consist of horse-play and gross indecencies. — *Membership.* There are 155 "temples" of the Mystic Shrine in North America, with a total membership of 600,000. Each year the Imperial Council meets, and its sessions are accompanied by spectacular processions, with uniforms and decorations fashioned after the modes of the Orient.

Mystic Workers of the World. *History.* This order was founded by G. W. Clendenen, a Mason, Odd-Fellow, Knight of Pythias, a member of both branches of the Woodmen, etc., of Fulton, Ill., in 1892, to pay death, sickness, and disability benefits by means of mutual assessments. — *Character.* The order has a ritual, which emphasizes charity, has the usual lodge paraphernalia as well as a chaplain, etc. The various local lodges are under the supervision of the Supreme Lodge, located at Fulton, Ill. — *Membership.* 943 lodges, with a benefit membership of 72,955 and a social membership of 154, mainly in Illinois, Wisconsin, Iowa, Michigan, Missouri, Kansas, Nebraska, Minnesota, and Texas. There is also a juvenile department with 3,044 members.

Mysticism. Generally speaking, the cultivation of the consciousness of the presence of God, or the knowledge of God and intercourse with God through internal light and the immediate operation of grace, in opposition to revealed faith, on the one hand, and speculative rational knowledge, on the other. A mystic is a person who claims to have, to a greater or less degree, such an experience of God, one not merely based and centered on an accepted belief and practise, but on what the person concerned regards as first-hand personal knowledge. Some writers insist that some of the outstanding teachers of the Church were mystics, such as Paul, John the Apostle, and Luther. That is true only in the sense that in these men, and in others, the mystical union (*q. v.*) presented a vivid and powerful reality, according to which St. Paul could write: "I live, yet not I, but Christ liveth in me." Gal. 2, 20. "I can do all things through Christ, which strengtheneth me." Phil. 4, 13. — But the term mysticism, in its fantastic sense, is applied to that subjective state of mind according to which some people have been said to become spiritually, and even physically, united with the Godhead. It is in this sense that history speaks of great mystics. Dionysius the Areopagite was subject to such a fantastic

form of mysticism; so also the German abbess and prophetess St. Hildegarde (1098—1179), the Scotch scholar Richard of St. Victor (d. about 1173), from whom all Medieval mystics received their inspiration, and above all St. Bernard of Clairvaux (1091—1153), to whom a constructive or objective form of mysticism is generally ascribed. Among the Franciscan mystics there is St. Francis himself (1182—1226), as well as the poet Jacopone da Todi and the pious Angela of Foligno. In England there were Richard Rolle (d. 1349), Walter Hilton (d. 1396), and Julian of Norwich (d. after 1413). In Germany and in the Low Countries we have Meister Eckhart (ca. 1250—1328), Heinrich Suso (ca. 1295 to 1365), Tauler (ca. 1300—61), and Ruysbroeck (1293—1381), together with the author of *Theologia Germanica*, of which Luther thought very highly. Among woman mystics we have particularly Catherine of Siena (1347—80), Catherine of Genoa (1447—1510), and Teresa (1515—82). — Mysticism has persisted into modern times, even with its more pronounced feature, that of stigmatization, or the showing of the wounds of Christ on the body of the contemplative mystic. Among the leading representatives of the inclination during the last century are the Quaker John William Rowntree (1868—1905), Lucie-Christine (1844—1908), and Charles de Foucauld (1858—1916). — While it is undoubtedly true that the saner phases of an objective mysticism may well be cultivated by a Christian, a special warning is in order at this time against indulging in speculative or subjective contemplation, for it is apt to cause serious trouble.

N

Nachtenhoefer, Kaspar Friedrich, 1624—85; studied at Leipzig; diaconus, later pastor at Meeder, near Coburg; pastor at Coburg in 1671; wrote: "Kommst du nun, Jesu, vom Himmel herunter auf Erden"; "Dies ist die Nacht, da mir erschienen."

Naether, Karl Gustav Theodor; b. September 14, 1866, at Bautzen, Germany; d. February 13, 1904, at Krishnagiri, India; Leipzig missionary to India 1887; separated from Leipzig Mission for reasons of conscience in 1893; joined Lutheran Missouri Synod; visited the United States in company with F. Mohn and was commissioned as the first missionary to India of the Missouri Synod in 1894; organized Krishnagiri Station, Salem District, Madras Presidency.

Nantes, Edict of. See *Edict of Nantes.*

Nasmith, David, a Scottish philanthropist; b. at Glasgow, 1799, d. 1839; founded the Glasgow City Mission in 1826 and established missions in the principal cities of England, Ireland, France, and the United States; the London City Mission in 1835.

Nast, William, 1807—99; b. in Stuttgart, Wurttemberg; came to America in 1828; Methodist minister in 1835; formed first German society of Methodist Episcopal Church; d. at Cincinnati; editor of *Christliche Apologete;* author.

Natal, a province in the Union of South Africa within the British Empire. Area, 35,201 sq. mi. Population, 1,194,043, inclusive of native Africans, chiefly of Zulu stock. Seat of the Norwegian Schreuder Mission.

National Baptist Convention *(Colored).* At the close of the Civil War there were about 400,000 Negro Baptists in the United States, and after the war their number grew rapidly. The National Baptist Convention was organized in St. Louis, Mo., in 1886. In 1893 the National Educational Convention was organized in Washington, D. C., and in September, 1895, the Foreign Missionary Convention of the United States of America, the National Baptist Convention, and the National Baptist Educational Convention were united at Atlanta, Ga., in the present National Baptist Convention, its object being to do mission-work in the United States of America, in Africa, and elsewhere and to foster the cause of education. In spite of temporary divisions the National Convention to-day represents a united body with 17,103 ministers, 20,486 churches, and 3,116,325 communicants (statistics of 1920). In doctrine and polity the Negro Baptists are in accord with the Northern and Southern Conventions.

National Bible Society of Scotland. This society was organized in 1861 as the result of an amalgamation of all the Scottish societies.

National Christian Association. An organization which is opposed to secret societies. Wm. I. Phillips, the secretary, writes in a printed pamphlet: "Certain Christian men called a convention to meet in the City Hall, Aurora,

Ill., in October, 1867. The attendance was large and enthusiastic. President Jonathan Blanchard was made chairman and delivered the principal address. Speeches of power were also made by the Rev. I. A. Hart, a seceding Mason, and others." As a result of this convention a national meeting was held at Pittsburgh, Pa., in May, 1868, and representatives of seventeen denominations were enrolled. At this time "The National Association of Christians Opposed to Secret Societies" was formed as a nonsectarian association, which would furnish "a rallying-point for all Christians who had come to understand and recognize this great antichrist of our age." Until 1874 the Association had no legal existence. It was at that time incorporated as "The National Christian Association," articles having been filed with the Secretary of State of Illinois and a certificate of incorporation issued. Hon. Philo Carpenter, of Chicago, one of the prime movers in this opposition to the lodge, who at that time had given more money to aid in the work than any other man, offered to the association a home, "so that its work of removing the obstacles to the coming kingdom of God might go on." Annual meetings have been held in Chicago, Cincinnati, O., Worcester, Mass., Oberlin, O., Syracuse, N. Y., and in many other places; in 1921 in Grand Rapids, Mich., and in 1922 in Omaha, Nebr. Charles A. Blanchard, president of Wheaton College (d. 1925), was the first agent and lecturer, 1870—72. He was succeeded by the late Rev. J. P. Stoddard as secretary and general agent. William I. Phillips has been general secretary and treasurer for the past quarter of a century. At the present writing the Rev. John F. Heemstra, Holland, Mich., is the president of the association and a worthy successor of the many who have preceded, among whom were President Blanchard, Bishop D. S. Warner, and the Rev. J. Groen. The present lecturers are the Rev. W. B. Stoddard, Eastern secretary; Prof. Silas W. Bond, Western secretary; the Rev. Francis J. Davidson, Southern agent; and Mrs. Lizzie Woods Robertson, representative at large. Five members of the board of directors of the National Christian Association respond to calls for lectures whenever possible. The *Christian Cynosure* was started in 1868 and is the official organ. — As a result of the movement inaugurated by the association, books have been printed and a large number of tracts issued, and by the aid of thousands of coworkers, millions have been distributed in this and many foreign countries. — Among the denominations which are committed by vote of their legislative assemblies or by constitution to the exclusion of Freemasons from church-membership are the United Presbyterians, United Brethren in Christ, Seventh-day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-day Baptists, Scandinavian Baptists, Church of the United Brethren in Christ, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans, Church of God in Christ, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed and the Christian Reformed churches, Pentecostal Church of the Nazarene, Christian and Missionary Alliance, and various indepent churches, such as the Moody Church, Chicago; Wheaton College Church (Cong.), Wheaton, Ill. — The office of the National Christian Association is in Chicago, Ill.

National Lutheran Council. Organized 1918. A joint board of Lutheran church-bodies made up of appointed representatives. According to the *Lutheran World Almanac* of 1923, edited by the Council, the purposes set forth in its Regulations are as follows: "1. To speak for the Lutheran Church and give publicity to its utterances on all matters which require an expression of the common conviction and sentiment of the Church. 2. To be the representative of the Lutheran Church in America in its attitude toward, or relations to, organized bodies outside of itself. 3. To bring to the attention of the Church all such matters as require common utterance or action. 4. To further the work of recognized agencies of the Church that deal with problems arising out of war and other emergencies; to coordinate, harmonize, and unify their activities; and to create new agencies to meet circumstances which require common action. 5. To coordinate the activities of the Church and its agencies for the solution of new problems which affect the religious life and consciousness of the people, *e. g.*, social, economic, and educational conditions. 6. To foster true Christian loyalty to the State and to labor for the maintenance of a right relation between Church and State as distinct, divine institutions. 7. To promote the gathering and publication of true and uniform statistical information concerning the Lutheran Church in America." This statement of purposes is qualified, however, by the following clauses: "In stating its objects and purposes, the National Lutheran Council de-

clares: That it will not interfere with the organization, the inner life, or the principles of fellowship of its constituent bodies; that the execution of these purposes will be carried out without prejudice to the confessional basis of any participating body (*i. e.*, without dealing with matters which require confessional unity); that it is the right of the bodies themselves to determine the extent of cooperation." — Membership is held by the following bodies: United Lutheran Church, Norwegian Lutheran Church, Augustana Synod, Joint Synod of Ohio, United Danish Church, Lutheran Free Church, Danish Lutheran Church, Icelandic Synod, Buffalo Synod. The following bodies did not officially connect themselves with the Council, but support its work: Immanuel Synod, Jehovah Conference, Eielsen Synod, Lutheran Brethren, Suomi Synod, Finnish National Church, Finnish Apostolic Church. "The membership," says Article III, "shall consist of representatives from every general Lutheran body or synod that may cooperate in the execution of its program. Each body shall be entitled to one representative for every one hundred thousand confirmed members or one-third fraction thereof; provided, however, that every participating body shall be entitled to at least one representative." A committee report, adopted by the council, on "An International Lutheran Convention" says the purpose of the convention "should be to promote clearer understandings within and among the groups represented, with a view to the possible strengthening of present cooperation in the countries concerned and in the Foreign Mission field and to the preservation and strengthening of Lutheranism throughout the world." Accordingly the National Lutheran Council seeks to do more than simply cooperate in externals; it seeks to unite the various Lutheran church-bodies in the world for the purpose of "preserving and strengthening Lutheranism throughout the world." The National Lutheran Council issues the *Lutheran World Almanac*. For the purpose of its world service campaign the Council has a state chairman in the various States of this country.

National Red Cross. See *Red Cross*.

National Reform Association. Organized 1863. Its purpose is to have the moral laws of the Christian religion embodied in the laws of our Government and, in general, to work in the interest of moral reform. It continually mixes Church and State. Official organ: *The Christian Statesman*.

Natural History of the Bible. A study of the fauna and flora of the Bible, together with the weather conditions and other features which affect plant and animal life in Bible lands.

Naturalism. A term which has a variety of meanings, corresponding to the different senses in which "nature" and "natural" may be used. In its usual modern meaning, in theology and philosophy, it is the point of view according to which no consideration is given to anything "spiritual" or "supernatural," that is, to anything that goes beyond experience. It asserts that there is no reality except matter and that all, even psychical, phenomena may be explained through natural sciences, especially chemistry and physics, and that their ultimate basis is matter and motion. Such a view leads to materialism (*q. v.*) and atheism (*q. v.*) and hardly differs from positivism (*q. v.*). In theology, furthermore, naturalism asserts that only nature and not revelation can be the source of religious truth and denies everything miraculous and supernatural, and consequently all fundamentals of Christianity. In ethics, naturalism is the doctrine that nature and natural impulses are the highest guide of man in moral conduct. Such a view has been variously developed in Stoicism, as well as by Rousseau, Tolstoy, Nietzsche (*qq. v.*), and is always hostile to Christianity, which finds the supreme rule of conduct in divine revelation, and may lead to such extremes as the elevation of every personal desire to a moral law, contempt of marriage, glorification of the nude. In art, naturalism denotes the decadent tendency which avoids all idealization and portrays only reality, whether beautiful or otherwise; in literature, a similar tendency, which pictures men and circumstances true to reality, often emphasizing the immoral, as is done by Zola, Maupassant, Sudermann, Halbe.

Naumann, Emil, 1827—88; studied chiefly under Mendelssohn and at Leipzig; director of music at Berlin; lecturer on History of Music at Dresden; wrote: *Das Alter des Psalmengesangs* and *Die Tonkunst in der Kulturgeschichte*.

Naumann, Justus H.; b. 1865, d. 1917; pupil of Stoeckhardt (Planitz); graduated at Fort Wayne and St. Louis; Lutheran pastor in South Dakota; since 1895 in Minnesota Synod; nine years Superintendent of Missions; president of Minnesota Synod 1912—17.

Naumburg, Convention of, 1561. Lutheran princes with their theologians

reaffirmed the Augsburg Confession of 1530 in order to be able to enjoy also in the future the concessions of the Augsburg Religious Peace. The Preface declared the substantial agreement of the *Augsburg Confession* with the *Variata* (the changed edition) of 1540, and hence the Dukes Ulrich of Mecklenburg and John Frederick of Saxony withheld their signatures. The convention declined the invitation to the Council of Trent, since the Pope had no right to call a council, only the Kaiser.

Nave's Topical Bible. This book contains a digest of the Holy Scriptures, giving more than 20,000 topics and subtopics and 100,000 references to the Scriptures. In the preface the author says: "The object of this book is to bring together in cyclopedic form and under familiar headings all that the Bible contains on particular subjects." The Bible-texts are printed out under the respective topics. Properly speaking, the book is not a Bible, but a topical digest of the Bible.

Navigator Islands. See *Samoa.*

Naville, Edouard Henri, Swiss Egyptologist; b. 1844 at Geneva; since 1891 professor there; for many years connected with Egypt Exploration Fund; wrote numerous works on Egyptology, also in relation to Old Testament problems.

Naylor, John, 1838—97; showed musical ability as choir-boy; organist at Scarborough; later, organist and choirmaster at York Minster and conductor of York Musical Society; wrote four cantatas and many anthems and chants.

Nazarenes, a Judaizing Christian sect, which united the belief in the divinity and Messiahship of Jesus with the observance of the Mosaic Ceremonial Law (Sabbath, Circumcision, etc.), without, however, rejecting the authority of Paul and the validity of Gentile Christianity. According to Epiphanius (fourth century) they dated their settlement in Coele-Syria and the Decapolis from the flight of the Jewish Christians from Jerusalem to Pella immediately before the siege, 70 A. D. They are therefore in all probability the direct, but degenerate representatives of the Jewish Christians of the first century. See *Ebionites.*

"Nazarenes." An informal association of artists existing in Rome at the beginning of the 19th century, with Overbeck as their leader; prominent among them Philip Veit, 1793—1877 ("Simeon in the Temple"), noted for his fine line work, and E. Steinle, 1810 to 86, with a tendency toward symbolism (frescoes in Dome of Cologne).

Ne Temere Decree. A decree issued by Pope Pius X in 1907, which states that baptized Catholics can be validly married only by the Catholic priest of the parish, in the presence of at least two witnesses. A non-Catholic, marrying a Catholic, must promise not to interfere with the Catholic party's practise of religion and to rear any children which result from the union in the Catholic faith. The decree practically places all marriages not so contracted into the category of legalized concubinage.

Neale, John Mason, 1818—66; educated at Cambridge, where an aversion to mathematics prevented him from obtaining highest honors; in delicate health, held only minor clerical positions; founder of various charitable institutions; a church historian of note and one of the greatest liturgiologists of all times, both in the Oriental and in the Medieval field; translated many hymns and sequences, among these: "A Great and Mighty Wonder Our Christmas Festal Brings"; "The Star Proclaims the King Is Here"; wrote also original hymns, among which: "The Day, O Lord, is Spent"; "Before Thy Face, O God of Old."

Neander, Joachim, 1650—80; the most important poet of the Reformed Church during the times of Pietism; studied at the *Paedagogium* and at the *Gymnasium* at Bremen; tutor at Frankfurt a. M. and at Heidelberg; 1674 rector of Latin school at Duesseldorf, where his pietistic tendencies got him into trouble; assistant at Bremen; wrote the popular hymn of praise: "Lobe den Herren, den maechtigen Koenig der Ehren."

Neander, Johann August Wilhelm; b. 1789, d. 1850 at Berlin; of Hebrew descent; was strongly influenced by Schleiermacher's *Reden ueber die Religion;* 1812 professor at Berlin; his chief work: *Allgemeine Geschichte der christlichen Religion und Kirche.* Neander belongs to the school of pietistic reawakening and exerted great personal influence in the Church and especially upon the students of the University.

Nebraska, German Synod of. See *United Lutheran Church.*

Nebraska Synod. John Hoeckendorf, formerly officer in the German army, member of P. Geyer's church, Lebanon, Wis., was a delegate to the meeting at

which the Missouri Synod was organized. He took exception to a statement in the introduction to the proposed constitution and eventually, supported by some hundred families, divided his home church, becoming pastor of the seceders. 1865 to 1866, after the ground had been scouted, 50 to 60 families decided to establish new homes in Nebraska, taking their flocks and traveling in prairie-schooners. They chose the region of which Norfolk later was the center, though then 75 miles from the nearest railroad. Hoeckendorf remained their pastor until his death, 1878. Having satisfied themselves on the doctrinal position of the Wisconsin Synod, the Norfolk church called Mich. Pankow as their pastor on recommendation of Dr. A. F. Ernst. After three years Pankow joined the Wisconsin Synod, his church having by that time overcome its aversion to synodical connections. He soon organized other congregations and formed a conference, which was joined by a number of other congregations founded in Southern Nebraska by Jul. Kaiser. The Nebraska Conference had been organized as a District of the Wisconsin Synod for three years, when it received authority to establish a separate (District) synod of the Joint Synod, 1904, at Clatonia. As such it emerged from the reorganization of 1917 without any changes, territorial or otherwise, always having supported the institutions of the older synod. Presidents have been: Th. Braeuer, J. Witt. There are 25 pastors with 35 congregations and 3,300 communicants.

Nebraska, Synod of (1871). See *United Lutheran Church.*

Neoplatonism, the last of the ancient schools of philosophy, set up as a rival to Christianity in the third century, attempting to adapt the ideas of Greek philosophy, together with Oriental conceptions, to the needs of the times. It teaches three successive grades of emanations from the Divine Being: intelligence, the world-soul, and matter, the latter being evil, and lays stress upon asceticism as a means of liberating the individual soul from matter and restoring it to the Divinity. The best minds of the age shared in this movement. The traditional founder is Ammonius Saccas (d. 243), of Alexandria; but the chief expositor is his pupil Plotinus *(q. v.)*, followed by Porphyry *(q. v.)*. Though hostile to Christianity, it became, because of its asceticism and mystic character, a "bridge to Christianity" to some of its adherents, notably Origen and Augustine.

Nestorian Controversy. This controversy takes its name from Nestorius *(q. v.)*, whose false teaching in Christology, namely, that there was no communion of natures in the person of Christ and that Mary could not really be regarded as *theotokos* (mother of God), that Christ was the Son of God, the eternal Logos, in name only, stirred up a great deal of strife in the fifth century. The views of Nestorius were condemned by the Council of Ephesus, in 431, but his followers, known later as Nestorians, refused to accept the declaration of the council and set up an organization of their own. Breaking with the Monophysites *(q. v.)*, on the one hand, and with the Catholic churches of West Syria, on the other, they became a mighty church party, which was called after Nestorius and extended its missionary influence far into China. — The doctrine which Nestorius developed and to which he clung tenaciously, although permitting himself an occasional lapse in the direction of a compromise with the orthodox party, stood out with peculiar force in the Christological controversies of the fifth century. He taught that the incarnation did not consist in this, that the Son of God assumed true human nature in the womb of the Virgin Mary, but that through the mediation of the Holy Ghost Mary had given birth to a man who was in a peculiar and extraordinary sense an organ for the divinity, in which man the Logos had taken up His abode as in a temple. The union of the natures, therefore, was only moral. Nestorius conceded that Mary might be called a *Christotokos*, mother of Christ, but not a *theotokos*, mother of God. — The first extension of Nestorianism was from the eastern boundary of the Roman Empire into Persia. The movement was aided by the expulsion of the Nestorian teachers from the school at Edessa and by their settlement in Nisibis. From this school, as a center, the leaven spread throughout the Christian communities of the country. For some time afterwards the believers remained in outward connection with the Western churches; but the break with the Occidental Church came at the very end of the fifth century. This was done by Bebaeus II, and his successors followed his course also in this respect; for they placed Nestorians in all episcopal vacancies and eagerly sought to extend their domain in all directions. It was not long before Nestorianism was carried throughout Arabia and then toward the East; and there can be no doubt that not only China had many

Christians of this type, but that India likewise was visited by the Nestorian missionaries. In spite of the persecutions of Turks and other enemies the Nestorians have managed to survive, their present number in Kurdistan and Persia being about 150,000, in Chaldea 100,000, and in India 120,000.

Nestorius. After 428 patriarch of Constantinople; objected to the term "mother of God" as applied to Mary and became a heretic in the doctrine of Christ.

Nestle, Christopher Eberhard; b. 1851; d. 1913; since 1898 professor at the Evangelical seminary at Maulbronn, Wurttemberg; belongs to the mediating school of theology; edited the Greek New Testament and wrote an *Introduction to the Greek New Testament.*

Netherlands' Foreign Missions. Only very little missionary work was done by the Dutch in the 17th century among the natives of their extensive colonial possessions. Now and then a chaplain interested himself in the spiritual condition of the natives, but this cannot be said of most of them. As a rule, the trading companies exploited the people and opposed missions. In 1722 a colonial missionary seminary was organized at Leyden, but flourished only a short time. Not until the end of the 18th century was a missionary society organized. The oldest is "The Netherlands Missionary Society" *Nederlandsch Zendelinggenootschap*), 1797. The first missionaries were sent to Ceylon, at that time a Dutch possession. Later, work was taken up in Java and the other Dutch dependencies. In 1826 Karl Friedrich Guetzlaff (b. July 8, 1803; d. Hongkong, August 9, 1851) was sent to Batavia. For additional missionary societies see *World Missionary Atlas* 1925.

Neuendettelsau Missionary Society (*Gesellschaft fuer Innere und Aeussere Mission im Sinne der lutherischen Kirche*), founded 1849 in Neuendettelsau, Bavaria, by Pastor **J. K. W. Loehe** (*q. v*), with special reference to work among German immigrants in America and the American Indians. Later, work was begun in connection with the Lutheran Immanuel Synod in Australia among the natives in that country and in New Guinea, 1886. "The former work of the Mission in Australasia was transferred to the United Evangelical Lutheran Church of Australia by the Australian government in 1921, with the understanding that the Evangelical Lutheran Synod of Iowa and Other States would assist in the work. The German missionaries in New Guinea remained at their stations after the Society's administrative relationship ceased in 1914 and are continuing to work under the new administration."

Neukomm, Sigismund, 1778—1858; studied under Weissauer and M. Haydn; organist at fifteen; made many tours in Sweden, France, Brazil, Russia, England; wrote much sacred music, including five German and two English oratorios.

Neumann, Kaspar, 1648—1715; studied at Jena; chaplain of Prince Christian of Gotha; later held positions as pastor at Altenburg and Breslau; celebrated preacher; wrote: "Jesu, der du Tor' und Riegel"; "Gott, du hast in deinem Sohn."

Neumark, Georg, 1621—81; educated first at Schleusingen and at Gotha, after some vicissitudes, which taught him the trust expressed in his best hymn, at Koenigsberg; studied law, also poetry under Dach; lived at Warsaw, Thorn, Danzig; finally court poet, librarian, and registrar of the administration at Weimar; secular poems forgotten, but his hymn "Wer nur den lieben Gott laesst walten" still very popular.

Neumeister, Erdmann, 1671—1756; studied at Leipzig; pastor at Bibra; court preacher at Weissenfels; later senior court preacher, *konsistorialrat*, and superintendent at Sorau; finally pastor at Hamburg; earnest and eloquent preacher; staunch upholder of sound Lutheranism against Pietism and unionism; prolific hymnist; wrote: "Jesus nimmt die Suender an"; "Ich weiss, an wen ich glaeube."

Neve, J. L. (General Synod); Lutheran; b. 1865; educated at Breklum and Kiel; ordained 1883; professor in Chicago Seminary, 1887—92; Atchison Seminary, 1898—1909; since then at Springfield, O.; author of *Doctrinal Basis of General Synod; Free Church Compared with State Church; Brief History of the Lutheran Church in America,* etc.

Nevin, John Williamson, 1803—86; Reformed; b. near Strasburg, Pa.; professor at Allegheny, Mercersburg, Lancaster; part founder of Mercersburg theology; d. at Lancaster, Pa.; editor of *Mercersburg Review;* author.

New Apostolic Church. (See *Catholic Apostolic Church.*) An organization of essentially the same type, with the same doctrine, as the Catholic Apostolic Church. The New Apostolic

Church holds that there may be any number of apostles (that is, more than twelve), that there should always be an apostleship among men, and, to this end, that the living apostles may and should select bearers of the title according to their needs. The New Apostolic Church commenced with a priest named Preuss, who was elected "through the spirit of prophecy" in 1862. Afterwards a German bishop, named Schwarz, was selected as apostle. The first church in the United States was organized in 1897.

New Britain Archipelago. See *Melanesia* and *Bismarck Archipelago.*

New Brunswick. See *Canada.*

New Caledonia, an island in the South Pacific Ocean belonging to France and containing a French penal colony. Dependencies: Isle of Pines, Wallis Archipelago, Loyalty Islands, Huon Islands, and Fortuna and Alofi. Area, 7,650 sq. mi. Population, estimated, 50,000, Melanesians, Polynesians, and of convict origin. Roman Catholic missions are conducted by the French Marists. Recently French Protestants have founded a station. The Loyalty Islands have been successfully taken hold of and Christianized by the L. M. S in spite of Roman Catholic counter-efforts.

New England Theology. The original theology of New England was the strict Calvinism of the Reformed standards. The *Westminster Confession* had been formally adopted in 1648 by a synod convened at Cambridge, and it remained the standard of faith for all the New England churches until 1680, when the "leaders and messengers" of the churches in the Massachusetts Colony substituted the confession drawn up by the Congregationalists of the mother country known as the *Savoy Declaration.* The same change was made by the Connecticut churches in 1708. Although the Calvinism set forth in the *Savoy Declaration* was as strict as that of the *Westminster Confession,* not long after this men appeared in the ranks of the New England ministry who were no longer satisfied with the Calvinistic system of theology. Various influences accelerated this change of religious opinions, such as the rise of English Unitarianism, the introduction of Universalism, the planting of Methodism by the visits of Charles Wesley and George Whitefield, the defection from orthodoxy of Harvard College, the end of the compulsory support of religion by taxes, the rise of the transcendental school of philosophy, the extension of the Baptist, Methodist Episcopal, and Protestant Episcopal churches over the New England States, etc. All these factors united in tending to modify the traditional Calvinistic system of doctrine, so as to make it more rational, more acceptable to the believer, and more easily defensible against the assailant. Ever since the day of Jonathan Edwards this process had been going on. New doctrines were suggested and popularized by free pulpits, and new generations grew up under the influence of the improved indoctrination. In their earliest development the more generally received of these new views were styled "New Light Divinity," then "New Divinity," afterwards "Edwardian," and sometimes "Hopkinsian." The new system of doctrine was also called the "Berkshire Divinity," from the fact that Edwards, Hopkins, West, and others interested in the new movement resided in Berkshire County, Mass. In England it was known as the American theology, and in this country it has frequently been called the "New England Theology" in order to differentiate it from systems that have prevailed in other parts of the land. However, this term is altogether too vague and unsatisfactory. The most prominent of the advocates of New England Theology were the two Edwardses, Bellamy, Emmons, Trumbull, the elder Robinson, Strong, Dwight, West, Catlin, Appleton, Austin, etc. The New England Theology rapidly spread in the orthodox Congregational churches in New England and the Western States and was favored by many in other Calvinistic bodies. It was taught in the theological seminaries of Andover, New Haven, Bangor, Chicago, and disseminated through various organs, such as the *Bibliotheca Sacra,* the *New Englander,* etc. The specific principles of New England led the adherents of New England Theology to deviate from the old Calvinistic system on the following theological, anthropological, and soteriological points: 1) With regard to predestination the advocates of New England Theology taught that God's decrees secure the certainty of men's choices, but do not secure their necessity. At the same time the agent is able in any case to choose otherwise than he actually does and ought to make a holy choice, even where God foresees that the choice will be sinful. 2) As regards original sin, the advocates of the New Theology repudiated the old Calvinistic doctrine respecting the imputation of Adam's guilt to his posterity, both in its mediate and immediate forms, maintaining in its place that in consequence of Adam's transgression all men are so made and placed that they will informally, cer-

tainly, but freely, choose wrong rather than right. This constitution, however, is not sin, but merely the sure occasion of it. 3) As to the nature of the atonement, the Edwardians taught that the sufferings of Christ were a satisfaction, not to the retributive, but only to the general justice of God, since Christ suffered not the exact penalty of the Law, but pains substituted for that penalty and answering its purpose in the securement of the ends of the moral government. The atonement was designed not only for the elect, but was made for all men. 4) Justification does not consist in any real transfer of the righteousness of Christ to the believer, but in pardoning his sin for Christ's sake and in treating him as if innocent or holy. 5) Regeneration. Objecting to the old Calvinistic description of regeneration, the New England theologian defined it as a spiritual illumination or a restoration of that life union with God which was lost by sin. According to some, the soul in this change was regarded as wholly active, by others as wholly passive, and by still others as both active and passive. 6) Perseverance. The elect can fall after regeneration, even totally and finally, but never will, whereas according to old Calvinism the final end of God in creation and providence was the manifestation of His justice and mercy. According to New England Theology, that end consisted in the production of the largest amount of happiness, to which holiness was simply a means.

Newfoundland. A British colony in North America, comprising the island known by this name and its dependency, Labrador. Area, 42,734 sq. mi. Population, 242,000, chiefly of English, Scotch, and Irish extraction and almost equally divided between Roman Catholics, Episcopalians, and Methodists. There is practically no native aboriginal representation.

New Guinea (*British*). See *Papua.*

New Guinea (*German*) was the name given to all those territories held by Germany in the Western Pacific which were governed from Rabaul, the capital of these possessions. It included: Kaiser Wilhelm's Land, Bismarck Archipelago, the German Solomon Islands, Nauru, the Caroline Islands, the Marshall Islands, and the Marianne, or Ladrone, Islands (excepting Guam). Since the World War the Marshall, Caroline, Pelew, and Ladrone (Marianne) Islands are to be administered as a mandatory by Japan; the Bismarck Archipelago, the Solomon Islands, and German New Guinea are assigned to Australia. German Samoa is assigned to New Zealand (*q. v.*).

New Hebrides. An island group in the South Pacific under a commission of French and British officials. Area, 5,500 sq. mi. Population, 70,000. The natives belong to the Papuan race and are originally animists, head-hunters, and cannibals. Missions have been eminently difficult and successful. In 1839 John Williams of the L. M. S. came to Erromanga and was at once killed. In less than twenty years fifty missionaries, white and colored, lost their lives. The Presbyterians of Scotland and Canada later entered the work. In 1848 J. Geddie came to Aneiteum, and in ten years the whole island was Christianized. In 1858 the United Presbyterians sent J. G. Paton (d. 1907), who won the whole island of Aniwa. In 1871 Bishop Patteson, of the S. P. G., was killed on Nakapu Island. The three northern islands of the group now have more than 2,000 Christians. Erromanga, Efaté, Fotuna, and Tongoa are reported entirely Christianized. Others are fast becoming evangelized. Only in a few the inhabitants are still pagan. The Roman Catholic Church also conducts missions on these islands.

New Jersey Synod, organized February 19, 1861, at German Valley, N. J., by 6 pastors and 4 laymen, who had received their dismissal in 1859 from the New York Ministerium. It consisted chiefly of the churches in the Raritan Valley, which had been founded more than a century before by Justus Falckner and had been fostered by Muhlenberg. In 1872 this body merged with the Synod of New York (founded 1867).

New Jerusalem, Church of the. See *Swedenborgians.*

Newman, John Henry, 1801—90; cardinal; b. in London; Episcopalian in his early years; Fellow in Oriel College, Oxford, with Pusey as brother-Fellow; vicar of St. Mary's, the university church, 1828; fascinated by Catholicism on visit to Southern Europe 1832—3; wrote 23 of the *Tracts for the Times,* applying his views to doctrinal and practical conditions; was ordered to discontinue the series on publishing No. 90 (claiming right to hold Roman doctrine in Anglican Church) 1841; retired to Littlemore; embraced Catholicism in 1845; priest of Rome in 1846; rector of Catholic university in Dublin; answered Kingsley's charge of insincerity with his *Apologia pro Vita Sua* in 1864; cardinal in 1879; d. in Birmingham. Numerous works, including poetry.

New Thought. A system of psychological philosophy which has, to some extent, encroached on the field of religion. As a movement it has not progressed beyond the nebulous stage, although some of its exponents insist that it furnishes a complete and thoroughgoing philosophy of life. "The philosophic bent of New Thought exponents varies all the way from naturalism to mysticism and the religious temper all the way from fervent Christianity to avowed pantheism or implicit atheism. The classification clearly does not fix a man's philosophy. And it is doubtful whether New Thought as such can be said to carry any religious implications. It is a philosophy of life rather than a religion, but a philosophy which reflects, in some of its many phases, almost all the newer movements in philosophy, science, psychology, theology, psychical research, and the like." *(Youtz.)* — Very much depends upon the individual exponent of New Thought with whom one is dealing, as this summary indicates. In some instances the articles in the magazine *The Nautilus*, which is devoted to the movement, are not quite so objectionable. At other times the vagaries of Eddyism (see *Christian Science*), with which New Thought has some affinity, appear with a startling unpleasantness. On the whole, the movement can certainly not be classed with the advisable philosophies, for it savors too much of the unhealthy condition deplored by St. Paul in his Pastoral Letters. New Thought insists that the mind has absolute power over, and should have absolute control of, bodily conditions. It affirms that life as a whole and in all its processes can be controlled from the standpoint of mind, for Mind is the world's master. Some writers on New Thought have employed the terminology of Modernism and Liberalism *(qq. v.)* in order to explain their tenets. Thus the idea of the "immanence of God" is brought into connection with the life of God as one is supposed to attain it by introspection and contemplation, always with the proper background of optimism. New Thought also stresses the healing of diseases on much the same lines as that practised by Christian Science *(q. v.)*. It is Coueism of a kind, but it has strong elements of danger. Autosuggestion is employed by some New Thought writers and lecturers in much the same way as in Eddyism. The following criticism may be generally applied to the movement: "New Thought is not interesting. Its literature nauseates with its ceaseless repetition of banal commonplaces and sweetish optimisms. The commercial appeal is blatant, shameless. . . . Its blasphemies are blood-curdling. But its dulness and its pointless chattering are, after all, its outstanding feature. Yet even in this there is a deep Satanism. As in the case of *Science and Health*, the reader who forces himself to the task and pores over the pages of New Thought literature soon falls into a condition of mental dizziness, the reasoning faculties are benumbed, and suggestion dominates the intellect. New Thought will pass away; but while it lasts, it looms a maleficent upas-tree, with flowers of evil and its leaves glistening with sensuousness." (*Theol. Monthly*, March, 1921.)

Newton, Sir Isaac, 1642—1727; mathematician, natural philosopher; professor at Cambridge; most famous of his scientific works the *Principia*, 1687; published also some theological works, which do not justify the charge that he entertained Arian views.

Newton, John, 1725—1807; after death of pious mother godless sailor, infidelity strengthened by reading of Shaftesbury; later in intercourse with Whitefield, Wesley, and others; curate at Olney, where he published Olney's *Poems;* later rector of St. Mary Woolnoth, London; noted for warm heart, candor, tolerance, and piety; wrote, among others: "Glorious Things of Thee are Spoken"; "How Sweet the Name of Jesus Sounds."

New York and New England Synod. See *United Lutheran Church.*

New York and New Jersey, Synod of, formed 1872 by a merger of the English Synod of New York (founded 1867) and the New Jersey Synod (organized 1861). At the time of the merger it numbered 32 pastors, 33 congregations, and 5,249 communicants. Dr. H. N. Pohlman was its first president. It belonged to the General Synod. In 1908 it merged with the Hartwick and the Franckean Synod in the New York Synod (II).

New York, German Synod of *("Steimle Synod")*, founded March, 1866, by F. W. T. Steimle and a few others, for whom the New York Ministerium was not "German" enough and who were not satisfied with the "Ministerium's attitude to the Confessions of the Lutheran Church." After the New York Ministerium had taken its stand with the General Council, the members of the "Steimle Synod," with the exception of Steimle, reunited with the New York Ministerium (1872).

New York, Ministerium of. See *United Lutheran Church.*

New York, Synod of (1908). See *United Lutheran Church.*

New York, Synod of (I), organized October 22, 1867, by 17 pastors and 10 congregations, who under the leadership of Dr. H. N. Pohlman, the president of the New York Ministerium, seceded from that body because of its break with the General Synod in 1866. In 1872 it was merged with the Synod of New Jersey.

New York, English Synod of (1868). See *Synods, Extinct.*

New Zealand, Church in. New Zealand has no established Church, although the Anglican Church is the most prominent, with a membership of about 400,000. The Presbyterian Church, enforced by a large immigration from Scotland, numbers about 300,000 members. The Methodists, mainly Wesleyans, number about 90,000 and the Congregationalists about 10,000, the Lutherans and Baptists about 5,000 each. Besides these denominations there are twelve or fifteen minor sects, such as the Plymouth Brethren, with about 8,000 members, and the Church of Christ, or Christian Disciples, with about 7,000 members. The Roman Catholic Church numbers about 150,000 members. Of non-Christians there are Jews, Buddhists, and Confucianists, about 3,000. The Maoris are mostly reckoned among the Christian population.

New Zealand, Mission in. An autonomous island colony of the British Empire in the South Pacific Ocean, 1,200 miles east of Australia. Area, 103,568 sq. mi. Population in 1921, 1,218,913. The native Maoris, all of whom are now civilized, numbered 52,781. Induced by Samuel Marsden, the C. S. M. began operations in 1809. On Christmas Day 1814 the first religious service was held. The Wesleyan Society followed in 1822. The Presbyterians began work in 1844. The Roman Catholic Church came in 1836. Missions among Asiatics and aborigines are conducted by the Presbyterian Church of New Zealand, Church of England, Methodists, New Zealand Church Missionary Society, Presbyterians, Salvation Army. Statistics: Foreign staff, 70; Christian community, 20,900; communicants, 3,717.

New Zealand, Lutherans in. The first German settlers came to Nelson in June, 1843. Four missionaries of the North German Mission Society were in their company. Others came in September, 1844. Because of difficulties with the Maoris about half of the emigrants went to Australia. The others founded the first Lutheran church of New Zealand in Nelson City. Missionary J. W. C. Heine became their pastor. They worshiped in a house presented to them by an Englishman, Mr. Sukelt, in 1848, until they were able to dedicate their church in 1876. Other settlements were begun at Waimea (1849) and Upper Moutere, the main colony (1850), both being served by Pastor Heine until 1865, when Pastor Christian Meyer began work at Waimea. In the same year a church costing £300 was dedicated at Upper Moutere. In 1882 Pastor Heine resigned, and Missionary Wm. Kowert became his successor. A little later Pastor Meyer went to North Island to serve some Germans in the province of Taranaki. After Pastor Kowert had left New Zealand, Pastor J. Thiel was sent there by the *Lutherische Gotteskasten.* Lutheran churches were established at Norsewood (German and Swedish), Halcombe, Waitotara, Midhurst, Marton, Rongotea, and Wellington. Through two missionaries of the Hermannsburg Free Church, Pastors G. Blaess and J. Klitscher, the Missouri Synod was asked to interest itself in New Zealand. Dr. A. L. Graebner, in 1902, paid them a visit, as a result of which Pastor Martin Winkler, a graduate of St. Louis, was sent there in 1903. He was followed, in 1904, by Pastor A. H. Teyler and, in 1905, by Pastor F. Hassold. Through their efforts a native Maori, Hamuera Te Punga, was sent to the Springfield Seminary of the Missouri Synod, and he entered upon the work among his kinsmen. Since 1914 the New Zealand Lutherans, formerly affiliated with the Missouri Synod, have been a part of the Ev. Luth. Synod in Australia. In 1924 the New Zealand District of that Synod numbered 4 pastors, who preached at 29 places, and 491 communicants.

Nicea, Council of. The main facts concerning this first general council of the Church are given under Arianism. We here add some supplementary matter. The exact number of bishops assembled seems uncertain. The usual opinion that there were 318 rests on the authority of Athanasius; but Eusebius gives only 250. About one-sixth of the entire number of bishops of the empire was present. The Latin Church was represented by only seven delegates. It is especially noteworthy that the bishop of Rome (who was not present in person) exercised no influence in the deliberations of the council. The sessions began about the middle of June (325) and continued for over one month. The opening address was delivered by Constantine, who advised the delegates to put away all strife and discord. Thereupon he yielded to

the ecclesiastical presidents (who they were is doubtful) of the assembly, and the discussions began. On the importance of the council it is needless to dwell. It is "the most important event of the fourth century." "It forms an epoch in the history of doctrine, summing up the results of all previous discussions on the deity of Christ and the incarnation." On the other hand, it established a bad precedent in inflicting civil punishment on Arius and his followers and thus initiated the long train of evils resulting from the union of Church and State.

Nicaragua. See *Central America.*

Nicene Creed. The creed takes its name from the first Ecumenical Council convened at Nicea (325) for the settlement of the Arian controversy. Three forms of the confession are to be distinguished: the original Nicene Creed of 325, the enlarged Constantinopolitan of 381, and the later Latin version. The creed of 325 grew out of the immediate necessity of safeguarding the apostolic teaching concerning the deity of Christ against the Arian heresy. Regarding the third person of the Trinity it merely adds in conclusion: "and [*scil.*, we believe] in the Holy Ghost." The Constantinopolitan Creed, adopted in 381, differs from the original Nicene chiefly in the extension of the Third Article, which asserts the true divinity of the Holy Spirit against the Pneumatomachians. The additional clauses, however, already existed in 374, in the Ancoratus of Epiphanius, and are therefore not original with "the 150 fathers" convened in 381. The Latin form of the confession, apart from minor changes, differs from the Constantinopolitan by the addition of the *Filioque;* that is to say, the Western Church taught the double procession of the Spirit from the Father *and the Son,* while the East maintained a single procession from the Father alone. The *Filioque* first occurs in the acts of the third council of Toledo (589) and signalizes the triumph of orthodoxy over the Arianism of the West Goths.

Nicholas, St. One of the most popular saints in East and West; bishop of Myra, Lycia, in the fourth century. He is the patron saint of Greece and Russia, of sailors, bakers, travelers, children, — in general, of the common people, the poor and weak. On his festival (December 6), he brings secret gifts to German, Dutch, and Swiss children. In the United States he is identified with Santa Claus.

Nicholas of Clemanges *(Nicholas Poillevillain Clamanges),* French theological author and ecclesiastical statesman; b. ca. 1367, d. 1437 at Paris; studied at Paris under Gerson *(q. v.);* was active in the movement for healing the Great Schism *(q. v.);* was papal secretary, later canon at Langres; retired to Cistercian cloister to pursue Biblical studies; wrote treatises on the errors and corruptions of the Church of his time; a precursor of the "humanistic reformation."

Nicholas of Cusa *(Nikolaus Cryftz,* or *Krebs),* prominent German scholar and churchman; b. 1401, d. 1464; studied law and the humanities; was papal legate, cardinal, then archbishop of Brixen; imprisoned by Archduke Sigmund of the Tyrol in 1460 and did not return to Germany; opposed to scholastic theology; wrote *De Docta Ignorantia* (Of Learned Ignorance) and similar books; belonged to those who tried to reform the Church in the fifteenth century.

Nicholites, sect founded by Joseph Nichols in latter half of 18th century in Maryland, with religious beliefs much like those of Quakers, with whom they united after about twenty years of independent existence.

Nicolai, Christoph Friedrich, German rationalistic author and bookseller; b. 1733 at Berlin; d. 1811 *ibid.;* edited, for many years, the *Allgemeine deutsche Bibliothek,* which became the organ of the crassest rationalism.

Nicolai, Philip, 1556—1608; studied at Erfurt and Wittenberg; assisted his father at Mengeringhausen; preacher at Herdecke; driven away by Catholics; diaconus, then pastor, at Niederwildungen; chief pastor and court preacher at Altwildungen; active in Sacramentarian controversy; instrumental in having *Formula of Concord* accepted in Waldeck; pastor at Unna, Westphalia, whence he had to flee before invasion of Spanish; pastor at Hamburg in 1601; universally esteemed as popular and influential preacher; prominent hymnist; wrote: "Wie schoen leuchtet der Morgenstern"; "Wachet auf! ruft uns die Stimme."

Nicum, J., Lutheran historian, statistician; b. in Wurttemberg 1851; graduated from Philadelphia Seminary; pastor at Rochester, N. Y., and professor at Wagner College; wrote: *Geschichte des New York-Ministeriums.*

Nicoll, William Robertson, 1851 to 1925; Scottish divine; b. at Lumsden, Aberdeenshire; Free Church minister at Dufftown, Kelso; author; editor; orig-

inated and edited *The Expositor's Greek Testament*, 1897—1900; knighted 1909.

Niedling, Johann, 1602—68; b. at Sangerhausen; since 1626 teacher at the gymnasium at Altenburg, holding the position of Senior at the time of his death; wrote: "Also hat Gott von Ewigkeit."

Niemann, J. H.; b. 1848 at Melle, Hanover; graduated from Concordia Seminary, St. Louis, 1869; pastor at Little Rock, Wyneken's successor in Cleveland, and president of the Central District of the Missouri Synod 1880 to 1909; d. March 15, 1910.

Nietzsche, Friedrich, German philosopher; b. 1844 at Röcken, Province of Saxony; professor of classical philology at Basel, 1869—79; pronounced incurably insane, 1889; d. 1900 at Weimar. At first follower of Wagner and Schopenhauer; then, rejecting both, he developed an individualistic, antidemocratic, and bitterly antichristian, atheistic philosophy. Its fundamental idea is the "will to power" *(Wille zur Macht)*, which underlies the "master morality" *(Herrenmoral)*, by which certain highly endowed individuals rise above the common herd by ruthlessly developing their inherent power at the expense of the mass. It is opposed to the "herd or slave morality" *(Sklavenmoral)*, represented by Christianity, which makes a virtue of piety and humility and tends to weakness. Christianity is a stain on the history of mankind, while the master morality produces the highest type of humanity, the "superman" *(Uebermensch)*. Thus, by a process of self-apotheosis, Nietzsche found a substitute for God. Wrote: *Also sprach Zarathustra*, 1883—85; *Jenseits von Gut und Boese*, 1886; *Zur Genealogie der Moral*, 1887.

Nightingale, Florence; b. at Florence, Italy, May 15, 1820; d. at London August 13, 1910; Philanthropist. Devoted her life to the care of the suffering and did pioneer work in the care of the wounded on the field of battle. She was trained at the Deaconess Institution at Kaiserswerth and later studied the nursing system of the Sisters of St. Vincent de Paul at Paris. With the £50,000 which had been raised by popular subscription and given to her in recognition of her services in the Crimea, she established a Nightingale Home for the training of nurses at St. Thomas's and King's College Hospitals. Among others, she wrote and published the following works: *Notes on Matters Affecting the Health, Efficiency, and Hospital Administration of the British Army* (1859), *Notes on Nursing* (1860 and 1900). *Life or Death in India* (1874).

Nihil Obstat. See *Index of Prohibited Books.*

Nihilism. In philosophy, the doctrine that nothing exists and that knowledge, therefore, is impossible. In politics, the revolutionism of the Russian Nihilists, who, impelled by the despotic absolutism of the government, aimed to destroy social and political institutions. At first the movement, fostered by German materialism, manifested itself merely in revolutionary propaganda, but since the seventies of the past century terroristic methods were employed — assassination of Alexander II in 1881 and of high government officials before and since.

Nikon of Russia, Patriarch of Oriental Church; b. 1605, d. 1681; was priest, then monk, later metropolitan and Patriarch of Novgorod; did much to improve the liturgical books and the order of worship; spent his last years in exile by the White Sea.

Nirvana (Sanskrit, "blowing out"). In Buddhism *(q. v.)* the highest goal of human endeavor, or salvation, which consists of a sinless, unconscious state (or, according to some texts, annihilation of individuality), in which all passions and desires have been extinguished, and which constitutes the final release from the continuous round of rebirths, with its concomitant sorrow and misery, to which, according to Indian doctrines of transmigration and karma *(qq. v.)*, man is subject.

Nitzsch, Karl Immanuel; b. 1787; mediating theologian and defender of the Union; greatly influenced by Schleiermacher; wrote *System der christlichen Lehre;* died as *Oberkirchenrat* in Berlin, 1868.

Noesgen, Karl Friedrich; b. 1835; d. —; positive Lutheran theologian of modern type; studied at Halle and Berlin; 1883 professor of New Testament Exegesis at Rostock; wrote on the synoptic gospels in commentary of Strack and Zoeckler; *Commentary on Acts* and other works.

Nominalism, as opposed to Realism and Idealism, teaches that only individual objects have real existence, that so-called universals, general or abstract ideas, are but names, *nomina*. Thus the general idea "tree" does not really exist in itself, but only many individual trees exist. All trees resemble one another in some point, which point of resemblance the mind can consider apart from the points of difference. However, the idea

we obtain by abstraction of all common points has no independent existence, no reality; it is merely a name. Roscelinus (1050) and Abelard (1079) were leading exponents of Nominalism.

Non-Conformists. A name applied to the two thousand clergymen who, in 1662, rather than submit to the Act of Uniformity, left the Church of England. Later the name was applied in general to those Protestants who at any period in history have refused to conform to the doctrines and practises of the Established Church.

Norlie, Olaf Morgan; b. 1876; graduate of St. Olaf College (1898), A. M.; University of Wisconsin (1900), cand. theol.; United Norwegian Church Seminary (1907), Ph. D.; University of Minnesota (1908); student at many institutions; teacher, pastor, author of books and articles; professor at Luther College; statistician of National Lutheran Council; editor of *Lutheran World Almanac.*

North Carolina, Synod of. See *United Lutheran Church.*

Northwest, Synod of the. See *United Lutheran Church.*

North Carolina, United Synod of. See *United Lutheran Church.*

Northern Baptist Convention. *History.* After the withdrawal of the Southern Baptist churches (see *Baptists*) the Northern churches continued to flourish. Free from the intense controversies of the eighteenth and the early part of the nineteenth century, the churches centered their efforts in the development of educational and missionary work. The independent individualism, which had proved so harmful to the spread of the Church, gave way to a closer associationalism. Various organizations, tending toward mutual church action, were adopted into the denominational life. Among them the Young People's Union, which rallied the forces of the young people, both for church life and general denominational activity, proved to be of great value. For the consideration of matters pertaining to the general welfare of the churches the Baptist Congress was formed, which did much to solidify the various branches. Also the various missionary societies, the American Baptist Missionary Union, which took over the foreign work of the general convention; the American Baptist Home Mission Society, and the American Baptist Publication Society, continued their work with increased energy. The chief change, however, in denominational methods of late years was the organization of the Northern Baptist Convention at Washington, D. C., in 1907, which is a strictly delegated body from the Baptist churches of the North and West, and the three great denominational societies, including the separate societies of women, which placed themselves under its direction. A report is made by them to the convention each year and a budget prepared for the following year on the estimates of the societies, which is apportioned according to States, associations, and churches. The result has been to consolidate agencies, eliminate useless expenditures, prevent overlapping of missionary work, and, in general, to secure what was lacking before: unity, economy, and efficiency. As in other denominations, so also the Baptist churches have felt the influence of the trend toward denominational union and fellowship, and questions are discussed with regard to a closer affiliation with the Disciples and with the Free Baptists. Arrangements with the Free Baptists for securing harmony, if not unity, of administration along certain lines of missionary work have developed until there is practically a complete union of the two bodies in their denominational life. The Convention is a constituent member of the Federal Council of the Churches of Christ in America and of the Advisory Committee on a World Conference on Questions of Faith and Order, initiated by the Protestant Episcopal Church. Following the World War of 1914 to 1918, a huge, thoroughly planned program has been outlined for the purpose of stimulating greater interest in education (students and funds for colleges and seminaries), in missions, home and foreign, and in the work of gaining converts. The figures run into millions; however, the stupendous task is being phenomenally accomplished. Statistics, 1920, of the Northern Convention: 8,566 ministers, 8,409 congregations, 1,253,878 communicants. — *Doctrine and Polity.* In doctrine and polity the Northern Baptist churches agree to the general confessions of the Baptist denomination. The Northern churches, however, are less rigidly Calvinistic in their doctrine than the Southern churches, with which they interchange members and ministers on terms of perfect equality. However, the dividing-line between the white and the Negro churches stressed in the Southern Convention is not as sharply drawn in the Northern Convention, white and Negro associations mingling freely with each other. In general, the Northern Convention has less resisted the en-

croachments of destructive criticism than the Southern, and there is a pronounced tendency to disregard the confessional standards of the Church. — *Work and Expansion.* There are various organizations through which the home missionary work is carried on, such as the American Baptist Publication Society, which is divided into three departments — publishing, missionary, and Bible, the missionary department employing Sunday-school and chapel-car missionaries and distributing Bibles and literature through colporteurs; the American Baptist Home Mission Society, which was organized in 1832 and employs general missionaries and pastors among people both of English and foreign tongues in the United States, Mexico, Porto Rico, and Cuba, aids city missions, builds meeting-houses, maintains schools for Negroes and Indians, and promotes general evangelism; the Woman's American Baptist Home Mission Society, which was organized in 1877 and consolidated in 1909 with the Women's Baptist Home Mission Society; and the Society of Michigan, with headquarters in Chicago. Its object is principally to employ women missionaries, mainly among foreigners, Negroes, and Indians, and to maintain training schools for workers. The foreign missionary work is carried on by the American Baptist Foreign Mission Society, organized in Philadelphia in 1814 as the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. This name was changed in 1846 to American Baptist Missionary Union and in 1910 to American Baptist Foreign Mission Society. This society, cooperating with the Woman's American Baptist Foreign Mission Society, occupies mission-fields in India, China, Japan, Africa, and the Philippine Islands and carries on work in Sweden, Germany, France, Belgium, Spain, Finland, Denmark, Norway, and Russia. The educational work, under the care of the Board of Education of the Northern Baptist Convention, was represented in 1916 by 61 colleges, academies, etc., with 22,417 pupils, including 8 theological seminaries, with 102 teachers and 997 students. There were also 13 higher schools and 11 of secondary grade, maintained for Negroes in the Southern States, under the care of the American Baptist Home Mission Society. Besides these educational institutions the report for 1916 shows 34 philanthropic institutions, including 6 hospitals, 8 orphanages, and 20 homes for the aged. — The principal publication organization of the Northern Baptist Convention is the American Baptist Publication Society, with headquarters in Philadelphia. It has branches and agencies in the principal cities of the United States, as well as in Toronto, Canada, and London, England. The German Baptist Publication Society, with headquarters at Cleveland, O., publishes 6 papers and periodicals and reports annual receipts amounting to $116,895. The Swedish Baptists of the North maintain their own publication society, with headquarters at Chicago, and to some extent publication work is done by Hungarian, Roumanian, Polish, Italian, and Slovak Baptist organizations. Among the other organizations identified with the Northern Baptist churches are: The Baptist Young People's Union of America, a fraternal organization for all Baptist young people's societies, with 7,936 Baptist Young People's Unions, having 281,550 members, and 1,315 Christian Endeavor Societies, with 52,982 members; the American Baptist Historical Society, organized in 1853, with headquarters at Philadelphia; the Backus Historical Society, organized in the same year, with headquarters at Boston; the American Baptist Education Society, organized in 1888, having for its object the assistance of Baptist educational institutions; the General Baptist Convention, organized in 1905, which meets every three years for the discussion of general denominational, moral, and religious questions.

Northern Rhodesia. See *Africa, South.*

North German Missionary Society *(Norddeutsche Missionsgesellschaft)*, organized in 1836 by a merger of seven smaller missionary organizations in North Germany. A missionary institute was founded in 1837 at Hamburg. The society is unionistic in policy. Stricter Lutheran elements withdrew in the course of time, forming their own organizations. Missions were begun in New Zealand, 1842; India, 1843 (later handed over to American Lutherans); Gold Coast, Africa. The work of this society suffered greatly during the World War. At this writing part of the Gold Coast mandated to France is not occupied.

Norway heard of Christianity through the Vikings, who made piratical raids on England, Scotland, Ireland, and France. King Ivar "fell asleep in Jesus"; another was baptized with his family. King Haakon the Good (d. 961) failed to get his people to embrace Christianity. King Olav Trygvesson was baptized in England, and the English bishop Sigurd

became the Apostle of Norway, ca. 1000. King Olav Trygvasson was baptized in Normandy, and he took the Englishman Grimkjell as his missionary bishop and organized the Church along English lines. Both kings helped the preachers of the Gospel with the force of the royal sword. The introduction of the Reformation came in 1536, when Norway became a province of Denmark, and it came by force. The priests, however, remained until properly trained Lutheran preachers could be substituted. Master Torbjoern Olafssoen Bratt in Drontheim had studied two years at Wittenberg and had lived in Luther's house and later became prominent at home. Master Joergen Erichssoen in Stavanger was the ablest man of the period, a mighty preacher, "the Luther of Norway." Ca. 1600 all Norway was outwardly Lutheranized. From Germany, Pietism and Rationalism spread into Norway. The "Awakening" was led by C. P. Caspari into the confessional channel. (See *Caspari.*) See also H. N. Hauge. To-day Higher Criticism and Liberalism have caused much dissension, though the common people still adhere to the Gospel and the Lutheran faith. — Religious toleration came in 1845. The Lutheran Church is the state church. The six bishops and all other church officers are appointed by the king; the bishop of Oslo is the head. The people are active in missionary work in Africa, in China, and especially in Madagascar. Population, 2,691,855. Lutherans (1921), 2,596,917, which includes the "dissenting" Lutherans, most of whom, 18,204, belong to the Free Church, which stands for Lutheran confessionalism. Of the rest, the Methodists have gained 11,445; the Baptists, 7,214; the Roman Catholics, 2,612.

Norwegian Church Mission by Schreuder *(Den Norske Kirkes Mission ved Schreuder)* was founded by Bishop Hans Schreuder *(q. v.)* through his *A Few Words to the Church of Norway*, 1842. Work was begun among the Zulus in Natal, Africa. The mission was much retarded by war between England and the Zulus. Work was also begun on Madagascar, which for some time was under the supervision of Schreuder. Schreuder remained in connection with the Norwegian Church Mission until 1873, when he separated. A special committee was then formed for the Church of Norway, headed by Bishop Tandberg.

Norwegian *(European)* **Foreign Missions** are being conducted by 1) the Norwegians among the Finns, since 1888. The work was originated by Bishop Skaar, of Tromsö; 2) the Norwegian Mission Society *(Norske Missionsselskap)*, Stavanger. The society is a union of various minor missionary societies which sprang up in Norway since 1814. These at first cooperated with the Basel Mission *(q. v.)*, later with the Rhenish Mission *(q. v.)*, and ultimately founded the N. M. S., consisting chiefly of lay elements, 1843, the state church and clergy as such holding a rather reserved position. The mission-school at Stavanger was founded 1843. The missionaries must be ordained. Present fields: China, Africa, Madagascar.

Norwegian Lutheran Church of America. A body formed in June, 1917, by the union of the United Norwegian Lutheran Church, the Hauge Synod, and a large part of the Norwegian Synod, the movement being largely nationalistic. The organization resulting from the coalition is the third largest Lutheran body in America.

Norwegian Synod of the American Ev. Luth. Church. When "The Norwegian Lutheran Church of America" was organized in June, 1917, a number of the members of the "Synod for the Norwegian Ev. Luth. Church in America," both clergymen and laymen, refused for conscience' sake to enter the merger and were bound to continue in the old paths. At a meeting held at St. Paul, Minn., June 8—11, 1917, a temporary organization was effected, a periodical founded, and a regular meeting of synod called for the next year. This first regular meeting was held June 14—19, 1918, at the Lima Creek Church, near Lake Mills, Iowa. It was a blessed meeting, devoted primarily to the study of God's Word. Those participating resolved "to unite for the purpose of continuing the old Norwegian Synod's work on the old foundation and according to the old principles." They chose the synod's present name, adopted certain paragraphs of the old constitution, elected a committee to complete the constitution, and reelected the temporary officers for one year. These were: Rev. B. Harstad, president; Rev. J. A. Moldstad, vice-president; Rev. C. N. Peterson, secretary; Rev. A. J. Torgerson, treasurer. At the second meeting, held in Our Savior's Church, Albert Lea, Minn., May 29 to June 4, 1919, the constitution was completed and adopted, and officers elected for two years. The incorporation of the synod was effected June 10, 1920, at the third synodical meeting, held at Fairview Church, Minneapolis, Minn., June 4—10, 1920. The Ev. Luth. Synodical Conference, assem-

bled at Milwaukee, Wis., in August, 1920, accepted the Norwegian Synod as a member. The synod has as yet no college and seminary and no independent missions. Its students have been welcomed by the schools of the Missouri and Wisconsin synods. A Church Extension Fund was established in 1919. Home Mission work has been carried on as opportunities offered themselves. The Colored Missions of the Synodical Conference, the Indian Missions and the Foreign Missions of the Missouri Synod are being supported. The official organ of the synod is the *Evangelisk Luthersk Tidende and Lutheran Sentinel*, weekly, alternately in Norwegian and English. The synod has a book concern, located at Minneapolis, Minn. At the close of 1924 it numbered about 7,000 souls, 60 congregations and preaching-places, 29 active pastors, 1 missionary, 3 professors, 5 pastors emeriti, and 2 pastors studying.

Notker, the Stammerer *(Balbulus)*, ca. 840—912; entered school of famous Benedictine Abbey of St. Gall at an early age and spent all his life there; the first important writer of sequences and one of the most famous of all times.

Notkerus Vetustior (St. Gall). See *Notker, the Stammerer (Balbulus)*.

Notre Dame (nuns). The name of several religious congregations of women, the most important being the School Sisters of Notre Dame and the Sisters of Notre Dame (of Cleveland, O.), both engaged in teaching.

Notz, Eugen, b. 1847; brother of Dr. F. W. Notz; educated at Maulbronn and Concordia Seminary, St. Louis; pastor of Wisconsin Synod at Menomonie; professor at Milwaukee Seminary (Wauwatosa), 1878; d. 1903.

Notz, Friedrich W. A.; b. 1841 in Wurttemberg; passed *Landesexamen* and entered Maulbronn; studied theology, philosophy, and philology at Tuebingen, 1859—64; Ph. D. in 1863 (degree was formally renewed by faculty of Tuebingen, 1913); came to Georgia as tutor, 1866; professor at Pennsylvania College, 1868; at Muehlenberg College, 1869, where he translated Dietrich's *Institutiones Catecheticae* (Latin) into German, a labor most useful to Lutheran America. Attracted by the decided Lutheranism of Western synods, he got in touch with some Wisconsin leaders and came to Milwaukee for the Synodical Conference, 1872. Originally chosen to fill professorship at St. Louis, Walther suggested he help to build up Northwestern, to which Wisconsin and Notz agreed. Professor, at first inspector, 1872—1912. Lived in Milwaukee as *emeritus* until his death, 1921.

Nova Scotia. See *Canada.*

Nova Scotia, Synod of. See *United Lutheran Church.*

Novatian, Schism of, resulted from conflicting principles of church discipline represented, on the one hand, by Novatian and his party and, on the other, by the dominant Church. It broke out after the Decian persecution, when the treatment of the lapsed was a paramount question. Bishop Cornelius of Rome (251—53) favored a mild discipline, while Novatian, his defeated rival for the bishop's chair, advocated the severest rigorism. The Novatianists, though admitting that God might pardon the lapsed, strenuously denied that the Church had any right to readmit them to its communion. They called themselves *Katharoi* (Puritans), contending that the Church, the visible Church, should be a communion of saints, and of saints only. They even rebaptized all who came to them from the Catholic Church. Against his will Novatian was chosen bishop by his partisans. Cornelius excommunicated him. In spite of opposition, especially by Cyprian of Carthage, the Novatians spread nearly over the entire empire. The Council of Nicea assumed, in the main, a friendly attitude towards them; but later on they were treated as heretics. Nevertheless traces of the sect are found as late as the sixth century. Novatian was a prolific writer. Jerome ascribes to him works *On the Passover; On Circumcision; On the Priest*, etc. His most important work is his treatise *On the Trinity*, in which he refutes the Sabellians and Monarchians.

Novello, Vincent, 1781—1861; held several positions as organist and pianist; founded the great London music-publishing firm of Novello & Co.; composed some sacred music and published excellent collections.

Novels. See *Fiction.*

Novena. A nine-day period dedicated, in the Roman Church, to special prayer and devotion, either in mourning, in preparation for a festival, to gain petitions, or to win indulgences.

Novice. A person wearing the habit and living the life of a religious order or congregation during the period of probation, lasting from one to three years. Novices are still free to leave the order.

Nuncio, Papal. A permanent diplomatic representative of the Pope, accred-

ited to a foreign government and having, besides his diplomatic character, a certain ecclesiastical jurisdiction, chiefly appellate. Internuncios have the same powers, but rank a degree lower. Tenure of office depends on circumstances and the papal will.

Nunc Dimittis. See *Canticles.*

Nuns. In the earliest period of the monastic movement there were female hermits. Monastic communities of women came into existence in the East during the third century, and by the end of the following century they had become established in the West. Augustine drew up a rule for a nunnery, and the sister of St. Benedict governed one under her brother's direction. The rule of enclosure was, at first, not strictly enforced, but more stringent provisions were made, until Boniface VIII made strict enclosure an inviolable law for all professed nuns. This law automatically precluded nuns from almost all works of charity, leaving to them only the education of girls. As a result, pious associations were formed which had no solemn vows (see *Vows*), but whose members led a common life and performed various works of charity (*e. g.*, the Daughters of Charity). Such associations, formed for missions, for teaching, for nursing, etc., have steadily multiplied. Of nuns properly so called, who have taken solemn vows and are strictly enclosed, there are in the United States only a few convents of Visitandines. All others are under simple vows, either perpetual (religious congregations) or temporary (pious societies).

Nuremberg, Diet of, 1522—3. Pope Adrian VI, through Chieregati, admitted the corruptions in the Church "from the head to the members," promised to reform, and asked that the Edict of Worms be carried out against Luther, "the second Mohammed." The Reichstag asked the Pope to reform the Church, otherwise they would do it themselves. Unless the "Hundred Grievances" were corrected, Luther could not be fought without great dangers. It was a nullification of the Edict of Worms and of the papal bull of excommunication.

Nuremberg, Diet of, 1524. Pope Clement VII, through Campegius (Campeggio), declared the "Hundred Grievances" the work of some evil-minded persons, and insisted the Edict of Worms be executed against Luther. The Estates, on April 18, said they would do so "as far as possible."

Nuremberg Religious Peace, July 23, 1532. Sultan Solyman was marching against Hungary and Austria, and so Kaiser Karl had to stop his attack on the Lutherans and promise them friendship and Christian love till the next council. Karl sanctioned this at Regensburg, hence also *Regensburg Religious Peace.*

Nurseries, Day. Institutions in which mothers who must go out to work during the day can place their small children, who cannot be left at home. They take them to the nursery in the morning and call for them in the evening. Some churches have established *Sunday nurseries,* in which infants are cared for by the women of the church while the mothers are at worship.

Nyasaland Protectorate in Southeastern Africa; formerly *British Central Africa Protectorate.* Area, 39,573 sq. mi. Population, 1,204,000, chiefly African natives. Missions carried on by a number of societies. Statistics: Foreign staff, 245; Christian community, 107,388; communicants, 39,185.

O

Oaths. An oath is a declaration or asseveration in support of the alleged truthfulness of a statement, usually accompanied by an imprecation, the latter in the nature of a declaration inviting some form of evil or punishment upon the one making such asseveration in the event that he should be deliberately telling a falsehood. — Oaths are connected with vows, covenants, wagers, or ordeals as they have been found among people of every degree of civilization from very early times. Among primitive peoples, oaths were believed to alight on something or some one, the destruction of the person being invariably mentioned in connection with the asseveration. Often the oath was accompanied with a conditional curse, naming some members of the body. Thus the Romans swore by their eyes or by their head. Sometimes, among the more primitive nations, a person swore on another person as to his truthfulness or innocence, the oaths by near relatives, such as children or brothers and sisters, being considered particularly effective.

In the Old Testament, oaths by false gods were most strictly prohibited, as being essentially idolatry. "Thy children have forsaken Me and sworn by them that are no gods." Jer. 5, 7. "They

that swear by the sin of Samaria [the golden calves] and say, 'Thy god, O Dan, liveth'; and, 'The manner of Beersheba liveth'; even they shall fall and never rise up again." Amos 8, 14. But swearing by Jehovah, the true God, was regarded very highly. "Thou shalt fear the Lord, thy God, and serve Him and shalt swear by His name." Deut. 6, 13; cp. 10, 20. "If a man vow a vow unto the Lord and swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth." Num. 30, 2. Therefore Isaiah speaks of the ideal conditions in this respect in the words: "He that sweareth in the earth shall swear by the God of truth." Is. 65, 16. The usual formula for the oath was: "As the Lord liveth!" Judg. 8, 19; Hos. 4, 15; or: "As God liveth!" 2 Sam. 2, 27; or: "So do God . . . and more also!" 2 Sam. 3, 9. 35; or: "As thy soul liveth!" 1 Sam. 1, 26. The phrase: "As the Lord liveth!" is expressly denoted as the introduction of a proper oath. Jer. 5, 2. Oaths were often obtained by an adjuration, by which an oath was laid on a person, or he was caused to swear. 1 Kings 8, 31; Ezek. 17, 13. In the case of very solemn oaths and covenants the ceremony included a sacrifice, as in Gen. 15. Another ancient custom is that found in Gen. 24, 2 and 47, 29, where the one taking the oath was requested to place his hand under the thigh (the seat of generative power) of the one demanding the oath, the idea connected with the rite probably being that the descendants of the person concerned should be included in the obligation of the oath. The simplest gesture or ceremony of swearing was that according to which the right hand or both hands were lifted up to heaven. Gen. 14, 22; Ex. 6, 8; Num. 14, 30.

In the New Testament the passage in Matt. 5, 34. 36 (cp. Jas. 5, 12) is often understood as an absolute prohibition of swearing in any form. But that the Lord was speaking relatively, with regard to the frivolous use of God's name, is evident from Matt. 23, 16—22, where He explains the sin connected with this kind of oath. It is also clear that He permitted an adjuration to be addressed to Him, and acted accordingly. Matt. 26, 63. 64. And His emphatic "Amen, Amen!" ("Verily, verily!") has the practical force of an oath. — That the New Testament does not absolutely forbid the use of the oath is clear from Heb. 6, 16: "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife." In this connection the use of the oath in the writings of St. Paul cannot be overlooked, for we find such expressions in a number of passages: Rom. 1, 9; Phil. 1, 8; Gal. 1, 20; 1 Thess. 2, 5; 2 Cor. 1, 23. Nevertheless, the ideal and proper situation is that pictured by Christ when He says: "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. 5, 37.

The attitude of the Church has, in general, been conformable to the position taken in Scriptures. It is true that Chrysostom called the oath a snare of Satan and wanted by all means to avoid it, and that also Augustine disliked the oath, chiefly on account of the fear of perjury. But the majority of the teachers declare that, while trifling, frivolous, and profane swearing should undoubtedly be condemned and avoided, the serious use of the oath is too clearly established in Scriptures. This was the position taken especially by Athanasius. In later centuries the practise was fixed by the Canon Law, which required, for the validity of an oath: 1) *Veritas in mente* (truth in the mind), that is, that the words used must be an actual, straightforward expression of what the swearer means to state; 2) *judicium in jurante* (judgment, or discretion, in the one who swears), that is, that the person concerned have attained to the age and to the understanding required to take an oath properly, the further requirement of a sound mind and sobriety being included, and that the person concerned have not been convicted of perjury; 3) *justitia in objecto* (justice in the object), that is, the object of the oath must be legitimate, for even an oath cannot bind a person to commit a sin.

At the present time, in order to surround the taking of oaths with the proper solemnity, certain formulas have come into use, the one most frequently employed being, "So help me God!" Writers on ethics also mention that solemn oaths should ordinarily be administered only in the proper surroundings, in rooms which are suitably furnished, where the associations are of a nature to make a deep impression and to discourage the notion of perjury. In view of the general disregard of the sacredness of the oath in our days it behooves all Christians to uphold the position of the Bible with respect to both the First and the Second Commandment.

Oberlin, Jean Frederic; b. 1740, d. 1826; pastor in the Steintal, 1767, a barren valley in the Vosges, inhabited

by lazy and vicious people, half dullards and half brigands, among whom he spent his entire life and transformed them into thrifty and exemplary Christians.

Oberlin Theology. Views inculcated at Oberlin College by the late Rev. Charles G. Finney and his associates The general type of doctrine inculcated has been the new-school Calvinism, of which the predominant thought is this, that all responsible character pertains to the will in its voluntary attitude and action and that each moral agent determines for himself, in the exercise of his own freedom, under the motives which gather about him, whatever is morally trustworthy or blameworthy in his character and life; that sin is a voluntary failure to meet obligation and that nothing else is sin; that righteousness or holiness is a voluntary conforming to obligation, such as is always in the power of every moral agent. Anything in the nature of thought or feeling which lies beyond the range of voluntary action is not a matter of immediate obligation and can be neither holiness nor sin. The guilt of sin which is not voluntary cannot be reckoned to any one in whose will it has not originated; hence neither sin nor holiness can be transmitted or inherited or imputed. No one can be blamed for any sin but his own, as little as any one can be forgiven for any sin but his own. — The repentance required as a condition of salvation is the renunciation of sin, an obligation which presses upon every sinner and which is always within his power. The power to sin involves the power to renounce, and this voluntary renunciation of sin is the change required of every sinner in order to obtain acceptance with God. The work of the Holy Spirit in the sinner's conversion is a moral work, accomplished by the presentation of motives which induce repentance, and the subsequent work of sanctification and preservation is essentially of the same nature, a work accomplished by the Spirit through the truth. The sovereignty of God always works in harmony with the freedom and responsibility of the creature, so that one factor in man's salvation must always be his own voluntary consent and cooperation, a position clearly at variance with Scripture. See *Conversion, Free Will*, etc.

Oblate Fathers *(Oblates of Mary Immaculate).* A society of priests and laymen leading a common life, formed in 1816 to repair the havoc of the French Revolution. It seeks especially to influence rural and industrial populations through missions and retreats which inculcate devotion to the Sacred Heart and to Mary as a supernatural means of regeneration. The society also fosters young men's associations, Catholic clubs, etc., and has numerous institutions of learning, including industrial and reform schools.

Obligation, Feasts of. See *Saints' Days, R. C.*

Observantists. See *Franciscans.*

Occasionalism. See *Malebranche, Nicole.*

Occam, William. A Franciscan schoolman (Doctor Invincibilis); b. near London, ca. 1280, d. in Munich, ca. 1349; studied at Oxford and at Paris, teaching for some years at the latter place; held the ideal of absolute poverty; imprisoned by the Pope at Avignon for four years; later excommunicated for opposition to the Pope; his chief book: *Quaestiones et Decisiones in Quattuor Libros Sententiarum* (Questions and Decisions on the Four Books of Sentences), and the two parts of a greater work: *De Sacramento Altaris* and *De Corpore Christi*, which Luther valued rather highly; considered one of the men whose works had some influence on events during the Reformation period.

Occom, Samson, 1723—92; a Mohican Indian of Connecticut, missionary among his own people; received Presbyterian orders in 1759; wrote, as critics believe: "Now the Shades of Night are Gone," and other hymns.

Ochino, Bernardino, 1487—1564; "one of the most striking and picturesque characters" of the Italian Protestants; the most powerful preacher since Savonarola; broke with Rome when he was past fifty, fled to escape the Roman inquisition; spent three years at Geneva; fled from Augsburg, Germany, to escape the hands of Charles V; spent seven years in England as an evangelist among Italian merchants and refugees; returned to Switzerland (1553) and served a congregation at Zurich; published (under the influence of Socinus, it would seem) a catechism, which resulted in his deposition and expulsion (1563). Driven out successively from Basel, Nuremberg, Cracow, he died at Schlackau, in Moravia, 1564, a victim of his skeptical speculations and the intolerance of his age.

Ochs, Carl Ernst Christoph; b. February 10, 1812, at Greglineng, Wurttemberg; d. November 16, 1863; Leipzig missionary to India, 1842; furloughed 1855; returned to India 1856; sepa-

rated from Leipzig Mission June 2, 1859, engaging in independent mission-work; united with Danish Lutheran Missionary Society 1863.

Odd-Fellows. Odd-Fellowship, which originated in Manchester, England, among destitute laborers, was introduced into America in 1819, where it has repeatedly altered its so-called secret ritual. It calls its collective bodies "Grand Lodge," "Supreme Grand Lodge," "Grand Encampment," etc., and its officers assume such grandiloquent titles as "Noble Grand," "Past Grand," "Vice Grand," etc. In the "Encampment" we have a "Chief Patriarch," a "High Priest," etc. — *Character.* Odd-Fellowship is a caricature of Christianity; it teaches a false religion. It has prayers, altars, chaplains, rituals with an order of worship, and funeral ceremonials. The "standard work of the order," the *New Odd-Fellows' Manual*, by the Rev. A. B. Grosh (New York: Maynard, Merrill & Co., 1895), contains the following informing sentences: "*Religious instruction* is given," p. 39; "We have a religious test," p. 364; "We use forms of worship," p. 364; "Odd-Fellowship was founded on great religious principles," p. 348; "It is founded on great principles — the Fatherhood of God and the brotherhood of man," p. 380; "No lodge or encampment can be legally opened without the presence of a Bible," p. 364. Odd-Fellowship, therefore, is paganism. Its god, common to Jew, Christian, and Mohammedan, is an idol; its worship, idolatry. The "Past Grand's Charge," at the initiation of members (see the *Independent Order of Odd-Fellows' Ritualistic, Secret, and Floor Work*, p. 35) reads in part: "We seek to improve and elevate the character of man; to imbue him with proper conceptions of his capabilities for good; to enlighten his mind; to enlarge the sphere of his affections; in a word, our aim is to lead man to the cultivation of the true, fraternal relation designed by the Great Author of his being." — *Divisions.* Owing to many schisms there are a large number of organizations, large and small, which are comprised under this generic term. From *The Ancient and Honorable, Loyal Odd-Fellows*, the patriotic order of Odd-Fellows, and various independent Odd-Fellow lodges, merged as *The Union* (later *United*, afterwards *Grand United*) *Order of Odd-Fellows* sprang many minor lodges, with the following three main divisions: 1. *The Independent Order of Odd-Fellows*, Manchester Unity, England; from this 2. *The Independent Order of Odd-Fellows of the United States of America*, with its *Daughters of Rebekah, Daughters Militant, Patriarchs Militant*, and the *Imperial Order of Muscovites;* also 3. *The Grand, United Order of Odd-Fellows in America* (Negro) with its *Households of Ruth. The Independent Order of Odd-Fellows* is the oldest and largest of the beneficiary secret societies in the United States and is representative of Odd-Fellowship in general. It has three initiatory degrees: the Degree of Friendship, the Degree of Brotherly Love, and the Degree of Truth. In addition to these initiatory degrees there are the degrees of the "Patriarchal Branch," namely, 1. the Patriarchal Degree, 2. the Golden Rule, or Second Encampment Degree, 3. the Royal Purple, or Third Encampment Degree, and 4. the Patriarchs' Militant Degree, created in 1885. Each degree involves a mockery of some Old Testament narrative, such as Abraham's sacrifice of Isaac, Abraham's rescue of Lot from Chedorlaomer, etc. — *Other orders of Odd-Fellowship.* The so-called *female Odd-Fellowship* was instituted in 1851 by Schuyler Colfax as the *Daughters of Rebekah.* In 1923 the I. O. O. F. at its convention in Cincinnati established "a junior order," known as *Loyal Sons.* It bears about the same relation to the adult order as the De Molays bear to Masons. It was conceived by J. J. Stotler of the De Molay order in Kansas City, Mo. There are already about 75 "chapters." There is also a "side degree" of the I. O. O. F. known as the *Oriental Order of Humility and Perfection.* — *Membership.* Odd-Fellowship has become the largest of all secret orders in America and is still growing more rapidly than all others. According to the latest reports of the supreme bodies of these organizations they have altogether 3,418,883 members.

Oecolampadius (Grecized for Heussgen = *Hausschein* = candlestick), **Johannes**, 1482—1531; b. in Wurttemberg; assisted Erasmus in publication of Greek New Testament; was stirred by Luther's writings, but later came under Zwingli's influence; carried through reformation at Basel (since 1523); attended Marburg Colloquy; d. at Basel. Luther, always zealous for purity of doctrine, considered his early death "a retribution for his obstinately held errors."

Oehler, Gustav Friedrich; b. 1812; professor at Tuebingen, later at Breslau, then again at Tuebingen; opposed radical criticism; d. 1872.

Oehler, Theodor; b. June 8, 1850, at Tuebingen, Wurttemberg; d. June 15, 1915, at Basel; 1878—84 at Leonberg;

1884 inspector at Basel; 1889 he visited India, China, and other countries; Director of Basel Missions.

Oeler, Ludwig. Circumstances of life not known. Canonicus in Leipzig about 1530; wrote: "Ehr' sei dem Vater und dem Sohn."

Oettingen, Alexander von; b. 1827, d. 1905; positive modern Lutheran theologian; professor of systematic theology at Dorpat; chief work: *Moralstatistik und die christliche Sittenlehre.*

Offermann, H. F.; b. 1866 in Hanover; educated at Kropp and at Pennsylvania University; pastor in Camden and Philadelphia, 1889—1912; since 1910 professor of New Testament Theology in Philadelphia Seminary, United Lutheran Church.

Office of the Word (*Liturgical*). See *Worship, Parts of.*

Ohio, English Synod of, originally the (second) English District of the Joint Synod of Ohio; was organized as such in 1841 by the remnant of the first English District, which had joined the General Synod (East Ohio Synod). In 1855 the second English District also seceded from the mother synod and joined the General Synod as the English Synod of Ohio. From 1867 to 1872 we find it in the lists of the General Council. In 1872 it disappears from the roll of the Council "without a reference to the fact." Sheatsley says it disbanded. Some of its members are found in the Indiana Synod (II), which joined the Council in 1872.

Ohio and Other States, Ev. Luth. Joint Synod of. *History.* In the "Great Crossing" over the Alleghany Mountains at the close of the eighteenth century many Lutherans of the older settlements found their way into the Northwest Territory. The number increased when Ohio was made a State in 1802. These pioneers were soon followed by pastors, the first of these being John Stauch, who had been licensed by the Pennsylvania Ministerium in 1793 and ordained in 1804. He settled in Columbiana Co., O., in October, 1806. He was followed by Wm. (Geo.) Foerster, who made his headquarters in Fairfield Co., in the same year (d. 1815). About the same time Paul Henkel, who had helped to organize the North Carolina Synod in 1803, began to make missionary journeys through the State. In October, 1812, the first conference of Lutheran ministers west of the Alleghany Mountains met at Stecher's Church, Westmoreland Co., Pa. Those present were Stauch, Foerster, John Reinhard, Jacob Leist, Henry Huet, A. Weyer. G. H. Weygandt and Heim attended as guests. Steck, Butler, Paul Henkel, and Simon were absent. Yearly meetings of this "Special Conference" were held until permission was obtained from the mother synod (Pennsylvania Ministerium) to organize a separate ministerium. This was done on September 14, 1818, when at Somerset, Perry Co., O., the first "General Conference of Ev. Luth. Preachers in the State of Ohio and Adjacent States" was formed, with John Stauch as its first president, Paul Henkel as secretary, and G. H. Weygandt as treasurer. Fifteen pastors and two catechists were enrolled, the largest number to constitute a Lutheran synod in America up to that time. Owing to the great distance and, partly, to the influence of the "Henkelites," the Ohio Synod declined to join the General Synod in 1820. During the earlier years fraternal relations were maintained with the Tennessee Synod. At the meeting of 1826 16 pastors reported from four to eight congregations each, a total of 98, while 15 congregations were without a pastor. The lack of ministers induced the newly organized synod (1818) to request Rev. Jacob Leist, with the help of Candidate David Schuh, to instruct young men for the ministry. A seminary was established in 1830 at Canton and, in 1831, transferred to Columbus. Candidate Wm. Schmidt became the first professor. In 1831, when Andrew Henkel was president, the synod was divided into an Eastern and a Western District. Other Districts were added in the course of time. Since 1833 it has been called the Joint Synod of Ohio. Since 1854 it meets biennially as a delegate synod. Prof. W. F. Lehmann was president 1854 to 1859 and again in 1878, Dr. Loy from 1859 to 1894 (except in 1878), Dr. C. H. L. Schuette since 1894, Dr. C. C. Hein since 1925. The first English District, founded 1836, left the mother synod and joined the General Synod in 1841 (East Ohio Synod). A second English District, formed in 1841, seceded in 1855, joined the General Synod and then the General Council (English Synod of Ohio). A third English District was organized in 1857, but without the consent of the mother synod it joined the General Council in 1867 (English District Synod of Ohio). The fourth English District dates from 1869. The other Districts added were the Southern (merged into the Western), the Northwestern (largely by secession from "Missouri" during the Predestinarian Controversy), the Northern (1851), Concordia (1876), Wisconsin

(1890), Minnesota (1890), Kansas-Nebraska (1890), Texas (1890), Canada (1908), Australia (1908). — *Theology.* The doctrinal basis of the Joint Ohio Synod in its early days was nominally that of the Tennessee Synod; but still more than that synod it was affected by the unionism and the Methodistic measures of those days. The *Lutheran Standard* was established in 1842 and *Die Lutherische Kirchenzeitung* in 1860. Through Ernst and Burger, relations were established with Loehe, and the influx of German candidates strengthened the conservative party under the leadership of Dr. Wm. Sihler in the early forties. Though the conservatives withdrew in 1845, the synod, under the leadership of Lehmann and Loy, declared its unconditional acceptance of the Lutheran Confessions in 1848. Its contact with Missouri in the free conferences of 1855 to 1858 deepened the confessionalism of the Ohio Synod and caused it to take a determined stand against antichristian secret societies. It was the failure of the General Council to define its position on the "Four Points" that caused the Ohio Synod to withdraw after having been present at the preliminary meetings in 1866 and 1867. In 1868 fraternal relations were established with Missouri, and in 1872 the Joint Ohio Synod assisted in the organization of the Synodical Conference at Milwaukee. In January, 1878, the Ohio Synod conferred the degree of D. D. on Professor Walther. Only two years later Prof. F. A. Schmidt of the Norwegian Synod accused Walther of Crypto-Calvinism. That was the beginning of the Predestinarian Controversy, which caused the Ohio Synod to withdraw from the Synodical Conference in September, 1881. The main controversialists in those days were Walther, Pieper, and Stoeckhardt on the side of the Missourians and Stellhorn, F. A. Schmidt, Allwardt, C. H. L. Schuette, and Ernst on the side of Ohio. At the intersynodical conferences, 1903 to 1906, efforts were made to heal the breach, and they are still being made by means of discussions in committees and conferences. Fraternal relations have existed between the Joint Synod of Ohio and Iowa for several decades. — *Missions.* The Joint Synod of Ohio has been active in the field of home missions, especially in the Northwest. It also conducts a mission among the colored in Baltimore and in the Black Belt of Alabama. In 1912 it took over part of the Hermannsburg field among the Telugus in India; since the World War the whole field has been assigned to it. — Besides its theological seminary in Columbus it has the following educational institutions: Capital University, Columbus (1850), Luther Seminary, St. Paul, Minn. (1884), Hebron Academy, Hebron Nebr. (1911), Luther Academy in Saskatchewan (1913), St. John's Academy, Petersburg, W. Va. (1921). The Woodville Normal School, established 1882, closed its doors in 1923. The Pacific Seminary in Spokane, Wash., was opened in 1907, but discontinued in 1918. There was a practical seminary in Hickory, N. C., 1887—1912. — The Joint Synod of Ohio participates in the work of the National Lutheran Council. Of Inner Mission institutions the synod maintains orphans' homes at Richmond, Ind. (1879), Mars, Pa. (1893), Knoxville, Tenn. (1889); homes for the aged at Springfield, Minn. (1901), Mars, Pa. (1892); hospitals: St. John's, Springfield, Minn. (1901), Grace, San Antonio, Tex. (1913); hospices in Columbus (1915) and Toledo, O. (1917). In 1925 the Ohio Synod numbered 717 pastors, 908 congregations, and 160,631 communicants, including Australia (1,361) and India (1,626).

Ohio, Ev. Luth. District Synod of, originally the English District (the third) of the Joint Synod of Ohio, was organized August 26, 1857. It joined the General Council in 1867 against the will of the mother synod and thereby severed its connection with Joint Ohio. This body entered the United Lutheran Church in 1918 and on November 3, 1920, merged with the Synod of Miami, the Wittenberg Synod, and the East Ohio Synod (all of the General Synod) into the Ohio Synod of the U. L. C. At the time of this merger it numbered 56 pastors, 86 congregations, and 12,667 communicants. See following article.

Ohio, Synod of East, originally called "The English Synod and Ministerium of Ohio"; organized November 7, 1836, at Somerset, O., by 4 pastors, 6 candidates, and 4 lay delegates. This body was to remain within the bounds of the Joint Ohio Synod; but in 1840 the new synod became independent of the mother synod and joined the General Synod. In 1858 it adopted the name "Synod of East Ohio." Wittenberg College was established in 1845 at Springfield, O. It was one of the most liberal bodies in the General Synod, declaring itself in full accord with the "Definite Platform" (*q. v.*). In 1918 this synod entered the United Lutheran Church and on November 3, 1920, merged with the Synod of Miami, the Wittenberg Synod, and the District Synod of Ohio (General Council) into the Ohio Synod of the

U. L. C. At the time of this merger it numbered 52 pastors, 72 congregations, and 12,900 communicants.

Ohl, Jeremiah Franklin, clergyman; b. June 26, 1850; graduate of Lutheran Theological Seminary, Philadelphia, 1874; organizer and rector of Lutheran Deaconess Motherhouse, Milwaukee, and instructor at Lutheran Theological Seminary, Chicago, 1893 to 1898; city missionary in Philadelphia, 1899; superintendent of Philadelphia Lutheran City Mission, 1903; lecturer at Lutheran Theological Seminary, Philadelphia, 1910—11; engaged in prison reform; president of Inner Mission Society; author of a number of books; contributor to *Encyclopedia of Missions;* writer of hymn-tunes and other church music.

Oil, Holy. Three kinds of holy oil are consecrated by Roman bishops on Maundy Thursday and delivered to parish priests: 1) oil of catechumens (olive-oil), used at baptisms, ordination of priests, coronation of kings and queens, consecration of churches and altars; 2) chrism (olive-oil mixed with balsam), used after baptism, at confirmation, and consecration of bishops, Communion vessels and fonts; 3) oil of the sick (olive-oil), used in extreme unction and the blessing of bells.

O'Kelly, James, ca. 1757—1826; first seceder from Methodist Church; b. in Ireland; itinerant preacher in America, 1778; elder of Methodist Episcopal Church, 1784; withdrew 1792 and formed the Republican Methodist Church; d. in Virginia.

Old Catholics. Name applied to those Catholics who reject the Vatican decree of papal infallibility and absolutism as an arbitrary dogmatic innovation and therefore have seceded from the Roman communion and established an independent organization. Foreshadowed by the anti-infallibilist literature which preceded the Vatican Council and by the stand of the eighty-eight bishops who voted against the new dogma at the council itself (all these bishops sacrificed conviction and conscience later on), the Old Catholic movement took its rise in the hostility of some of the leading scholars and divines of the Catholic Church, men who prior to the council had been esteemed as pillars and ornaments of the Church. Among these were von Schulte, professor at the University of Prague; Reinkens, professor of Church History at the University of Breslau; Friedrich, who held the same chair at Munich; Reusch, professor of theology at Bonn; and, above all, John Joseph Ignatius von Döllinger, the noted scholar and historian, who, when called upon by the Archbishop of Munich to subscribe to the new dogma of papal infallibility, gave this classic answer March 28, 1871 (his words are well worth quoting in full): "As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this dogma. Not as a Christian, because it is incompatible with the spirit of the Gospel and with the plain utterances of Christ and His apostles. Not as a theologian, because the entire genuine tradition of the Church is irreconcilably opposed to it. Not as a historian can I accept it because as such I know that the persistent efforts to realize this theory of world dominion have cost Europe streams of blood, have ruined and thrown whole lands into confusion. . . . As a citizen, finally, I must reject it because by demanding the subjection of states and rulers and the whole political order to the papal power . . . it lays the foundation of endless discord between Church and State, between the clergy and the laity." Döllinger was excommunicated, and all the adherents of the Old Catholic movement were branded by Pius IX in his encyclical of November 21, 1873, as "miserable sons of perdition," who seek to undermine the foundations of the Catholic religion. In June of the same year the Old Catholics had effected a church organization at Constance in the very hall where, 360 years before, the Council of Constance had asserted its superiority over the papacy. Reinkens was elected bishop, and a constitution was drawn up providing for clerical and lay representation in the government of the Church. Doctrinally the Old Catholics represent Tridentine Romanism as against Vatican Romanism, with a more friendly attitude, however, toward Protestant principles. They recognize as the rule of faith the Scriptures *and tradition,* but limit the latter to the Ecumenical Creeds held in common by orthodox Christianity, Catholic or Protestant. They also encourage Bible-reading, admit the use of the vernacular instead of the Latin in public worship, and allow the clergy to marry. Still too close to Rome and, on the other hand, too far from Protestantism, the Old Catholics hold a position which has naturally failed to enlist much popular sympathy. In Germany there are about forty congregations, with a membership of 50,000. Austria has about 16,000, Switzerland 50,000, while smaller numbers are found in Holland, Spain, Italy, and elsewhere.

In America the Old Catholic movement is represented chiefly by the Polish Catholic National Church, which numbers about 30,000 members.

Old Order German Baptist Brethren. Fearful lest "the Scriptures suffer violence" through neglect of the special customs of the earlier times, this body withdrew from the general brotherhood in 1881. It accepts foot-washing as a permanent rite, practises close communion, demands non-conformity to the world in war, politics, secret societies, dress, and amusements; its members refuse to take an oath, consider it wrong to salary ministers, anoint the sick with oil, insist upon total abstinence, oppose divorce, and refuse to perform a marriage ceremony for any divorced person. They regard missions, Sunday-schools, and ecclesiastical schools as opposed to the true essence of Christianity. In 1921 they reported 214 ministers, 60 congregations, and 3,500 communicants.

Old People's Homes. These homes have been established to care for destitute old people who are left without relatives or whose relatives will not care for them. According to the Scriptures, relatives should care for their own, and members of Christian churches should be so instructed. 1 Tim. 5, 4. Some old people's homes require that a certain sum of money be paid by individuals or churches when an old person is received into the home, after which the home assumes all obligations, including a decent burial.

Old Roman Catholic Church, an organization under the leadership of J. R. Vilatte, assisted by Bishop Miraglia, who ministers to the Italians. The headquarters are in Chicago. Membership, 4,700. See *Old Catholics.*

Olearius, Johann, 1611—84; a very distinguished Lutheran hymnologist; studied at Wittenberg; adjunct of philosophical faculty; superintendent at Querfurt in 1637; court preacher and private chaplain at Halle in 1643; *Kirchenrat* in 1657; superintendent-general in 1664; d. at Weissenfels; wrote commentary on the entire Bible and various devotional works; his *Geistliche Singekunst* is a collection of more than 1,200 hymns, 208 of them by himself; among his hymns: "Nun kommt das neue Kirchenjahr"; "Gelobet sei der Herr"; "O grosser Gott, du reines Wesen"; "Wenn dich Unglueck hat betreten"; "Lass mich, o treuer Gott, dein liebes Schaeflein bleiben." See also next article.

Olearius. The following are the most notable of this family of prominent theologians: 1. *Johann;* b. 1546 at Wesel, d. as pastor and superintendent at Halle, 1623; son-in-law of Heshusius and strict Lutheran. 2. *Gottfried,* son of the former; b. 1604 and died at Halle 1685. 3. *Johann,* brother of preceding, b. 1611, d. 1684; hymn-writer (*q. v.*). 4. *Johann Gottfried,* son of No. 2; b. 1635; d. 1711 as consistorial councilor at Arnstadt; wrote: "Komm, du wertes Loesegeld." 5. *Johann,* brother of the former; born 1639; d. 1713 as senior of the theological faculty at Leipzig. 6. *Johann Christian,* son of No. 3; b. 1646; d. 1699 as consistorial councilor at Halle; moderately pietistic. 7. *Johann Christophorus,* son of No. 4; b. 1668 at Halle; d. in 1747 as superintendent at Arnstadt; eminent hymnologist. 8. *Gottfried,* son of No. 5; b. 1672, d. 1715; professor of theology at Leipzig; had leanings toward Spener.

Olevianus, Kaspar, 1536—87; German Reformed; b. at Treves; professor of theology at Heidelberg 1561; Calvinized the Palatinate; prepared Heidelberg Catechism with Ursinus; one of judges who ordered Silvanus (anti-Trinitarian) beheaded; Berleburg; Herborn (d. there).

Olive Branch Synod. See *Synods, Extinct,* and *United Lutheran Church.*

Olympia (*Olimpia*) **Morata,** Italian Protestant; b. in Italy, 1526; d. at Heidelberg, 1555; received a thorough education in Latin and directed Latin plays at the court; married the physician Gruendler of Schweinfurt in 1550; forced to flee with her husband and endured severe hardships and afflictions, which were the cause of her death.

Omoto-Kyo (Japanese, "fundamental faith"), an offshoot of Shintoism (*q. v.*); originated by a poor woman, O Nao Baasan, of the village of Ayabe, Province Tamba, Japan, in 1892, who claimed to have had divine revelations. The system is both imperialistic and socialistic, having had over 1,000,000 adherents in 1921, mainly among the laboring classes. Its other characteristics are faith-healing, millenarianism, communism, perfectionism, mysticism, and the inculcation of patriotism. The writings of the founder form their sacred book and are known as *O Fude Saki.* The Japanese government declared the movement hostile to the state and its followers guilty of treason and took stringent measures to sup press it.

Onderdonk, Henry Ustic, 1789 to 1858; educated at Columbia College, New

York; Episcopalian; rector in Brooklyn and in Philadelphia; later bishop of Philadelphia; leading member of committee of *American Prayer-book;* wrote: "The Spirit in Our Hearts."

Oneida Society, also called *Perfectionists;* a communistic settlement, founded in 1847 at Oneida, N. Y., by John Humphreys Noyes, former Congregationalist minister and believer in perfectionism. Characteristic was their practise of "complex marriages," a kind of polyandry. Under certain restrictions any man could have intercourse with any woman, and permanent attachments were prohibited. Children were cared for by the community. Owing to public pressure this system was abolished in 1879 and the community reorganized into a stock company in 1881.

Ontario. See *Canada.*

Oosterzee, Johannes Jacobus Van, 1817—82; Dutch Reformed; b. at Rotterdam; preacher at Alkmaar, Rotterdam; professor of theology at Utrecht 1863; profound scholar; d. at Wiesbaden; wrote *Theology of the New Testament,* etc.

Opera Supererogationis ("works paid in addition"). The Roman Church teaches that the saints, by works of penance and charity, gained more merit than was needed to remove the temporal punishment of their own sins and that this excess, together with the merits of Christ, is in the keeping and at the disposal of the Church and can be applied by it to the needs of those who have not enough merit of their own to keep them out of purgatory. From this "treasury of the Church" Rome claims to impart in granting indulgences (*q. v.*). Concerning this horrible idea, that the just and holy God had nothing more to ask of the saints, but that, on the contrary, they made Him gifts of much that they did not owe Him, the *Apology of the Augsburg Confession* (VI, 45) says: "No one does as much as the Law requires; therefore it is ridiculous when they pretend that we can do more." (Cf. Luke 17, 10.)

Opitz, Martin, 1597—1639; studied at Frankfurt and Heidelberg; was employed in various political and diplomatic offices; poems noted for style, but lack depth; wrote: "Brich auf und werde lichte."

Opus Operatum. A term used by Roman Catholic theologians with reference to the Sacraments to express their doctrine that these Sacraments confer the grace of God by the working of the work (*opere operato*), that is, by the performance of the outward sacramental act, apart from the spiritual condition of the recipient (*opere operantis*). The Council of Trent says plainly: "If any one saith that by the said Sacraments of the New Law grace is not conferred through the act performed (*ex opere operato*), but that faith alone in the divine promise suffices for the obtaining of grace, let him be accursed." (Sess. VII, can. 8.) The Roman doctrine demands only that the recipient do not place an obstacle to grace (can. 6), *e. g.,* by mortal sin or unbelief, and avers that if such obstacles do not intervene, grace is automatically conferred. The *Apology of the Augsburg Confession* (XIII, 18) says: "We condemn the whole race of scholastic doctors, who teach that on one who does not place an obstacle the Sacraments confer grace *ex opere operato,* without a good movement (*sine bono motu*) of the recipient. This is simply a Jewish notion, to think that we are justified by the ceremony, without the good movement of the heart, that is, without faith."

Orange Free State. Member of the Union of South Africa within the British Empire. Area, 50,389 sq. mi. Population, 628,360, mostly native Bantus. Official language, Dutch. The Dutch Reformed Church predominates. For missions see *Africa, South.*

Orange, Second Council of. See *Pelagian Controversy.*

Oratorians. A congregation of secular priests, founded (1550) at Rome by Philip Neri, who attracted the half-heathen Roman populace by simple preaching and good music (beginnings of the oratorio). Oratorians are restricted to prayer, the administration of the Sacraments, and preaching. They take no vows, retain their property, and may withdraw at any time.

Oratorio. A form of musical drama, always sacred in composition and music and without stage presentation, consisting of airs, recitations, duets, trios, choruses, antiphonal singing, and other variations in the form of presentation. The text is usually derived from some Scriptural subject, as that of Handel's *Messiah,* of Haydn's *Creation,* of Mendelssohn's *Elijah,* of Bach's *Matthaeus-passion.* The origin of the oratorio is somewhat obscure, the most probable account ascribing it to Philip Neri, who, ca. 1550, organized certain musical performances in Rome, which were built up with a unit idea and thus offered a form of oratorio. The four-part compositions used at that time were later developed into the splendid and ambitious composi-

tions which were afterward perfected, especially in Germany, later also in England and America, the names of Bach, Beethoven, Mozart, Haydn, and Handel leading all the rest.

Oratory. In the Roman Church a structure, other than a parish church, in which Mass may be said. Oratories are either public, semipublic (as in seminaries, colleges, hospitals, etc.), or private (granted by papal indult to individuals or families).

Order of Worship. The chief service of the Lutheran Church may, in general, be divided into two large groups: I. The Word group, or homiletical part: a) Introit, Kyrie, Gloria; b) Salutation, Collect, Epistle, Gospel; c) Creed, Sermon, Hymn. II. The Eucharist, or sacramental part: a) Salutation, Preface, Sanctus, Exhortation; b) Lord's Prayer, Consecration, Distribution; c) Postcommunion. A more detailed division is the following: I. Service of the Word: a) Confession, b) Declaration of Grace. II. The Service Proper. Part I: The Word. Div. 1: a) Introit, b) Kyrie, c) Gloria in Excelsis; Div. 2: a) Salutation, b) Collect, c) Epistle, d) Hallelujah, e) Gospel, f) Glory Be to Thee, O Lord; Div. 3: a) Nicene Creed, b) Sermon, c) Offertory, d) General Prayer. Part II: The Communion. Div. 1, Introduction: a) Salutation, b) Preface with Sursum, Gratias, Dignum, c) Sanctus with Hosanna, d) Exhortation; Div. 2, Consecration: a) Lord's Prayer, b) Words of Institution, c) Pax; Div. 3, Distribution: a) Agnus Dei, b) Distribution proper; Div. 4, Postcommunion: a) Nunc Dimittis, b) Versicle, c) Collect, d) Benedicamus and Benediction. The Common Service is a masterpiece of liturgical art and will well repay a thorough study, with the aid of an authoritative discussion.

Orders in the United States. In 1494, when Luther was eleven years old, the first Christian chapel in America was consecrated by the first band of Roman Catholic missionaries. The Spanish conquerors found it possible to be, at the same time, brutal, inhuman fiends and pious promoters of the Roman faith. They were accompanied, on their expeditions, by monks, chiefly of the Franciscan, Dominican, Jesuit, and Carmelite orders, who established native missions. Dominicans, in 1547, made an unsuccessful attempt to missionize Florida; Franciscans, somewhat later, met with better success. Franciscans started missions in New Mexico (near Santa Fé, 1542), Texas (1546), and California (San Diego, 1769). While Mexico was the focal point of these Southern missions, the French possessions in Canada, particularly the city of Quebec, bore a like relation to the North. As early as 1615 Franciscans labored in Maine. The chief activity, however, was unfolded by the Jesuits, of whom Bancroft writes: "The history of their labors is connected with the origin of every celebrated town in the annals of French America: not a cape was turned, not a river entered, but a Jesuit led the way." Under incredible difficulties and privations they penetrated the wilderness and established missions from Pennsylvania to Missouri and from Michigan to Louisiana. Many suffered martyrdom under excruciating torture. As the number of Roman Catholics grew, the various monastic orders established themselves in America, until, at the present day, every important order is represented. Frequently communities which were expelled from European countries found an asylum here. The Paulists originated in America. Some of the orders lead an enclosed monastic life, but most of them are engaged in educational, missionary, and charitable undertakings. The present professed membership (1921) of the more familiar orders in the United States is as follows: Alexian Brothers, 102; Augustinians, 200; Benedictines, 1,371; Capuchins, 322; Carmelites, 111; Christian Brothers, 963; Dominicans, 339; Franciscans, 1,587; Jesuits, 1,826; Lazarists, 320; Brothers of Mary, 517; Brothers Marists, 169; Oblate Fathers, 233; Paulists, 70; Premonstratensians, 38; Redemptorists, 714; Salesians, 58; Trappists, 83; Servites, 94; Xaverians, 270. See also *School Brothers and Sisters.*

Ordinary, The. In the nomenclature of the Roman Church, one who has jurisdiction in his own right, as distinguished from one who has only delegated jurisdiction. The term is usually applied to diocesan bishops, who are held to exercise all functions of teaching, administration, and government in their dioceses in their own right, while parish priests and others perform their functions by virtue of power delegated to them by their bishops.

Ordination. Ordination, or holy order, in the Roman Church, is held to be "truly and properly a sacrament, instituted by Christ the Lord" (*Council of Trent*, Sess. XXIII, can. 3). Though all ranks of the hierarchy of order (see *Hierarchy*) are ordained, only the ordination of bishops, priests, and deacons is commonly held to confer sacramental grace, consisting in spiritual power to

discharge the duties of the office involved. In witness of this power an indelible mark is supposed to be impressed on the soul of the ordained (see *Character Indelebilis*), which forever distinguishes him from the laity and by virtue of which all his future official acts are valid and supernaturally efficacious, even should he be deposed. Order is considered one sacrament, the deaconship conferring a part of its power (especially to assist at Mass), new powers being added by priesthood (especially that of offering the sacrifice of the Mass), and the fulness of power being reached in the bishop's consecration (administration of all sacraments, including order itself). Ordinarily only a bishop can ordain, and he does so by imposition of hands and invocation of the Holy Ghost. To a deacon he says: "Receive the power of reading the Gospel in the Church of God, both for the living and for the dead"; to a priest: "Receive power to offer sacrifice to God and to celebrate masses as well for the living as for the dead," and: "Receive the Holy Ghost: whose sins you will remit, they are remitted to them, and whose sins you will retain, they are retained." A bishop commissioned by the Pope, assisted by two other bishops, officiates at the ordination of a new bishop. See *Bishop;* also *Priesthood.*

Ordination and Installation. Although the Reformation rejected the doctrine of the Roman Church concerning the sacramental nature of the act of ordination and of the impartation of an indelible character, it provided for a proper ceremony of ordination and installation in a truly evangelical spirit. The form of ordination which Luther adopted, and which was used extensively at Wittenberg and elsewhere, had nothing in common with the Roman *ordo* for the consecration of a priest. Luther's form is given as follows: Hymn "Veni, Creator Spiritus"; Collect; the Lessons of Ordination: Acts 13, 3; 20, 29; 1 Tim. 3, 1 ff.; Titus 1, 6; Questions addressed to the ordinand; Admonition and Lord's Prayer; Prayer and Benediction; Hymn "Nun bitten wir den Heiligen Geist." The essential features of this form have been included in most Lutheran formulas, the only difference being that the questions to the ordinand are longer and enumerate more of the pastor's duties. The section on obligation upon the symbols of the Church in itself is long. In many formulas an admonition addressed to the congregation is included, since an ordination or installation offers the best opportunity for broaching this subject and dealing with it more extensively than upon other occasions.

Organ. The most comprehensive and important of all wind instruments, the queen of all instruments and combination of instruments for use in churches. Its history goes back to earliest times, when a syrinx (a small pipe) and a collection of graduated pipes were first in use. The *ugab,* or organ, of Gen. 4, 21 and Job 21, 12 was probably a row of small pipes placed over a windbox, or sounding-board, the wind being admitted to the individual pipe at the will of the player by means of a sliding strip of wood, this mechanism being the origin of our modern keyboard. The next step was to have more than one series of pipes; strips of wood passing lengthwise under the mouths, or openings, of each set enabled the player, by pulling a stop, to exercise a choice as to which he placed in use. The essential principles of organ construction having thus been discovered, the use of pipes of varying lengths, the use of series of pipes, and the use of stops, the expansion of the instrument, was possible, 1) by the placing of several sets of pipes or separate organs under the control of one player, with a separate manual for each organ; 2) by the use of keys, or pedals, to be played with the feet; 3) by the increase of the compass; 4) by the introduction of a great variety of tone; 5) by perfecting the bellows and wind supply and placing all the registers under the organist's control by means of mechanical appliances. — The organ in its more primitive form, known in that period as hydraulic organ, on account of the use of water for the purpose of graduating the passage of air from the air-chamber to the pipes, was in use in the Church by the time of Augustine and Cassiodorus. Charlemagne introduced organs north of the Alps, and the art of building these instruments soon reached a comparatively high state of perfection, although they were unusually clumsy from the modern point of view. Wolstan gives an account of an organ which had 400 pipes and required the services of seventy men to pump sufficient air. The keys were connected with the valves of the pipes by means of heavy ropes and were usually three inches wide and one and one half inches thick. Since the mere pressure of the fingers would have had little effect upon such ponderous keys, it was necessary to strike them with the clenched fist in order to produce a tone, and the length of the notes was correspondingly extended. In the course of time the improvements in the mechanism of the organ were of

such a nature as practically to change the entire instrument. — In America the art of organ-building has reached a very high degree of perfection, and one can hardly compare the modern instruments, having thousands of pipes, complete orchestration, and pneumatic and electrical control for every part of the mechanism, with the organs of the Middle Ages. Among the largest organs in the world at the present time are the following: that of Yale University; that of the Cathedral of the Incarnation, Garden City, N. Y.; of Royal Albert Hall, London; of the Town Hall, Sydney, Australia; of the Cathedral, Liverpool, England; of the Wanamaker Store, Philadelphia, the last-named instrument being a marvel of the organ-builder's art. As far as the structure of the modern pipe-organ is concerned, only the very small organs have one manual, two, four, and even five rows of keys often being found, each representing a distinct instrument, the latter being named after its use or characteristics: as, the great organ, that used for grand effects, the principal manual; choir organ, that used for the accompaniment of voices; solo organ, that containing stops for solo use; swell organ, pipes placed in a distant box, with shutters opening and closing like Venetian blinds, by means of which the tone may gradually be increased or reduced; pedal organ, the pipes controlled by the pedals. The stops of a pipe-organ control the passage of wind to the various sections, the mechanical stops being the coupler-stops controlling the various sections, or separate organs, and the sounding, or speaking, stops controlling the quality of the tone produced or imitated; as, flute, violin, oboe, clarinet, etc. In reed organs the tone is produced by the passage of air under pressure through reeds of metal of the proper length to produce tones of the proper pitch and quality.

Orientation. The custom of placing a church in such a manner that in the axis of the structure the altar is given its place in the east end, while the main portal is on the west end. The symbolism of this feature, which goes back to early times, is readily seen. The Christian congregation faces the East, where the heavenly Sun, the Sun of Righteousness, arose. There are other good reasons for retaining the ancient custom.

Origen, 185—254; the most famous representative of the Alexandrian theology, which aimed at a reconciliation of Christianity and Hellenistic thought; a man of brilliant talents, vast erudition, prodigious industry, and, at the same time, of a highly speculative and mystical turn of mind. Born of Christian parents, he was placed under the tutelage of Pantaenus and Clement and, eighteen years old, became the leader of the catechetical school in Alexandria. He studied Hebrew, made journeys to Rome (211), Arabia, Palestine (215), and Greece. Ordained a presbyter by the bishops of Caesarea and Jerusalem, he was excommunicated by Demetrius of Alexandria on the ground of heresy and self-mutilation. Thereupon he opened a theological school at Caesarea and developed a remarkable literary activity. Under Decius he was captured and cruelly tortured, which caused his death (254). — Origen's theology is vitiated by his philosophy. He denied the physical resurrection and assumed the preexistence and pretemporal fall of souls, an eternal creation, the final restoration of all men and fallen angels, etc. His commentaries, though useful and suggestive, are marred by allegorizing fancies. Works: *Hexapla,* the first polyglot Bible; commentaries; *Against Celsus; De Principiis,* on the fundamentals of Christianity; *Stromata,* and a multitude of tracts, homilies, and letters.

The *Origenistic Controversy* arose over the question of Origen's orthodoxy and was carried on, at times with fierce personal rancor and bitterness, upwards of two centuries. Already attacked by Methodius of Tyre (d. 311), Origen was finally condemned as a heretic by the Fifth Ecumenical Council of Constantinople (553). The quarrel, however, was at its height between 394 and 438 and raged especially in Egypt, Palestine, and Constantinople. The monks of Egypt were divided into two bitterly hostile factions, the one slavishly following Origen in all his aberrations, the other, under the lead of Pachomius, condemning his mysticism and spiritualism. The leading men of the age, among them Jerome (who, at first an admirer, became a fierce opponent of Origen), Chrysostom, and Pope Anastasius, were drawn into the conflict. Anastasius condemned Origen at a Roman synod. The great leaders of the opposition were, however, Epiphanius of Salamis in Cyprus, who traveled over land and sea to purge the Church of Origenistic leaven, and Theophilus of Alexandria, who launched a great literary attack upon Origen. After 553 the authority of Origen was completely discredited.

Ormuzd. See *Zoroastrianism.*

Orosius, Paulus. A patristic writer at the beginning of the fifth century; d. ca. 418; was a presbyter in Africa;

attacked Pelagius; his chief book a historical work: *Historiarum adversus Paganos* (a book of history, against the pagans).

Orphanages. These are a product of Christianity. At first orphans were cared for at the expense of the congregation by widows or received into families. Then they were placed into institutions together with the sick and others who were in need of such care. As early as the fourth century there was, however, an orphanage at Caesarea, in Cappadocia. In 1090 an orphanage was built by Emperor Alexios in Constantinople. Charlemagne was a protector of widows and orphans. Germany preferred to care for the orphans by placing them into families, which even to-day is thought to be the ideal way, and orphanages were not built until about the sixteenth century. Notable among orphanages is that of A. H. Francke at Halle.

Orr, James, 1844—1913; United Presbyterian; native of Glasgow; pastor; professor of church history; promoter of union (1900) between United Presbyterian and free churches; repeatedly in America; wrote: *Problem of the Old Testament; The Virgin Birth.*

Ort, S. A., 1843—1911; a "middle-of-the-road" man in the Lutheran General Synod; graduated from Wittenberg Seminary 1863; held pastorates in Louisville, Ky., and New York City; professor at Wittenberg College and Seminary, 1880—1911. "An orator of note and an inspiring teacher."

Orthodox. The term orthodoxy and its opposite, heterodoxy, imply conformity with a certain standard of religious truth. Orthodoxy is soundness in doctrine, the confession of the doctrines revealed in the Word of God. Departure from the principles of Christianity is heterodoxy. The adherents of the Reformation were obliged to defend themselves against the accusation of heresy. By applying the only valid standard, Scripture, they proved their unity of doctrine with the true Church of Christ and in the *Formula of Concord* rejected from their association those who did not conform to that standard. See *Heresy, Confessions.*

Orzechowski, Stanislaus, a high ecclesiastic of Przemysl, Poland; married Magdalene Chelmicki in 1549; with fiery eloquence pilloried the clerical immorality in his *De Lege Coelibatus* in 1551; expelled, but returned to Romanism.

Osiander, Andreas; b. December 19, 1498; a "home-made theologian"; priest at Nuremberg in 1520; introduced the Reformation; got acquainted with Luther in 1529; sided with him against Zwingli at Marburg; opposed the peasants and fanatics; at Augsburg, in 1530, courageous over against Melanchthon's concessions; worked on the Brandenburg-Nuremberg order of service 1530—2, at Schmalkalden in 1537, at Hagenau and Worms in 1540 and 1541; reformed Pfalz-Neuburg in 1542—3. In 1537 he got out the first Protestant gospel harmony in Greek and Latin; in 1539 he attacked Eck; in 1543 he published Copernicus's *Motion of the Heavenly Bodies;* in 1544 his *Conjectures on the Last Times,* in which he put the end of the world in 1656 and proved the papacy to be the Antichrist. In 1548 he opposed the Interim and in 1549 went to Koenigsberg and as professor taught falsely concerning justification. See *Osiandrian Controversy.* D. October 17, 1552. — His son, *Lukas the Elder,* b. 1534, became prominent in Swabia since 1555, formulated the *Maulbronn Formula,* the basis of the *Formula of Concord,* and got out the *Osiander Bible,* attacked the Jews, and was deposed in 1598; d. 1604. — His son, *Lukas the Younger,* b. 1571, prominent theologian in Swabia; attacked John Arnd's *True Christianity* in 1623, d. 1638. — His older brother, *Andreas the Younger,* b. 1562, chancellor of Tuebingen University; got out a new edition of the *Osiander Bible* and wrote *The Wurttemberg Communicants' Booklet for Young and Plain People that Desire to Go to the Lord's Table,* the basis for the later *Wurttemberg Confirmation Booklet.* — His nephew, *Johann Adam,* chancellor of Tuebingen University, was a friend of Spener, d. 1697. — His son, *Johann,* born 1657, prominent in Church and State, introduced confirmation; d. 1724.

Osiandrian Controversy. Started by Andreas Osiander when he left Nuremberg to become professor at Koenigsberg and in 1550 published his long-harbored error on justification by faith. He taught that God does not declare the sinner just, but makes him just; does not impute Christ's obedience and righteousness to the sinner, but has Christ Himself dwell in the sinner for his justification; does not act as a judge, but as a physician. The blessed assurance of salvation is not based on the objective work of Christ for the sinner, but on the pseudomystical union of Christ with the believer. Osiander's justification is not based on the atonement; it minimizes it; in fact, does not really require it. It is virtually the Romanist doctrine. He says himself good Romanists had found his teaching quite tolerable, and

so it is no wonder Joachim Moerlin, Melanchthon, Chemnitz, and others vigorously attacked it. Osiander also held that Christ is our Righteousness only as to His divine nature. Francesco Stancaro, the Italian, opposed this with the equally erroneous statement that only the human nature of Christ is our righteousness. Even Calvin and those of Zurich wrote against him. Art. III of the *Formula of Concord* settled the trouble by teaching that Christ is our Righteousness according to both of His natures.

Osler, Edward, 1798—1863; educated for the medical profession at Falmouth and London; later devoted himself to literary pursuits; prominent in hymnological work; wrote: "May We Thy Precepts, Lord, Fulfil," and others.

Ostiarius. See *Minor Orders; Hierarchy.*

Ott, John Henry; b. January 4, 1861, at Tell City, Ind.; graduated at Northwestern College; attended Amherst, Berlin, and Halle universities; Ph. D., Halle, 1892; professor of English and History at Northwestern College of the Wisconsin Synod, 1885; librarian and bursar. Ott works untiringly for Northwestern and is the father of its fine library.

Otterbeinians. See *Church of the United Brethren in Christ.*

Ottesen, Jacob Aall; b. 1825, d. 1904; graduate of Christiania University 1849; came to the United States 1852; one of the founders of the Norwegian Synod, its secretary; the first to ally himself with the Missouri Synod (1857); coeditor of *Maanedstidende;* author.

Our Lady of Mercy, Sisters of. A congregation of women conducting schools, hospitals, etc., and engaged chiefly in educating the poor, visiting the sick, and protecting distressed women of good character.

Overbeck, Fritz, 1789—1869; modern romantic idealist; one of a group of painters in Rome; excellent coloring, fresco work; among his paintings: "Joseph Sold by His Brethren."

Owen, John, 1616—83; learned Nonconformist; b. at Stadhampton; Presbyterian; Independent; preached before Parliament on day following execution of King Charles; vice-chancellor of Oxford 1652; pastor in London; d. at Ealing; prolific author.

Owen, Robert; English socialist and philanthropist; b. 1771 at Newtown, Wales; d. 1858, *ibid.;* endeavored to improve social conditions of workingmen; founded numerous communistic societies in Great Britain, also one at New Harmony, Ind., all of which failed; sought to abolish religion, marriage, family, private property, because sources of all evil; was atheist, later spiritualist.

Oxford Tracts. (See *Tractarianism.*) The *Tracts for the Times,* which began to be published in 1832 and ended in 1841, set forth the theology of the Oxford School, a name given to those clergymen of the English Established Church who adopted a theology which, according to the evangelical party, was a dangerous approach to Roman teaching. The tenets of the Oxford School were largely spread by Dr. Edward B. Pusey (1800—82), canon of Christ Church and Regius Professor of Hebrew in Oxford University, after whom the movement is known as Puseyism.

P

Pachelbel, Johann, 1653—1706; studied at Nuremberg, Altdorf, and Ratisbon; organist in a number of cities, last at St. Sebald's, Nuremberg; wrote much in style of J. S. Bach; published 78 *Choraele zum Praeambulieren.*

Pacific-Northwest Synod. This district of the Joint Synod of Wisconsin had its beginning with the Tacoma independent congregation, which asked to be admitted to Wisconsin Synod, 1895. It was received with its pastor, F. Wolf. Other congregations, such as Leavenworth, Mansfield, North Yakima, Ellensburg, Clarkston, were added from time to time through the efforts of home missionaries sent out by the Home Mission board of the Wisconsin Synod. As such missionary district it remained part of the mother synod until the reorganization of 1917 authorized its independent status. The congregations met and organized as the Pacific-Northwest District of the Joint Synod in 1917 and elected F. Soll, Yakima, president. There are 10 pastors, 16 congregations, 600 communicants. Congregational property to the value of $24,000 is reported. It is still, nearly entirely, a field for missionary work.

Pacific Synod. See *United Lutheran Church.*

Paine, John Knowles, 1839—1906; studied chiefly at Berlin, under Haupt,

Fischer, and Wieprecht; organist in Boston; professor of music at Harvard after 1876; leader in American musical development; oratorio *St. Peter.*

Paine, Thomas, English-American author; b. 1737 at Thetford, England; d. 1809 in New York; took part in American Revolutionary War and French Revolution; was a freethinker and bitter enemy of Christianity; wrote *The Rights of Man* and *The Age of Reason.* In the latter he expounds Deism and states reason for rejecting Bible. Prophecy, miracles, mystery, are the three principal means of imposture. Rabidly attacked redemption and vicarious atonement. His language is satirical, often blasphemous.

Paleario, Antonio, ca. 1500—70; Italian Humanist; thrice accused of heresy, one charge, the last time, being that of teaching justification by faith; wavered temporarily, but at last attained martyr's courage and crown; wrote *Della Pienczza, Sufficienza ed Efficacia della Morte di Christo.* See also *Christ, Benefits of.*

Paleario, Aonio. See also *Christ, Benefits of.* Wrote *Della Pienezza, Sufficienza ed Efficacia della Morte di Christo.*

Palestine is the name originally applied to the coastal plain inhabited by the Philistines (Hebrew, *Pelishtim*) and lying along the southeastern Mediterranean. The Greeks, however, employed the name to denote the entire southern half of Syria, giving it the wider meaning with which we are familiar to-day. In its physical aspects Palestine may be roughly divided into four longitudinal sections running north and south. These are: The maritime plain bordering the Mediterranean, the central range of mountains, broken indeed by the Plain of Esdraelon in the north, the eastern range beyond the Jordan, and the great gorge of the Jordan running from the foot of Lebanon to the Dead Sea. Though small in extent, its entire area being somewhat less than one-fourth of the State of Illinois, Palestine was especially fitted to hold a chosen people destined to perform a peculiar mission. Separated by sea and desert from the surrounding nations, yet holding a central position among them, it was providentially appointed as the home of the people to whom were committed the oracles of God and from whom sprang the Messiah, the world's Redeemer. Population of Palestine in 1922, 755,858: 589,564 Mohammedans, 83,794 Jews, 72,926 Christians of all denominations, 7,028 Druses; the remainder Samaritans, Bahais, Hindus, Sikhs, and Metawihles. — *Missions.* The fanatic jealousy of the various religious adherents made Protestant missions almost impossible. In 1820 the American Board began operations by sending missionaries, chiefly to the Mohammedans and Jews, but without appreciable results. The C. M. S. entered early, but made no progress until, in connection with Frederick William IV of Prussia, it founded the Bishopric of Jerusalem (1840), of which Samuel Gobat, (1846—1879) was second bishop. Gobat succeeded in winning an opening among the Arabian orthodox population by Bible-readers and by schools. German and English mission-societies were called upon for assistance, and the Kaiserswerth deaconesses responded by founding a hospital and the girls' school Talithakumi. In 1853 the Berlin Jerusalem Society followed, taking over work in Bethlehem and the neighboring sections. Spittler sent a few missionaries to Jerusalem from the St. Chrischona school at Basel. Following upon the Lebanon massacres in 1860, Ludwig Schneller gathered the orphans and founded the Syrian Orphanage near Jerusalem. The C. M. S. also continued its work, founding stations from Jaffa to Es Salt and Kerak. Latterly this society has gone deeper into medical and woman's work, doing especially good work among Mohammedans. Since the World War the Zionistic hopes of the Jews have been greatly quickened, and strenuous efforts are being made to colonize Palestine. — Missions are being carried on by the American Friends, the Christian and Missionary Alliance, British and Foreign Bible Society, Church Missionary Society, Jerusalem and the East Mission, Nile Mission Press, Trust Society, Furtherance of Gospel (Moravians). Statistics: Foreign staff, 160; Christian community, 3,021; communicants, 1,519.

Palestrina, Giovanni Pierluigi Sante, 1515—94; early life obscure; admitted to Pontifical Chapel as singer by Pope Julius III in recognition of his genius as shown in a published book of masses; Pope Paul IV appointed him *maestro di capella* at the Lateran; his *Improperia* (*q. v.*) so excellent that they were transferred to the Sistine Chapel, where they are performed on every Good Friday; during movement for reform of church music wrote *Missa Papae Marcelli,* so satisfactory that polyphonic music was retained; later composer to the Pontifical Chapel, finally maestro of St. Peter's; greatest composer of Cath-

olic Church and of the Roman School; fame rests principally on his masses.

Paley, William, 1743—1805; Anglican, apologist; b. at Peterborough; ordained 1767; rector of Bishopwearmouth 1795; d. at Lincoln. *Moral and Political Philosophy,* 1786 (essentially utilitarian); *Truth of Scripture History of St. Paul,* 1790 (Paley's most original work); *View of Evidence of Christianity,* 1794 (combats Deism); *Evidences of Existence and Attributes of the Deity,* 1802 (teleological argument popularized).

Pallium. A band of white wool, about two inches wide, worn on the shoulders and having two pendants, twelve inches long, one hanging down in front and one behind. The pallium is ornamented with six black crosses and is worn over the chasuble. Its use is reserved to the Pope and to archbishops, the latter being unable to exercise metropolitan functions till they have received the pallium from the Pope on payment of a goodly fee. The sale of the pallium was one of the crying abuses of the papacy before the Reformation. Part of the money raised by Tetzel's sale of indulgences was to cover the pallium fee of Albert, Archbishop of Mainz. Bishops sometimes receive the pallium as a mark of special favor. An archbishop may wear it only within his province and only on certain occasions. The pallium is supposed to represent the "fulness of the episcopal office."

Palme, Rudolf, 1834—; studied under A. G. Ritter; musical director and organist at Magdeburg; composed much organ music for church use, also vocal music; his *Orgelschule* widely used.

Palmer, Ray, 1808—87; studied at Phillips Academy, Andover, and at Yale; held various positions in the Congregational Church; published many works in prose and verse; wrote: "My Faith Looks Up to Thee," and others.

Pamperrien, Karl Heinrich Ferdinand Ludwig; b. August 11, 1845, in Mecklenburg, Germany; educated at Berlin and Rostock; ordained at Rudolstadt April 22, 1877; Leipzig missionary to South India 1877; Tranquebar, 1878—80; Tanjore, 1880—84; instructor at Leipzig Mission Seminary, India, since 1885; returned permanently to Germany 1920, residing at Tostedt, Hanover; d. 1926.

Pamphilus, presbyter at Caesarea in Palestine, friend of Eusebius (Eusebius Pamphili); founder of a theological school and of a famous library at Caesarea; d. a martyr (309).

Panama. See *Central America.*

Pancosmism. See *Pantheism.*

Pantheism. The monistic religious and philosophical system according to which God and the universe are one. While theism and deism (*qq. v.*) assume a personal, transcendant God, pantheism denies the personality of God, ascribes to Him merely an immanent existence in the world, and identifies the two, asserting that they are merely two names for the same reality. However, as there are two factors, either one may be considered as absorbing the other, and therefore two pantheistic views have developed. According to one view, proceeding from the unity of nature, God is merged in the world. This view, which is called pancosmism and which, by emphasizing nature, almost loses sight of God and consequently approaches atheism, was held by Spinoza, Goethe (*qq. v.*), the German and English Romanticists, Haeckel (*q. v.*), and other materialists. According to the other view, proceeding from the infinite and eternal God, the universe is merged in God. This view, which is called acosmism and which fundamentally denies the world or regards it as an illusion, is found in Brahmanism and Neoplatonism (*qq. v.*). Though the term pantheism is modern, having been coined by John Toland (*q. v.*), 1705, the idea is quite old. It is the fundamental doctrine of the Greek Eleatic School. Neoplatonism looked upon the phenomena of the universe as emanations of the Deity. The Middle Ages produced only isolated cases of pantheism, as in the systems of Scotus Erigena and the mystic Meister Eckart. The most precise and consistent pantheist, not only of modern, but of all times, is Spinoza, according to whom the All is *deus sive natura,* and the great multiplicity of phenomena in the universe are merely modes of the two attributes of God, thought and extension, and God has no reality except through his manifestations in nature. Spinoza's pantheism exerted a great influence on Herder and Goethe and the post-Kantian philosophers and theologians, Fichte, Schelling, Hegel, Schopenhauer, Schleiermacher (*qq. v.*). Brahmanic philosophy created the conception of Brahma, the world-soul. Only he can obtain salvation, that is, release from transmigration (*q. v.*), who through profound contemplation has come to the realization of the illusion of phenomena and the identity of the *ego* with Brahma. The

great fallacy of pantheism is that, in addition to destroying the personality of God and reducing Him to a lower rather than to a higher object of worship, it also destroys the personality of man, who is merely one of the numberless parts that constitute the All. Thereby also individual responsibility and the moral world order are destroyed. Neither does it explain the existence of evil. Christ's redemptive work becomes an illusion. Pantheism is but a short step removed from atheism (*q. v.*), and the latter term is sometimes used as embracing it. Mysticism, which endeavors to identify the thinker with the Deity, is often associated with pantheism.

Papacy. (See also *Primacy of Pope; Temporal Power.*) The papacy was of gradual growth, and its small beginnings are involved in obscurity. That Peter was the first bishop of Rome is legend, not history; in fact, it appears that there were no bishops, in the present sense of the word, till the second century. Very early the church at Rome occupied a prominent place, for it was the oldest church in the West and was in the world's capital. Irenaeus, at the end of the second century, mentions the honorary preeminence of the church, not the bishop, of Rome. He even rebuked Bishop Victor as a troublemaker. A growing tendency appears in the history of the first three centuries to accord first the church, and then the bishop, of Rome a preeminence of honor in the Church. There also appears an increasing tendency of the Roman bishops to assert a supremacy of right, which was emphatically denied in all parts of the Church. The Christianization of the empire opened new opportunities. Still the First Ecumenical Council (Nicea, 325) mentions the bishop of Rome only incidentally, and the following councils were neither convened by him, nor did he or his legates preside. In spite of his protests the Synod of Chalcedon (451) declared the patriarch of Constantinople his official equal. The fall of the empire in the West (476) enabled the Roman bishops to increase their power and to subject one province after another to their spiritual sway. They soon proclaimed themselves the superiors of earthly rulers. (See *Church and State.*) Monasticism became a useful tool. With Gregory I (590—604) began the papacy of the Middle Ages, and documents were forged to uphold all the papal pretensions. While the spread of Islam freed Rome from her Eastern rivals, her missionaries, as they converted the Germanic peoples to Christianity, simultaneously inculcated obedience to Rome. Pepin and Charlemagne, in return for papal favors, laid the foundation of the temporal power (*q. v.*). There followed nearly two centuries of eclipse and degradation for the papacy, while the papal chair was stained with every form of crime and vice. Then Emperor Henry III made some attempts to reform the Church, and soon a new race of Popes, supported by convenient forgeries, the False Decretals, aspired to greater power than any former Pope had possessed. Through the genius of Gregory VII the papacy rose to the meridian of its power, maintaining itself in the ascendency for more than two centuries (1073—1303). The Crusades and the establishment of the mendicant orders were important factors. During this time the Popes became lords of the earth. They triumphed over the imperial house of Hohenstaufen, humbled and deposed rulers, bestowed kingdoms, and wielded the scepters of both the spiritual and the political worlds. With the last years of Innocent III († 1303) a rapid decline of papal power began. France, England, and Germany revolted against political interference by Rome. For nearly seventy years (1309—76), the Popes were practically captives at Avignon. Then two and even three Popes simultaneously claimed the pontifical chair during the Great Schism (1378—1417). The demand for a reform of the Church "in head and members" grew more and more insistent throughout Christendom; but though the Council of Constance (1414 to 1418) healed the schism, it brought no actual reform, but burned Hus, the reformer. By the end of the 15th century the papacy had regained much of its power, and the papal throne was occupied by some of the most degraded wretches on record. Through the Reformation, God definitely broke the power of the papacy, and since then, despite all efforts of the Jesuits and others, papal power has been only an emaciated shadow of its former self. Even so-called Catholic countries have shown themselves less and less tractable to the political intrigues of the Roman Curia and have enacted laws to curb the power of the hierarchy and to protect their own sovereignty. The same year which saw the declaration of papal infallibility (1870) was also made memorable by the abolition of the last vestiges of the Pope's temporal power.

Papal States. See *State of the Church.*

Papias, bishop of Hierapolis in Phrygia; disciple of John (?) and friend of Polycarp; b. ca. 70 A. D.; suffered

martyrdom about the same time as Polycarp; best known as the author of *Explanations of the Sayings of the Lord*, comments on the words of Christ together with much additional material derived from oral tradition. The fragments preserved have been the subject of heated controversy in the critical discussions on the origin of the gospels.

Papua, the largest island on the globe after the continent-island Australia, belongs to the Melanesian group. Estimated area, 234,768 sq. mi. Population, ca. 1,000,000. The southeastern section formerly belonged to Great Britain (British New Guinea), but was transferred to the Commonwealth of Australia in 1906. The northeastern section, belonging to Germany until the World War, was called Kaiser Wilhelm's Land and has now been placed under the administration of Australia. The western portion belongs to the Netherlands. The aborigines are Papuans, related to the Negro race. Missions were conducted in Dutch New Guinea by the Berlin Gossner Mission Society since 1855, the first missionaries, Ottow and Geissler, doing valiant pioneer work. The Utrecht Mission Union (*Utrechtsche Zendingsvereeniging*) succeeded to their work. Good success was achieved, especially near the Geelvink Bay.—In British Papua the L. M. S. began operations in 1871 with such outstanding men as Murray, Macfarlane, Chalmers, and Lawes. Than Lawes "no white man had ever had a more wide and varied knowledge of the mainland of New Guinea, or visited more tribes, or made more friends, or endured more hardships, or faced more perils." Since the baptism of the first converts in 1881 steady progress has been made. A Wesleyan Methodist Mission was begun 1881 off the southeastern coast. The Roman Church entered in 1889.—In Kaiser Wilhelm's Land the Rhenish Missionary Society began work in 1887, waiting long for results, which finally came. The Society for Home and Foreign Missions According to the Principles of the Lutheran Church (Neuendettelsau, Bavaria) began to work in 1886. This work has been taken over since the World War by the American Lutheran Iowa Synod.

Paraguay. See *South America*.

Paramentics. The study of paraments, or church vestments, coverings, and hangings, especially those pertaining to the furniture of the chancel, a distinction being observed between paramentics proper, as here defined, and paramentics in the wider sense, which includes the knowledge of the clerical vestments with the embroidery pertaining to them. As far as the altar vestments and the Eucharistic cloths are concerned, the white linen paraments are used at all seasons of the church-year, since they signify the unchanging doctrine of the Christian Church. There are mainly three white vestments to be considered in the first group of altar cloths: the white cloth covering of the mensa (linen), with its overhanging border of geometrical drawn-work or lace (Cluny, Tulle, Hardanger); the Corporal, a square white linen cloth placed under the Eucharistic vessels, with a narrow fringe of Cluny or Hardanger lace; the Veil, a square (30×30, 36×36 in.) of the finest linen procurable, its purpose being to cover the sacred vessels when they are on the altar and not in use. The place of the Lavabo (a hand-cloth) and the Maniple (a small towel), prescribed by the Catholic ritual, may well be taken at this time by small napkins used to keep the edge of the chalice clean. Many altar sets now include also a Palla, or a number of palls, one for each vessel, chalices and paten. They are preferably made of linen and folded or hemmed over a piece of cardboard, their purpose being to cover the elements when not in use. The decorative vestments of the altar and of the reading-desks (lectern, pulpit, and altar) are properly in the colors of the season. There are altogether five liturgical colors: white, the color of the angels and of all saints, as Luther calls it, symbolizing innocence and holiness, majesty and glory; red, the majestic color of dominion, of joy, of light-giving doctrine, of the fire of the Holy Ghost, of blood and of martyrdom, symbolizing especially love, the love of the Bride, the Church, to Christ, the Bridegroom; green, the every-day color of the earth, the restful and refreshing color of hope, of peace, and of victory; violet, the solemn, earnest color of penitence and mourning, humility, concentration, and prayerful self-communion; and black, the color of the most profound humiliation, sadness, and deepest mourning. It may be said, briefly, that white is used on the great Christ festivals, Christmas and Easter, and during their season proper; red, on the festivals emphasizing the relation between Christ and His Church, on Pentecost, Trinity, Michaelmas, Reformation Festival, and Dedication Day and its anniversaries; green, during the last part of the Epiphany season and on all Sundays during Trinity season (also on Maundy Thursday); violet, during the seasons of Advent and Lent; black, during Holy Week (except

Maundy Thursday) and when funeral services are held in church.

Pardieck, E.; b. at Indianapolis, April 29, 1867; graduated at St. Louis Seminary 1890; pastor at Chicago, Ill.; professor at St. Paul's College, Concordia, Mo., 1902—12; at Concordia Seminary, St. Louis, Mo., 1912—23; d. at Madison, Ind., March 21, 1926.

Pardons. Pardons, or indulgences, are defined as follows by Leo X in his bull *Cum Postquam* (1518): "The Roman Pope, successor of Peter, the keybearer and vicar of Jesus Christ on earth, . . . can, for reasonable causes, grant the same saints of Christ who, joined by charity, are members of Christ, whether they be in this life or in purgatory, pardons out of the superabundance of the merits of Christ and the saints; and he has been accustomed, by granting pardon both for the living and the dead with apostolic authority, to distribute the treasure of the merits of Jesus Christ and the saints, to confer the pardon itself after the manner of an absolution, or to transfer it after the manner of a suffrage." See *Indulgences, Opera Supererogationis.*

Parents, Rights and Duties of. Just as privileges are the correlate of obligations, so duties are the correlate of rights. To insist upon rights without paying proper attention to duties would amount to a most serious neglect of parental obligations. Children are gifts of God to the parents. Ps. 127, 3—5; 128, 3. In accordance with this fact, children ought to be regarded most highly and guarded most carefully. The sinfulness with which they are born into this world, John 3, 3. 6, makes it necessary that they be born again by the water and the Word, Eph. 2, 1. 5; 5, 26. Not only are parents to bring their children to the Lord in and by Holy Baptism, but they are also to instruct them, or have them instructed, in the Holy Scriptures, which alone are able to make them wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3, 14—17. The fundamental passage laying this obligation upon parents is Eph. 6, 4: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." This makes it necessary for the attitude of parents to follow this rule. Cp. Ps. 103, 13; Col. 3, 21. To acknowledge a child as a gift of God, to accept it in the name of Jesus, to treat it as one of the redeemed of the Lord and as an heir of eternal life, that is the privilege of Christian parents. — The proper understanding of all these facts demands that parents feel the direct concern for the bringing up of their children in the instruction which is necessary for salvation. They are reminded of the example of Abraham, of whom the Lord Himself says: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Gen. 18, 19; cp. Deut. 6, 6. 7; 11, 19. 20. This means that parents will acquaint their children with the one thing needful just as soon as possible. They will, of course, pray for them and over them even before the little ones are able to speak. They will teach them little prayers and tell them about their Savior just as soon as the first signs of response and understanding are evident. They will have regular home devotions, or family worship, at least once a day, making it a point to draw the children into the circle of the wonderful facts presented. They will send them, if at all possible, to a Christian day-school and at least to a Christian Sunday-school and to catechumen classes, showing their eager interest in the work of the children in every way. They will prayerfully and tactfully watch over the children of the adolescent age, to keep them with the Church and to lead them ever more deeply into the Book of books. Thus only will the end and aim of a complete education be reached, namely, that the man of God may be perfect, thoroughly furnished unto all good works.

Paris Evangelical Mission Society, organized by French Reformed Protestants, 1822, through the merger of several already existing societies in France, which, however, remained auxiliaries. First general meeting 1824, when a training-school for missionaries was established. During and since the World War the society fostered some of the former German missions in Africa. Fields: Africa and Australasia.

Parker, Joseph, 1830—1902; eloquent Congregational clergyman; b. at Hexham; did not attend seminary; pastor at Banbury, Manchester, London (City Temple); visited America; d. in London; wrote *The People's Bible,* etc.

Parker, Theodore, American Unitarian clergyman; b. 1810 at Lexington, Mass.; d. 1860 in Florence, Italy; pastor of Unitarian Church, West Roxbury, Mass., 1837; through study of German rationalists was led to deny authority of Bible and supernatural origin of Christianity, which older Unitarians still accepted, and saw that to base Unitarianism on Bible was untenable, thereby

becoming leader of new school of Unitarians; repudiating all fundamentals of Christianity, he was ostracized by the Unitarian clergy, resigned pastorate in West Roxbury, and preached for fourteen years in a concert hall in Boston.

Parochial School. A primary or grammar school, organized, owned, maintained, and controlled by a local Christian congregation for the purpose of instructing children in the elementary branches of general knowledge, teaching them the Word of God, and educating them according to Christian principles — a Christian day-school. Also the state maintains elementary schools (see *Public School*), which, in our country, do not offer any religious instruction. The parochial school stresses the moral and religious education of its pupils, at the same time, however, fully teaching all those things which make for intelligent citizenship. The right and duty to teach religion rests not with the state, but with the home and the Church. From Deut. 6, 6. 7; Ps. 78, 1—6; Eph. 6, 4 we learn that it is primarily the duty of parents to give to, or provide for, their children religious instruction and education. But from Matt. 28, 18—20; John 21, 15; Acts 20, 28 we see that this duty is enjoined also upon churches and pastors. It was the consciousness of this duty that from the beginning of the Christian era has prompted congregations and pastors to make some provision for the religious instruction and education of their youth. And the best and most effectual means found so far is the Christian day-school. For Christian schools before the Reformation see *Catechumenate; Education, Popular and Christian.*

A new epoch in the history of Christian elementary schools began in the third decade of the 16th century, when Luther and his colaborers Melanchthon and Bugenhagen emphasized the necessity of teaching and training the young. Luther's *Epistle to the Councilmen of All German Cities to Found and Foster Christian Schools,* 1524, virtually made him the founder of common schools *(Volksschulen).* "The universal ignorance of the people in secular and, especially, religious matters appealed powerfully to these men, and through their effort, in absence of provisions by the state for the maintenance of schools, a plan was worked out according to which the pastors were held to teach the children of their parish the fundamental principles of religion as laid down in the Catechism and, as far as possible, to raise the standard of intelligence by embracing common branches in their school plans. By degrees, larger parishes elaborated this duty to such an extent that special teachers were employed, superintended, and salaried by the church. Such schools were named parochial or congregational schools." (*Luth. Cyclopedia*). As a result of the labors of these men we find Christian schools springing up everywhere in Protestant communities. In cities old schools were reorganized; new ones were founded in hamlets; monasteries and nunneries were often changed into schools for boys or for girls. These were common schools, whose aim was not specifically to prepare for the ministry or some public office, but to offer to children of all classes a general common school education by teaching them reading, writing, arithmetic, history, singing, and music, and instructing them in the truths of the Christian religion. And though these schools were at first handicapped by lack of interest on the part of parents and want of competent teachers, the Reformers aroused the interest of the people, trained teachers, devised school plans, wrote text-books, and visited these schools. They were the best in their day and far surpassed the schools of the old order. This educational renaissance in Germany in the course of time affected the schools also in other, even Catholic, countries. In England, France, and Italy we soon find common schools in which instruction in religion was the chief object sought. During the following centuries these schools shared the fate of the Church; the Thirty Years' War, deism, and rationalism worked havoc also in these Christian schools. Yet the idea of the Reformers of giving to all classes of children a Christian common school education was still adhered to. During the 17th century *Cuius regio, eius religio* (Whose region, his religion) became a generally accepted maxim of statecraft. The state church meant a state school. Hence the idea of a purely parochial school as we now understand the term was not generally realized, and if so, soon abandoned, inasmuch as the state took the matter in hand and from ampler means provided better school facilities. However, due regard was had for the religious instruction of the children; hence the religious state schools as we find them in European countries. At present the tendency, at least in Germany and France, seems to be not only to separate State and Church, but also to eliminate all religious instruction from state-controlled schools.

In our country, where the Government subsidizes no particular denomination nor interferes with the exercise of religion of any of its citizens, there was an excellent opportunity for the development of a real parochial school, in which Christians could educate their children according to the dictates of their consciences. The first Lutheran pioneers brought with them from the fatherland the parish school. Beside the rude log church a schoolhouse always arose, and H. M. Muehlenberg (1748), who is said never to have lost sight of the training of the children, built a schoolhouse at The Trappe even before he began the erection of a house of worship. The Salzburgers, who settled in Georgia in 1734, at once made provision for the education of their children. At synodical meetings "the condition of the parochial schools" was considered, each pastor reporting on the wants and prospects of his school. In 1804, 26 congregations reported 89 schools; in 1821, 206 parochial schools in 84 congregations were accounted for. In the latter part of the 18th and the first decades of the 19th century there were many flourishing parochial schools in New York, Pennsylvania, Ohio, North Carolina, and Virginia, indeed, wherever Lutherans settled. However, there came a change. The public or free school system spread, immigration from Lutheran countries decreased, it was quite difficult to secure competent teachers, and, chiefly, a spirit of indifference and lack of interest in the religious instruction and education of children became manifest in Lutheran congregations. While a number of parish schools continued in the East, new colonists from Germany settled in the Central and Western States. In 1839 about 750 Lutheran immigrants came from Saxony and settled in St. Louis and in Perry Co., Mo. They at once proceeded to organize Christian schools for their children. F. Winter was the first teacher in Altenburg, Perry Co.; in St. Louis L. Beyer and J. F. Buenger taught school. Rev. F. C. D. Wyneken labored in Ohio, Indiana, and Michigan, preaching and teaching the young as well as circumstances would permit. In 1845 Lutheran Bavarians settled in Frankenmuth, Mich., and at once established schools, not only for their own children, but also for their Indian neighbors. When the Synod of Missouri, Ohio, and Other States was organized 1847 in Chicago, Ill., its constitution required of each congregation "to provide for Christian instruction at school of the children of the congregation." Hence from the very start, schools were opened for the young wherever the Gospel was preached to the old. The pastors, from devotion to the cause, usually taught school themselves. But as soon as the means of the congregation permitted, a regular teacher was called. As to buildings, equipment, books, these schools, like the public schools of their day in similar communities, were, indeed, primitive, if judged by modern standards; the rooms were overcrowded; often 100 and even more children were under the care of one teacher. However, as a means for indoctrinating and truly educating the young and for building the Church they have never been surpassed; they were the nurseries of the congregations and one of the chief causes of the healthy and prosperous growth of the Synod. In 1848 Synod had 14 schools, with 508 pupils; in 1858: 113 schools and 4,974 pupils; in 1868: 367 schools and 22,687 pupils; in 1916: 2,313 schools and 96,737 pupils; in 1921: 1,277 schools and 73,120 pupils, 1,062 male teachers, 300 woman teachers, and 473 pastors teaching school; in 1925: 1,388 schools and 80,173 pupils, 1,272 male teachers, 447 woman teachers, and 401 pastors and 97 students teaching school. The decline after 1916 is thus accounted for: Formerly also all Saturday-schools and summer-schools were counted, while the statistics for the last years take in only regular, full-week day-schools; during the World War war-crazed Councils of Defense in some localities forced the closing of some schools because they imagined they carried on German propaganda and held that true and genuine American citizens could grow up only in the public schools; furthermore, in some congregations the first love and the former interest in the religious education of children has grown cold, and Sunday-schools are believed to be sufficient; finally, there is a decrease in the birth-rate. But the outlook is by no means discouraging; on the contrary, many schools have been reopened, new ones are being founded, others are being reorganized and enlarged, at conferences, synods, and in the meetings of congregations the school question is discussed, hostile legislation is fought, and the danger threatening the schools quickens and increases the proper appreciation of their merit. In 1913 the General Conference of Lutheran schoolteachers at Laporte, Ind., inaugurated a movement which was to increase interest in parochial schools, to raise still more the standard of efficiency, to unify schools of the same grade, and, in general, to promote the cause of parochial schools.

As a result of this movement school boards and superintendents were elected in several synodical Districts, and Synod elected a General School Board and a General School Superintendent. These measures have proved very helpful, and their helpfulness will be increased in proportion as the plans outlined will be more generally applied. The American Luther League, organized 1919 at Fort Wayne, Ind., makes the support and safeguarding of Christian education its chief aim, and its local organizations can do much to stimulate interest in the Christian schools of their own congregations. Desiring to have their children not merely instructed in secular branches, but also, indeed, above all, in the Word of God and to have them truly educated and brought up in the nurture and admonition of the Lord, Lutheran Christians, besides helping to support the public schools with their taxes, cheerfully and liberally, from private funds, contribute towards the maintenance of their parochial schools. Ownership of these schools is therefore vested in the local congregation, which exercises control over all matters pertaining thereto through a school board elected by the congregation. The immediate supervision is usually delegated to the pastor. Many spacious and modern school-buildings have been erected in recent years, and congregations are bent upon increasing the efficiency and equipment of their schools. In rural districts there are "mixed" schools, one teacher having charge of all the grades, but as the number of pupils increases, more teachers are called. In villages and cities there are many schools that have 2 to 8 teachers, the grades, in the main, conforming to those of the public schools. The school-year usually begins in the first week of September and ends in the latter part of June or in the first part of July. A distinctive feature of these schools is the corps of teachers. Men properly prepared for their vocation and graduated from accredited normal schools (River Forest, Ill., and Seward, Nebr.) are called, and they make their profession a life-work. Female teachers are employed only as assistants, never being called to their position, but serving temporarily. Many pastors take charge of the schools in their congregations until a regular teacher can be called. All these men consider it their duty, not merely to instruct and to impart knowledge, but to educate, to form and build the character of the child. The plan of study embraces all the common school branches taught in the public school: reading, grammar, composition, arithmetic, United States history, and the elements of civics, geography, nature study, elementary physiology, drawing, penmanship, singing. In the past, German was taught in nearly all of these schools, and in many it is still being taught as a language. However, the American language is the medium of instruction in all the common branches; in fact, since the rising generation is more conversant in this tongue, German has been discontinued in many schools or is optional. Because of the fact that also the German language was taught, these schools have often erroneously been called German schools, as though the American language were not taught there. But while the Lutheran immigrants from Germany indeed wished their children to learn their mother tongue, the congregations insisted on teaching also the language of the country. The knowledge of any language besides that of one's own country is a valuable asset to any man, and these schools have demonstrated the possibility of teaching two languages without injury to the common school branches. Strenuous work and faithful application on the part of teacher and pupil make it possible to handle this high school subject already in the grades. However, the chief purpose of these schools was and is, not to perpetuate the knowledge of the German language, but to teach the Word of God and to educate the pupils according to Christian principles. Therefore these schools are more fittingly called Christian day-schools. Religious instruction and Christian education are the outstanding features. The first period in the morning is usually devoted to religious instruction: Catechism, Bible stories, recitation of hymns and of Scripture-texts, Bible-reading. As a means of developing mental activities the method of religious instruction as it obtains in these schools is equaled by few, surpassed by none, of the other studies. But we must discriminate between instruction concerning religious subjects and religious education, the aim of which is to produce religious men and women who, prompted and actuated by a living faith in Christ, shape their lives according to His Word. In Christian education the heart, which means both sentiment and will, is central. Religious instruction, therefore, is given not for its intellectual value, but chiefly that children may learn to know Christ and to believe in Him as their personal Savior, to lead Christian lives in the power of such faith, and to be saved by such faith.

This Christian education is observed not only in the periods set aside for religious instruction, but as long as the children are at school. Thus these schools truly educate, for this life and for the life to come. There is no true education without religion. Says Dr. Stanley Hall in an address to the National Education Association: "I am really sorry for you people. You are going home to your schools with roseate hopes. You believe that your work will be a blessing and that the welfare of the country depends upon your work. But I repeat, I am sorry for you. You cannot educate in the public schools because the Word of God is lacking! Your work simply consists in training the reason of the children entrusted to you. The only people in this country who know how to educate are the Lutherans and the Catholics in their parochial schools." It is therefore of utmost importance that children during the formative and impressionable period of life attend such schools where they receive a Christian education. The results have been most gratifying. These Lutheran parochial schools have turned out children who were well founded in the teachings of Scriptures and became loyal church-members; and thus these schools proved themselves nurseries of the Church. These schools filled our colleges with students preparing for the service of the Church, and proportionately these schools have furnished the largest number of loyal and law-abiding citizens, whose patriotism and obedience to the laws of the land is not a matter of expediency and enthusiasm, but of conscience and religion. Open-eyed and unbiased representatives of the leading churches in our country have advocated the religious or church schools for all who desire to have the education of their children governed and permeated by religious principles. Other Lutheran church-bodies take the same stand and are fostering church schools, notably the Wisconsin Synod, but also the Ohio Synod and the Iowa Synod. And some churches besides the Lutheran, such as the Roman Catholics, the Dutch Reformed, the Jews, and the Mormons, have acted upon this principle; but the principle has been acknowledged also by Episcopalians, Presbyterians, Congregationalists, and Methodists. All that is necessary is that these churches reduce to practise what they preach and live up to their avowed educational ideals.

Parr, Samuel, 1747—1825; Anglican; b. at Harrow-on-the-Hill; assistant master at Harrow; priest in 1776; vicar at Hatton (d. there) 1783; author; Ciceronian Latinist; famous for learning and dogmatism.

Parsees. Modern adherents of Zoroastrianism (*q. v.*), of whom about 10,000 live in Persia and 101,778 (census of 1921) in India, chiefly in the Bombay Presidency, where their Persian ancestors settled in the 8th century, when Moslems conquered Persia. Because of their wealth and their social position they now form an important element of the population of India. They have tenaciously clung to their old religion, whose main tenets are the Zoroastrian dualism, belief in angels, demons, future life, sacredness of fire, veneration of the cow. Their dead are exposed on "towers of silence," to be devoured by vultures. See also *Fire-worshipers.*

Pascal, Blaise, 1623—62; celebrated French thinker, mathematician, and man of letters; known to the world as the author of *Provincial Letters* and *Thoughts.* Born at Clermont, he was educated at Paris and Rouen and showed remarkable genius and precocity. About the year 1655 he became associated with the Jansenists at the convent of Port Royal (near Paris) and soon championed their cause against the Jesuits. The *Provincial Letters* ("Letters written to a provincial . . . on the subject of morals and politics of the [Jesuit] fathers") appeared in 1656. Written with delicate irony and keen satire, these letters, the nearest modern approach to the Socratic dialog, constitute "the most fearful attack that any dominating party of the Church ever sustained" (Harnack). But Pascal as a Catholic and a Frenchman could not adopt the manner of Luther, and therefore his blows were less effective. The *Thoughts* (*Pensées*) are a series of detached fragments of composition, the unorganized material of a projected defense of Christianity, which the author did not live to complete.

Pascha (*Passah*). The Feast of the Passover in the Old Testament, the word being widely applied to the Festival of Easter in the New Testament, in its Latinized form, paschal hymns, paschal offerings, and paschal candles being spoken of.

Passavant, William Alfred, Lutheran; b. at Zelienople, Pa., October 9, 1821; d. at Pittsburgh, June 3, 1894; graduated 1842 from the Lutheran theological seminary at Gettysburg and ordained the same year; pastor in Baltimore 1842—4, in Pittsburgh 1844—55; editor of the *Workman* 1880—7; introduced the Kaiserswerth system of

deaconesses in America. Hospitals at Pittsburgh, Milwaukee, Chicago, and Jacksonville, Ill., were established through his efforts, orphanages at Rochester, Zelienople, Pa., and Mount Vernon, N. Y., and Thiel College, Greenville, Pa.

Passion and Passion Plays. In the narrower sense, the species of religious drama of the medieval age which was developed from the responses and readings of Holy Week and of the Lenten season, this form rapidly growing into a cycle portraying the events of Holy Week; in the wider sense, especially as used in Germany, all forms of religious drama dealing with the life of Christ, other designations being Corpus Christi or Whitsun Plays, *Osterspiele*, and *Fronleichnamsspiele*.

Passionists. A mendicant congregation under the immediate protection of the Pope, founded in Italy in 1737. Its members lead an austere life and, besides the usual vows, promise to practise and promote devotion to the Passion of Christ. They entered the United States in 1852 and are active in conducting missions and retreats.

Pastor Aeternus, Constitution, the name usually applied to a decree of the Vatican Council concerning the papacy and its authority. It treats in four chapters: 1. The primacy of Peter; 2. the transmission of such primacy to the Roman Pontiff; 3. the power and nature of the primacy of the Roman Pontiff; 4. the infallibility of the Roman Pontiff. For additional details see *Vatican Council*.

Pastor Hermae, an allegorical didactic romance, takes its name from the circumstance that an angel in the garb of a shepherd appears in it and communicates with Hermas. Though overloaded with fantastic figures and images and of small literary value, the *Shepherd* was read in public worship until the days of Eusebius and treated almost as a part of Scripture in the *Codex Sinaiticus*. Its three divisions (Visions, Mandates, and Similitudes) are an urgent call to repentance. The author's view of Christianity is that of a new law, while much of his theology is based on Jewish apocalyptic sources. The date of the book cannot be fixed. The view placing it at about 100 A. D. seems most plausible. The author can hardly have been the friend of Paul mentioned Rom. 16, 14.

Pastoral Theology. That branch of practical theology which includes chiefly the pastor's care of the souls in his charge or of the direction of the Christian life in the congregation.

Paton, John Gibson, Presbyterian missionary; b. at Kirkmahoe, Scotland, May 24, 1824; d. at Canterbury, Australia, January 28, 1907; served as city missionary in Glasgow 1847—57; began work in Tanna, New Hebrides, 1857, in the service of the United Presbyterian Church; after extensive journeys located on Aniwa, where he was eminently successful; translated and published parts of the Bible into the Aniwan language.

Patriarch. The title of the highest dignitary in the ecclesiastical hierarchy as the latter developed after the days of Constantine. A patriarch's jurisdiction corresponded, in the main, with a civil diocese, which since the reorganization of the Roman Empire under Diocletian included various provinces. Thus he ranked above the metropolitan, or provincial bishop. This tendency toward centralizing ecclesiastical authority issued ultimately in the four great patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem. In the West, the bishop of Rome, claiming the primacy, refused the patriarchal title, and the name archbishop was commonly applied to the highest representatives of the episcopal order. In modern times the heads of the Armenian, Coptic, and Jacobite churches are called patriarchs, as also the archbishops of Venice and Lisbon. The Russian patriarchate, which since 1589 had become independent of Constantinople, was abolished by Peter the Great (1721) and was replaced by the Holy Synod, the highest executive tribunal in the Eastern Church.

Patrick, St., is reputed to have been the apostle of Ireland, winning it to Christianity from 432 on. But it is probable that Ireland was Christianized before that date from England and that Patrick merely played a prominent rôle in the Irish Church. His name was really Sucat, and he seems to have called himself Patricius because he hailed from a patrician family. He was probably born ca. 380 in Banaventa, Scotland, and was rather loose in morals in his early youth, though, as some say, he was the son of a deacon and the nephew of a presbyter. In his sixteenth year he was kidnapped by pirates and compelled to herd swine in Ireland, was converted, went to Rome, and there was probably consecrated as bishop of Ireland, but not in order to spread Christianity, but to combat the false doctrines of Pelagius. However, it is denied by many that he was ever in Rome. Some say that he

was sent from England to Ireland; others, from Gaul. D. ca. 460. We have an autobiography of him, entitled *Confessio*. Patrick has become almost entirely a legendary figure. His own confession seems to have been tampered with and is therefore not reliable. It is not reasonable to doubt his ever having existed, as some do, but it is quite sure that too much has been made of him and his work in the Irish Church.

Patrology and Patristics. Two subjects pertaining to church history, closely related, the former denoting the historical side, the latter the formal study of writings of the Fathers.

Patron Saints. As patrons are persons who protect and promote the interests of others, so patron saints, in the Roman Church, are supposed to be the special protectors and celestial advocates of those by whom they are elected or to whom they are assigned. They are honored by their clients with a special veneration. Only canonized saints are eligible. Every church has its patron saint, who is usually also the titular, after whom the church is named. His festival is celebrated with particular solemnity. Countries have patron saints; *e. g.*, England, St. George; Germany, St. Michael; France, St. Denis; Ireland, St. Patrick; Scotland, St. Andrew; Norway, St. Olaf; Sweden, St. Bridget; Canada, St. Anne and St. George; the United States, Our Lady of the Immaculate Conception. Among the patron saints of trades and professions are: Andrew (fishermen); Cosmas and Damian (doctors); Christopher (porters); Cecilia (musicians); Crispin (shoemakers); Hubert (hunters); Stephen (stone-masons); Vitus (comedians and dancers). For illnesses: Claire and Lucy (eye-trouble); Agatha (diseases of the breast); Apollonia (toothache); Blasius (sore throat); Benedict (poison); Hubert (dog bite). Persons, too, may have patron saints, usually those on or near whose festival they were born or whose name they bear.

Patteson, John Coleridge, English missionary bishop; b. April 1, 1827, in London; d. at Nukapu, Melanesia, September 20, 1871. He succeeded Bishop Selwyn of the Melanesian Mission, being ordained a bishop in 1861. In the *Southern Cross* he cruised much in the interest of spreading the Gospel among the Melanesians. On a missionary tour to Nukapu he was slain by the natives. Max Mueller wrote of him: "To have known such a man is one of life's greatest blessings." His name "will live in every cottage, in every school and church in Melanesia." Besides outstanding gifts for mission-work, Patteson had a special gift as a linguist, controlling no less than forty languages and dialects.

Patton, Francis Landey, 1843—; Presbyterian; b. in Bermuda; pastor; professor of theology at McCormick; professor at Princeton Seminary; president of Princeton University 1888—1902; of Princeton Seminary; retired 1913; author.

Paul of Samosata. See *Monarchianism.*

Paulicians, a Gnostic-Manichean-Marcionite sect to be traced in Armenia since the middle of the seventh century, where they remained, in spite of persecutions, until their removal to Thrace ca. 970. In the eleventh century they, in part, returned to the Church, while others identified themselves with various other sects. They taught a kind of dualism. A demiurge made the material world and man's body, while a good god made heaven and man's soul. Christ saves humanity from the former for the latter. They reject the Old Testament and some books of the New, adhering chiefly to the Pauline epistles and the Gospel according to St. Luke. See *Dualism, Gnosticism.*

Paulists. "The Congregation of Missionary Priests of St. Paul the Apostle" (Paulist Fathers) is of American origin, having been founded in New York in 1858 by five native priests, all converts from Protestantism. Its primary object is to make converts to Catholicism. This object is pursued through lecturing and preaching and through a systematic literary propaganda. "The Paulist Fathers also consider it part of their vocation to influence the secular press in the interests of Catholic truth" (*Catholic Encyclopedia*).

Paulus Diaconus (son of) **Warnefried,** 720 (?)—795 (?); a Longobard historian and very distinguished scholar at the court of Charlemagne; also a poet, was the author of a Roman and of a Longobard history and compiler of a postil.

Paulus, H. E. Gottlob; b. 1761, d. 1851; professor at Jena, Wuerzburg, and Heidelberg; representative of extreme rationalism; did away with the miracles of the Bible by performing miracles of exegesis; his dying words: "I stand righteous before God for having desired the right."

Pax Vobiscum. A special benediction spoken or chanted by the pastor after

the consecration of the elements in the Eucharist, just before the Agnus Dei: The peace of the Lord be with you alway!

Pedagogy, the science of leading and educating the child, comprises a body of facts and principles bearing on the aims and methods of effectively equipping the young for life, of aiding them in attaining their spiritual maturity. As all instruction should be educative, pedagogy includes the art of teaching and points out methods conducive to the best results. Especially, however, does it point out the psychological principles underlying these methods, for which reason it may be called applied psychology. The aim of pedagogy has been variously defined; however, its aim is not merely to impart knowledge, but rather by and through such knowledge to educate. The development of a good, moral character must ever be the aim of the pedagog. But as there can be no true morality without religion, it is the business of pedagogy constantly to lead the child according to religious principles so as to nurture and exercise its spiritual nature and to develop a Christian character, so that the child in thought, word, and deed, will live as a child of God, in joyful obedience to His Word and in the sure hope of eternal salvation through faith in Christ Jesus. Such pedagogy we find in the Christian home and in the Christian day-school. See *Parochial School.*

Pelagian Controversy. This controversy takes its name from Pelagius, who, to combat those who made the doctrines of free grace and of the total depravity of the human heart a license for sinning and to create a motive for monkish asceticism, insisted much more strongly than other teachers of the Church before him on the existence of natural moral powers in fallen man. He therefore chiefly concerned himself with anthropology, the doctrine of man, and soteriology, the doctrine of salvation, conversion. While, of course, the apostolic churches had the full light on these as on all other doctrinal questions and believed in salvation by grace alone (*sola gratia*), according to 1 Cor. 2, 14; Eph. 2, 1—9; Rom. 8, 7; 1 Cor. 12, 3; Jas. 1, 14. 15, there had not been full agreement herein among the Church Fathers of the following centuries. In general they agreed that man's nature has been depraved by the Fall and that man therefore needs God's grace and a rebirth; but while some taught a *total* depravity and stressed grace alone, such as Tertullian, Cyprian, Hilary of Poitiers, especially Ambrose (*qq. v.*), others, like Clement of Alexandria and the Alexandrians of the third century in general, and the Greeks Basil, Gregory Nazianzen, Gregory of Nyssa (*qq. v.*), Didymus, and Chrysostom (*q. v.*), contended that man has retained a remnant of free will, which is active toward the good independently of the operation of grace. The fifth century was to bring out this moot question into full discussion between Augustine and Pelagius and their respective followers.

In his earlier writings Augustine, too, did not fully exclude the "free will" from participating in conversion, but in the course of his spiritual development he came to deny it more emphatically than any Church Father before him. On the other hand, however, rationalistic speculation led him on to the false doctrine of absolute election. Guericke describes his theory as follows: All men since Adam's Fall (which ruined human nature both physically and morally) are essentially in the same state of estrangement from God and of condemnation, in which they can do only what is displeasing to God. From this state they may be rescued solely by the grace of God in Christ. This grace of God attracts the depraved will of man with inner conquering necessity (*gratia irresistibilis*), and whoever receives it is saved. However, not all men receive it; but out of mankind, equally depraved in all its individuals (*massa perditionis*), God, according to His compassion in Christ, elects some unto salvation, fitting them thereto by kindling faith in them by His grace (*gratia praeveniens, operans et cooperans*); all the remainder of mankind God, according to His justice, leaves in its depraved state and consigns to merited damnation. The reason why grace is accorded only to a part of humanity can be sought solely in an eternal, holy, inexplicable, absolutely free decree (*decretum absolutum*) of God.

Over against this, Pelagius taught: Man's nature is not depraved since Adam's Fall, but, on the contrary, is still in its original state, a state of indifference morally, without virtue or vice and capable of both, and it depends solely on the will of the individual to develop the moral germs of his nature and to be saved. Of course, an irresistible grace and an absolute predestination did not fit into his system; but, on the other hand, real grace, according to Pelagius, was not needed to save man, and salvation by Christ was rather a superfluous exertion on the part of God. The very essence of the Christian religion was destroyed by this system and naturalism

substituted, though probably the author was not aware of the fact.

The Church very quickly sided with Augustine in this controversy. Pelagius first taught his wrong views in his commentary on the Pauline epistles; then he spread them personally at Rome ca. 409. Later he went to Carthage with his disciple and friend, the monk Coelestius. When the latter applied for the office of a presbyter, he was accused of heresy and had to defend himself before a synod at Carthage, 412. Two fundamental statements of Coelestius were here discussed: 1) that Adam's sin affected only himself and not his progeny, and 2) that children were born in the state in which Adam was before the Fall. Since Coelestius refused to retract these statements and a number of conclusions drawn therefrom, he was excommunicated. — Meanwhile Pelagius had gone to Palestine, where there was less accurate definition of doctrine than in the Occident, and he managed to escape blame at two Oriental synods, when he, too, had been accused of heresy. But Augustine wrote a book setting forth how the Orientals had been duped by the duplicity of Pelagius, and the African bishops at the synods of Mileve and of Carthage, 416, condemned Pelagianism and induced Bishop Innocent I of Rome to agree to this condemnation. It was shown from the writings of Pelagius and Coelestius that they defended the free will, caused man to become proud of himself, and denied grace in the specifically Christian sense, because they called the natural powers of man grace, or gave God's Law or also His providence that name. However, Pelagius and Coelestius succeeded in cajoling Zosimus, the next bishop of Rome, into pronouncing them orthodox once more. But the Africans insisted at the synods at Carthage, 417 and 418, that Pelagianism be condemned, adopting eight or nine canons against the heresy. Emperor Honorius also took a stand against Pelagianism, and finally Zosimus, too, was persuaded to side with the Africans. The Occidental bishops signed this verdict, and the eighteen who refused were deposed from office. — Especially through the influence of the layman Marius Mercator also the Orient agreed to condemn Pelagianism at the ecumenical synod at Ephesus, 431, because it was found to be closely allied to Nestorianism. Yet the Orient never fully accepted the Augustinian theology. Men like Theodore of Mopsuestia and Isidore of Pelusium taught a system that might be called a mean between it and Pelagianism.

In the Occident, too, the Scriptural doctrine that after the Fall man is altogether corrupt and can be saved only by divine grace, that those who are saved are saved without merit of any kind, and that those who are lost are lost by their own fault alone, had to be defended against new foes, who at once took the place of the vanquished Pelagians — the **Semi-Pelagians.** While the Pelagians held that the power of natural man for good, "free will," is not at all impaired, the Semi-Pelagians held that "free will" is only partially impaired, needing the assistance of grace, — salvation thus depending on grace *and* the right use of the natural powers. In the controversy also this problem was debated, — which Scripture leaves, and Christian theology must leave, unsolved, — why not all men are saved, since grace alone saves, universal grace, and since all men are in equal corruption and guilt. In this discussion both parties erred. Augustine had recourse to the explanation that the reason was to be found in God, who does not treat all men alike, does not offer effective grace to all — a virtual denial of the universality of grace. His followers ordinarily refrained from this rationalizing deduction; they did not blame God for the damnation of any man; yet at times they gave voice to the explanation mentioned. The Semi-Pelagians rationalized along the opposite lines, explaining the fact that some are saved while others are not by an alleged inner condition and receptiveness in man, some making the right use of their natural powers, others not. Augustine himself had to refute certain monks of Adrumetum, who misconstrued his doctrine of absolute predestination by concluding therefrom that all moral exertion was superfluous and all punishment of sin unjust. — The first real Semi-Pelagians whom Augustine had to oppose were called Massilians and were a Gallican party, their leader being the abbot John Cassianus of Massilia (d. 432). He taught that man, in spite of an inclination to evil in him after the Fall, could by free choice accept the good when it was offered him, but needed God's grace to increase in sanctification. According to him there would be a constant cooperation of grace and free will to save man. Though Augustine wrote a book to justify his system against the attacks of these Gauls, and though after his death his friend Prosper Aquitanus wrote more, yet the Semi-Pelagian party in Gaul increased. The Roman bishop Coelestinus, induced by Prosper, made a statement condemning the Gauls for their

opposition to Augustine, which, however, did not give any clear doctrinal decision. Vincentius of Lerins, also a monk and by the Catholics considered extremely orthodox, belonged to the Semi-Pelagian party. In fact, monkdom needed this doctrine to support its contention of its own special meritoriousness. — After the death of Augustine some of his followers, *e. g.*, Prosper and Leo the Great, sought to tone down the harshness of Augustine's absolute predestinarian doctrine. They distinguished a general and a special grace; only reception of the latter would save. But they stated that it was an unexplained mystery why not all men received the special grace. Others of Augustine's disciples, however, clumsily stressed the harsh features of their master's predestinarian doctrine. Their statements were really nothing new; but the Semi-Pelagians represented them as going beyond Augustine and succeeded in having the presbyter Lucidus condemned and forced to recant the strict Augustinian system at the synods of Arelate and Lugdunum, 472 and 475, and having Semi-Pelagianism, as set forth, by the order of synod, by Bishop Faustus of Rhegium, sanctioned. In his treatise Faustus says that free will and grace are as cooperative for man's salvation as the divine and human natures were cooperative in the person of Christ. He held that free will was not entirely destroyed by Adam's Fall, but that an indestructible germ of good remained. — But this was a victory of Semi-Pelagianism only in the Gallican Church. Again the African bishops, chiefly Fulgentius of Ruspe, in Numidia, objected. Fulgentius wrote two books in refutation of Faustus's book. Also the Gallican archbishop Caesarius of Arelate (d. 542) again spoke up for Augustine's doctrine, and many others in Gaul. Through the influence of Caesarius it came about that, at the Council of Orange, 529, the Augustinian doctrine was restated, not only over against Pelagianism, but also over against Semi-Pelagianism. However, the harsh portions of Augustine's doctrine were not accepted. A predestination unto damnation was again denied, and Semi-Pelagianism was condemned in clear terms, yet without mentioning of names. These decrees were ratified in the same year by the synod at Valence and 530 by the Roman bishop Boniface II.

The Occident had therefore taken a decided stand for the essential anti-Pelagian features of Augustine's doctrine, his doctrine of sin and grace. But the speculative dialectic predestinarian feature was not clearly settled and continued to cause confusion in church doctrine; that was to be removed only a thousand years later by Luther. Semi-Pelagianism itself also soon arose again and became the recognized doctrine of the Church during the Middle Ages. Despite its clear and full refutation by Luther the Church of Rome has retained it.

Pelagius, the chief exponent of Pelagianism, a British monk, lived in the beginning of the fifth century; had considerable philological learning, but was a shallow thinker and had little spiritual experience, believing that monkish outward probity was the true spiritual life. He spread his heretical views in Rome, North Africa, and Palestine. See *Pelagian Controversy.*

Pelew Islands. See *Polynesia.*

Penance. The fourth of the seven sacraments of the Church of Rome. With it are connected so many unscriptural doctrines and practises that it is not surprising that the Reformation began with a protest against one of its offshoots (see *Indulgences*). From the Office of the Keys, as conferred by Christ, and the ancient Church's practise of requiring public penance for grave offenses (see *Penitential Discipline*), was gradually molded, under the influence of the Roman doctrine of the merit of works and with the aid of the monastic spirit, the sacrament of Penance. The following doctrine is decreed by the Council of Trent (Sess. VI, chap. 14, and Sess. XIV): Penance is a sacrament instituted by Christ for reconciling the faithful to God as often as they fall into sin after baptism. It is necessary to their salvation and constitutes "a second plank after shipwreck" (Baptism being the first). The essential parts of the sacrament are contrition, confession, and satisfaction by the penitent, and absolution dispensed by the priest. Contrition is sorrow of mind and a detestation of sin committed, with the purpose of not sinning in the future. (But see also *Attrition.*) The contrite sinner must confess to a priest (see *Confession, Auricular*), at least once a year, every mortal sin *(q. v.)* of which he becomes conscious after examining all the folds and recesses of his conscience, together with the circumstances under which it was committed. A sin knowingly kept back is not forgiven. After confession the priest pronounces absolution, which is not "a bare declaration of the Gospel," but a judicial act (see *Absolution*), by which the penitent is reconciled to God and freed from eternal, though not from temporal, punishment (see *Purgatory*). To remove

temporal punishment, the priest imposes works of satisfaction (such as fasting, prayer, alms), the doing of which renders satisfaction to God (see *Works, Merit of*) and removes temporal punishment, which, however, may further be removed by other means (see *Indulgences*). — This sacrament the Roman Church sets before the gate of heaven, teaching that no one who sins after baptism can be saved without it, that, though repentance be ever so sincere and faith in Christ's merit ever so lively, yet without confession, satisfaction, and absolution by the priest (or, at least, the desire for them), they avail nothing. "If any one saith that there are two parts only of penance, to wit, the terrors with which the conscience is smitten upon being convinced of sin, and the faith generated by the Gospel or by the absolution, whereby one believes that his sins are forgiven him through Christ: let him be accursed." (*Council of Trent*, Sess. XIV, can. 4.) "If any one saith that God always remits the whole punishment together with the guilt and that the satisfaction of penitents is no other than the faith whereby they apprehend that Christ has satisfied for them: let him be accursed." (Can. 12.) Faith is presupposed, but is distinctly ruled out as in any sense a part of penance. (*Catechismus Romanus*, II, 5, 5.) — The *Augsburg Confession* states the Scriptural doctrine as follows (Art. XII): "Those who fall after baptism may obtain forgiveness of sins at any time when they come to repentance, and the Church ought to grant absolution to such as return to repentance. Repentance, however, consists properly of these two parts: the one is contrition, or the terrors injected into the conscience by the knowledge of sin; the other is faith, which arises from the Gospel or from absolution, believes that the sins are forgiven for Christ's sake, comforts the conscience, and frees it from terrors. Then good works must follow, which are fruits of repentance."

Penitence, Day of *(Busstag)*. The annual day of humiliation and prayer is commonly celebrated either on the last Sunday of the church-year or on Sunday Quinquagesima, the Sunday preceding Lent; in some congregations, which celebrate a special Harvest Home Festival, the last Thursday in November has been set aside for a day of penitence. A feature of the services is usually the reading or chanting of the Litany.

Penitential Discipline. The procedure in use in the early Christian Church by which a person who had become guilty of a transgression of the Moral Law or of the decrees of the Church, or both, was given a form of punishment, which was intended, at the same time, to restore him as a member of the respective congregation, usually by a series of steps in the discipline. When, even in the first century, a worldly spirit in the form of voluptuousness, selfishness, pride, and other sins became apparent, it was rooted out by apostolic exhortation and discipline. If a person, at that time, caused public scandal by serious departure from the true doctrine or Christian conduct and in spite of sincere and repeated admonition persisted in error, he was excommunicated; but the penitent was received again after his sincerity had been proved. 1 Cor. 5, 1; 2 Cor. 2, 5; Matt. 18. In later times, stages of penance were observed. During the first stage, the *fletio*, the penitents stood at the door of the church in mourning dress, making supplication to the congregation to be restored to membership. During the second stage, *auditio*, they were again admitted to the reading of the Scriptures and to the sermon, but were obliged to occupy a place near the doors, that of the *lugentes* or *hiemantes*. During the third stage, *substratio*, they were once more permitted to kneel at prayer. And finally, in the fourth stage, *consistentia*, they took part again in the whole worship, with the exception of the Lord's Supper, during the celebration of which they were merely allowed to look on. It was only after they had been received into full membership once more by absolution and reconciliation and by the laying on of hands on the part of the bishop and the entire clergy, together with the kiss of brotherly love, that they were again accounted full members of the congregation.

Penitentiaria. See *Curia, Roman.*

Penn, William, son of English admiral; b. 1644 in London; d. 1718 at Ruscomb, Berkshire; turned Quaker at university and disowned by his father; anti-Trinitarian; several times arrested for preaching; received grant of lands now constituting the States of Delaware and Pennsylvania in satisfaction of his father's claims against the Crown; founded Philadelphia 1681; went to America, 1682, to escape persecution; made the colony a refuge for Quakers; treated Indians with exemplary fairness and concluded Great Treaty with them in 1683; revisited Pennsylvania 1699 to 1701. Toleration was practised in his colony from the very first; advocated complete freedom of religion and conscience.

Pennsylvania Ministerium. See *United Lutheran Church.*

Pennsylvania, Synod of Central. See *United Lutheran Church.*

Pennsylvania, Synod of East. See *United Lutheran Church.*

Pennsylvania, Synod of West. See *United Lutheran Church.*

Pensions, Ministerial. The small salaries paid by churches to their ministers render it necessary for the Church to support its superannuated ministers and teachers, those who have by illness been compelled to retire, and the widows and orphans of ministers and teachers. There can be no doubt that the Church to which these men and their families have given their service owes them such support. Various relief systems are used, such as the general relief plan, the endowment fund, the retiring pension plan, group insurance, the annuity plan, etc. The endowment fund plan (as, for example, the endowment fund of the Lutheran Missouri Synod, the moneys of which were collected by the Lutheran Laymen's League, which fund now has $2,700,000, though efforts are being made to increase it to $3,000,000) provides that the moneys of the fund be invested and that only the proceeds be used for support. The annuity plan provides that moneys are paid as gifts into the treasury and that a contract is made to pay the donor, or the life beneficiary designated by the donor, as long as said beneficiary may live, an annuity or fixed yearly sum equivalent to a fair rate of interest, such rate to vary according to the age of the beneficiary. This plan varies as follows: 1) The single life annuity. Only one person is the beneficiary and the annuity is paid from the time the amount is remitted. 2) The joint, or survivorship, annuity. Two or more persons are the beneficiaries. The annuity is paid from the time of remittance. The rate is determined by the number of beneficiaries and the age of the younger or youngest. 3) The deferred (single or joint) annuity. The annuity in this case is not paid until the beneficiary arrives at a specified age, or until he becomes disabled, or, after his death, to his widow. In the mean time the amount is increased by compound interest at a fair rate. As the beneficiary grows older, he draws a higher rate of annuity from the increased amount. — The customary plan has been to ask congregations for free-will offerings for the pension, or support, fund. In some cases a stipulated amount is included in the budget. In most instances two or three plans are used. The entire problem has not yet been satisfactorily solved by the churches. Various changes are, therefore, being made in the course of time. The difficulty is to provide sufficient moneys for adequate support. The tendency appears to be to adopt a pension system with fixed contribution features, such as the payment of ten per cent. of the pastor's salary, seven and one half per cent. of which is paid by the parish and two and one half per cent. by the pastor himself.

Pentecostal Church of the Nazarene. This body was formed in 1907—8 by the union of several organizations of churches which believed in the doctrine of entire sanctification as a work of grace distinct from, and subsequent to, justification. As early as 1890 independent Holiness churches in New England associated themselves, and a similar association was formed in New York in 1897 under the name of Association of Pentecostal Churches of America. In 1895 a body called the Church of the Nazarene was organized in Los Angeles, Cal., which, together with similar congregations, resulted in an association. The two bodies were merged at Chicago, Ill., in October, 1907. In 1908 there was received into this union the Holiness Church of Christ, a Southern body composed of churches in various Southwestern States, some of which had been organized as early as 1888. The Church carries on foreign work in Africa, China, Japan, India, Central and South America, Cuba, Mexico, and the Cape Verde Islands. The official organs of the Church are the *Nazarene Messenger*, Los Angeles, Cal.; the *Beulah Christian*, Providence, R. I.; and the *Holiness Evangel*, Pilot Point, Tex. — Statistics, 1921: 913 ministers, 1,134 churches, 43,514 communicants.

Pentecostal Holiness Church. This denomination was organized at Anderson, S. C., in August, 1898, as a result of a revival that swept over the Western and Southern States. At present the Church has ten annual conferences. Its relation to other bodies is of a fraternal nature, but it is affiliated with those of other communions only to a limited extent on account of "the fervor of spirit manifested in worship." It is opposed to all forms of sin, inward and outward, making purity of heart and life the dominant feature of its purpose, although with a false enthusiasm and emphasis. — *Doctrine.* The system of doctrine is in full accord with the tenets of Methodism and represents a modified form of Arminian

theology. In addition, the Church accepts the premillennial teaching concerning the return of the Lord, for which it looks at any day, not as an event in time, but as the advent of a person to inaugurate a blissful time of universal peace. In the atonement made by Christ the denomination believes that provision was made for the healing of the body, and it holds that healing through prayer is a more excellent way than healing by medicine. Membership is bestowed upon such only as have been consciously regenerated, who must give evidence of the fact that they are "pressing on to the complete cleansing of heart and soul from all remaining sin and to the real Baptism of the Holy Spirit." The *polity* of the Church accords with that of the Methodist Episcopal Church. The *discipline* of the Church provides that each Sunday-school shall be organized into a missionary society for the purpose of disseminating information concerning the various fields of the world and for raising funds for the needs of the work in these fields. The Foreign Mission work is limited to South Africa, South China, and Guatemala, Central America. Headquarters of the work in Africa, Johannesburg; in South China, Hongkong. The Church has no educational or philanthropic institutions of its own in the United States, but contributes to the support of several. — Statistics, 1916: 282 ministers, 192 churches, 5,353 communicants.

Perfectionism. Under this term is understood the doctrine according to which freedom from sin is possible in this life. That such perfection is attainable in this life was maintained in the Catholic Church by the Franciscans, Jesuits, and Molinists. They taught that in some cases one who is justified may, by special grace of God, attain to such perfection as to avoid all sins and even to offer an obedience beyond the demands of the Law. This claim, however, was denied by the Dominicans and Jansenists. However, in maintaining the doctrine, its supporters usually based many of their claims on the distinctions between mortal and venial sins. In the Protestant churches, while perfectionism was denied by Luther and Calvin, "Christian perfection" is permanently a doctrine of all Methodists and bodies in accord with Methodistic teachings and tendencies. This "Christian perfection," which Methodist theologians have advocated, is not a perfection of justification, but of sanctification. In teaching this doctrine, John Wesley, in a sermon on Christian perfection, based upon Heb. 6, 1: "Let us go on unto perfection," founded his arguments chiefly on the commandments and promises of Scripture concerning sanctification. However, he guarded his doctrine by saying that it is neither an *angelic* nor an *Adamic* perfection and hence does not exclude ignorance and error of judgment, with consequent wrong affections. Perfection, as defined by Wesley, is not, then, perfection according to the absolute Moral Law, but perfection according to the special remedial economy introduced by that attainment in which the heart, being sanctified, fulfils the law by love. Its involuntary imperfections are provided for by that economy, without the imputation of guilt, as in the case of infancy and of irresponsible persons. The doctrine of perfectionism has also been found in the writings of Clemens Alexandrinus, Kempis, Fénelon, and other writers, Roman Catholic and Protestant. It is also maintained by the "Converts," who teach that in the case of the justified the body of death and sin comes to be crucified and removed, and other parts subjected to the truth, so as not to obey any suggestion or temptation of the Evil One, but to be free from actual sinning and transgressing the Law of God and in that respect perfect. "Yet doth this perfection still permit of a growth; there remaineth a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord." (Cf. of the Society of Friends, Eighth Prop.) The Oberlin School of Theology (Boston, 1839), C. G. Finney (*Syst. Theol.*, Oberlin, 1878), teaches that it is impossible for sin and virtue to coexist in the human heart at the same time, "as virtue and sin belong only to voluntary actions"; and that the soul is either wholly consecrated to Christ, or it has none of His Spirit. These two states may alternate, and this man may be a Christian at one moment and a sinner the next; however, he cannot be at one moment a sinful or imperfect Christian. "Every lapse into sin involves, for the time, an entire interruption of obedience, which is the beginning of the Christian life. The promises of God and the provisions of the Gospel are such that, when fully and continually embraced, they enable the believer to live a life of uninterrupted obedience — an attainment which may be truly encouraged and expected in the present life." The advocates of this view, however, deny that any one may claim to be a perfect Christian under this theory because he does not remember any conscious failure, "since even present failure is not always a matter of distinct consciousness, and

the past belongs to memory and not to consciousness." In addition to these advocates of perfectionism there are dispersed groups of Christians, usually in doctrinal accord with the Methodist or Arminian teachings, who advocate entire holiness, or sanctification, or perfection, in this life. To these belong the advocates of the "victorious life," who maintain that "so long as a fully surrendered believer simply trusts the Lord Jesus to keep him and to conquer his temptations for him, he need not commit wilful sin." (*How to Live the Victorious Life.* By an Unknown Christian.) In a general way, the doctrine of perfectionism implies that, since Jesus is a present Savior from sin, He is able to keep those who trust in Him from falling into any sin whatever. Hence, if the soul would trust Him completely, it would be preserved from all deliberate sin, and its unintentional wrong-doings, which are errors rather than sins, would not be imputed to it. Some of the advocates of this theory claim to have so lived in the presence of Christ as to have been unconscious of any sin for weeks and months. More generally, however, those who hold this view, while insisting upon the possibility of the life "without sin," also confess that they occasionally fail to keep a complete and undeviating trust in Christ and so temporarily fall away from the condition of "perfect sanctification," or "the higher life," in which they maintain it to be their privilege to walk. The opponents of perfectionism maintain that this doctrine is based upon the misinterpretation of the Scriptural ideas of sanctification and justification, as well as upon defective ethical standards and upon an unscriptural antinomianism, quoting such proof-texts as: 1 Pet. 5, 8; Matt. 26, 41; 1 John 1, 8, etc.

Perfectionists. See *Oneida Society.*

Pergolesi, Giovanni Batista, 1710 to 1736; studied at Naples; his improvisations attracted attention from the beginning; wrote solemn mass for Naples; composed much sacred music, his last work being a *Stabat Mater.*

Pericope. A word taken from the Greek, meaning a section, and applied to the fixed portions of the Scripture read as lessons on the Sundays and festivals of the church-year. Such a division of the Scripture-text was in use even in the ancient synagog, the Law and the Prophets being divided into 54 such lessons each. There are indications that the early Christians made a similar division of the Bible-text for their use as early as the first century, the reading of the Apostle (that is, of the Epistle-lessons) being added to that of the Law and of the Prophets, as the ancient liturgies show. The system of the Western Church, which differs from that of the Oriental denominations and also from the Gallican, Mozarabic, and Ambrosian lectionaries, is commonly, and doubtless correctly, ascribed to Jerome, who founded it upon customs obtaining in his time. His *Comes,* that is, companion for the reading of the Bible, was variously modified till the time of Charlemagne, since when it has been fixed in the so-called ancient pericopal system, as in use in the Lutheran Church to this day. Many church orders of the 16th century prescribed the duty of preaching at the principal service on the Gospel for the day. It became the custom for devout persons to read the Gospel- and Epistle-lessons before coming to church and to expect to hear the pericope expounded and applied. The richness, order, relations, and completeness of the pericopes raise the service of the church above the individual peculiarities of the preacher and the tone of the world and insure a systematic and complete instruction of the people. At the same time, the general lack of information on other parts of the Bible suggested the advisability of using other series of pericopes from time to time, in alternate years or less often, and therefore other lists of pericopes have been arranged, those of Hanover and of Sweden being the first to come into general use. The list proposed by the Eisenach Conference follows the ancient pericopal system so closely that it may well be used. In recent years a committee of the Synodical Conference has issued two lists of Gospel-pericopes, one list of Epistle-pericopes, and one containing exclusively Old Testament texts. These lists, as well as some found in some of the recent hymnals, offer so great a variety of texts, in accordance with the Lutheran church-year, that no further complaint need be voiced concerning the difficulty of choosing texts for all ordinary occasions. The pericopal system, if properly used, prevents arbitrariness and the riding of hobbies.

Perronet, Edward, 1726—92; educated at home and probably at Oxford; joined movement led by the Wesleys, but with strong independent tendency; later, minister at Canterbury; wrote: "Awake, My Soul — Arise"; "All Hail the Power of Jesus' Name."

Persecution by the Catholic Church. Persecution, or the infliction of penalties for deviation from an acknowledged

standard of religious belief, is an invasion upon man's original rights as an individual personally accountable to God. Wrong in principle, it is foolish as a policy, since, as Luther said, "belief is a free thing, which cannot be compelled." Persecution has its roots in mistaken religious zeal, in ignorant fanaticism, in the natural malice of the human heart, and sometimes also in the pagan notion (bequeathed *mutatis mutandis* to the Christianized Roman Empire) that uniformity in religion is essential to the welfare of the state. This latter aspect of the matter brings us face to face with the beginnings of persecution in the Christian Church. Constantine, who issued an edict of toleration in favor of the Christians, banished, now Arius, then Athanasius, according to his own changing religious opinions. Emperor Theodosius, in his code of laws, made the slightest deviation from the orthodox Trinitarian faith subject to heavy penalties, including capital punishment. In 385 the Spanish bishop Priscillian, with six of his adherents, was tortured and beheaded at Treves. This was the first instance of the infliction of the death penalty on the basis of heresy in the Church. The leading divines of the Church, such as Jerome and Augustine, advocated physical coercion against schismatics and heretics. Augustine justified the theory of persecution by referring to the Mosaic legislation and to a single New Testament text, *Compelle intrare* (Luke 14, 23), which he misinterpreted. Leo the Great, the first representative of a universal papacy, expressly declared his approval of the execution of the Priscillianists. Thomas Aquinas, one of the highest authorities in the Roman Catholic Church, expresses himself as follows: *Si falsarii pecuniae vel alii malefactores statim per saeculares principes juste morti traduntur, multo magis haeretici, statim ex quo de haeresi convincuntur, possunt non solum excommunicari, sed et juste occidi.* ("If counterfeiters and other criminals are immediately and justly delivered unto death by the civil authorities, much more may heretics, immediately upon their conviction, not only be excommunicated, but justly put to death.") The Canon Law laid down the same principles. Among the forty-three "heresies" of Luther condemned by the bull of Leo X the thirty-third runs as follows: *Haereticos comburi est contra voluntatem Spiritus* ("To burn heretics is against the will of the [Holy] Spirit") — a papal approval of the burning of heretics from the year 1520. — Such, then, was the legal and theological basis of the relentless attitude of the Roman Catholic Church toward heretical belief. Acting on these principles, she has stained her annals with the blood of an army of heretics much larger than the host of Christian martyrs under heathen Rome. We can only mention, in passing, the crusades against the Albigenses under Innocent III, the *autos da fé* of the Spanish Inquisition, the frightful atrocities of the Duke of Alva in the Netherlands, the massacre of St. Bartholomew, the persecution of the Huguenots after the revocation of the Edict of Nantes (1685), the fires of Smithfield under Bloody Mary, the slaughter of the Waldenses in the valleys of Piedmont; in general, the dreadful work of the Catholic reaction to check the Reformation. — The Roman Catholic Church has never officially disowned the theory of persecution and intolerance, nor has she raised her voice in favor of religious freedom. Pius IX, in 1864, expressly condemned the doctrine of religious liberty as a pestilential error, and his successor, Leo XIII, endorsed this position, besides condemning as among the evil consequences of the "revolution" (*i. e.*, the Reformation) of the sixteenth century the separation of Church and State and the equality of all religions before the law. On the other hand, Cardinal Gibbons frankly disavows the principle of persecution. "From my heart," says he, "I abhor and denounce every species of violence and injustice and persecution of which the Spanish Inquisition may have been guilty. And in raising my voice against coercion for conscience' sake, I am expressing not only my own sentiments, but those of every Catholic priest and layman in the land." (*The Faith of Our Fathers.*) These liberal sentiments of the American prelate, however, present a strange and glaring contrast to the authoritative utterances of the Pope and to the notorious fact that "no public worship except the Roman Catholic was tolerated in the city of Rome before 1870," when the papacy was shorn of its temporal power.

Persecutions of Christians. Persecution may spring from blind zeal for an accepted standard of truth, from motives of worldly policy, or from sheer malice and cruelty. In every case it is a gross violation of the sacred rights of conscience, unwarranted alike by reason and Christianity. Yet the history of persecution forms a large and lurid chapter in the annals of mankind. In the early Church, persecution was almost inevitable. Never were two powers more diametrically opposed in their innermost

spirit and genius than the Roman Empire and the Christian Church. The one was carnal, the other spiritual. The one was an earthly political fabric, fondly believed to be the handiwork of the national gods and to represent the highest and eternal ideal of human society; the other openly avowed its belief in the transitory character of all earthly kingdoms and the ultimate triumph of the kingdom of God. The one worshiped the emperor as the incarnation of Roman greatness; the other bowed the knee to none other save the King of kings and the Lord of lords. Here no compromise was possible. It was a question of to be or not to be for both antagonists. The wide cleavage manifested itself in various ways. The Christians were charged with arrogance and presumption because they claimed to possess the only true and universal religion, a notion utterly incomprehensible to the heathen world. They were accused — and indeed naturally from the Roman viewpoint — of treason and disloyalty for refusing divine honors to the emperor. Their close union and frequent meetings in like manner aroused the suspicion of treasonable tendencies against the state. The absence of all visible objects, images, altars, etc., in their worship laid them open to the charge of atheism. Their aversion to the idolatrous ceremonies attending public festivals and public affairs in general stamped them as misanthropes and haters of society. All public calamities, such as floods, earthquakes, etc., were interpreted as the undoubted signs of the wrath of the gods against the inroads of Christianity. Then, too, heathen priests, artisans, and tradesmen, whose living depended on the maintenance of the traditional faith, constantly stirred up the fury and fanaticism of the populace against the innovators (Christians). Finally, the common people readily believed the foulest calumnies designed to stigmatize the Christians; for example, that they were guilty of Oedipean weddings and Thyestian feasts (*i. e.*, of incest and cannibalism). Fortunately, the Roman government did not at once recognize the inherent antagonism of principles involved. Christianity was at first regarded as a sect of Judaism, and as such it shared with Judaism the protection (and contempt) of the state; cf. Acts 18, 12 ff. As soon, however, as it became clear that Christianity was independent of any locality (Jerusalem), that it was an organization held together by a community of distinctive beliefs and practises, it was looked upon as a menace to the integrity of the empire and to the social order and was accordingly proscribed. This change in the imperial policy came about possibly under the Flavian emperors (69—96). The Neronian persecution, we know, was based on the vague charge that the Christians were haters of society, not that the religion itself was a crime. In the days of Trajan (112) the mere profession of Christianity entailed condemnation. A closer study of Trajan's rescript to Pliny seems to make it evident that this emperor did not, as is commonly supposed, initiate a new policy against the Christians, but rather that he modified an already established precedent by instructing his governor not to "seek out" the Christians for trial, but to condemn and punish them if formally denounced and convicted. In other words, he advocated a policy of wise moderation, though he could not blink the fact that Christianity as such was already under the ban of the empire. Regarding the subsequent attitude of the state, it must suffice to say that the more Christianity spread, the more stringent were the measures adopted to suppress it. Passing on to the persecutions themselves, it is noteworthy that the first imperial persecution, that under Nero (64), was not due to any settled policy, but was accidental, so to speak. Suspected of burning Rome, the imperial monster incriminated the Christians to shield his own head. The gruesome tale, told by Tacitus, how a "vast multitude" of Christians were crucified or sewed in the skins of wild beasts and exposed to savage dogs in the arena or covered with pitch and nailed to posts of pine, and then lighted to illuminate the imperial gardens by night, is familiar to all. During the Flavian period the persecution of the Christians as disturbers of the public peace was, in the words of Mommsen, "a standing matter, as was that of robbers." Domitian, in particular, who called himself "Lord and God," condemned many to death on the charge of atheism. The persecution under Trajan (98—117) extended over Asia Minor, Syria, and Palestine. Among noted martyrs of his reign are Ignatius, bishop of Antioch, who was carried to Rome and thrown to the wild beasts in the Colosseum, and Symeon, bishop of Jerusalem, who was crucified at the age of one hundred and twenty. Hadrian (117 to 138) protected the Christians against popular outbursts of fury, but continued the policy of punishing all who were convicted by an orderly legal procedure. Antoninus Pius (138—161)

adopted a similar course in forbidding mob violence and demanding regular proceedings. In the case of Polycarp, however, whose martyrdom is to be assigned to this reign rather than to the following, the will of the authorities was overruled by the vehement fury of the crowd. "Away with the atheists! Give us Polycarp!" The aged bishop of Smyrna was burned at the stake. He had been a disciple of the Apostle John. Marcus Aurelius (161—180), the stoic philosopher, abandoned the more liberal policy of his predecessors and sought out the Christians for trial (prohibited by Trajan). An unprecedented storm of persecution swept over the Church, particularly in Vienne and Lugdunum (Lyons) in Southern Gaul, where the bodies of the martyrs lay in heaps upon the streets, until they were burned and the ashes cast into the Rhone. At the beginning of the third century the rigid law of Septimius Severus, which forbade the further spread of Christianity and Judaism, produced a violent persecution in Egypt and North Africa, which yielded some of the most illustrious examples of Christian constancy and fortitude. Passing over the minor persecutions of the following decades, we next mention the great tribulation under Decius (249—260), who with characteristic energy determined to destroy the Church as an atheistic and seditious sect. This persecution extended over the whole empire, was conducted with more relentless vigor, and produced a larger number of martyrs than any which had preceded it. It also sifted the chaff from the wheat. The numerous apostates (*lapsi*) were classified as *Thurificati, i. e.*, such as offered incense to the national gods; as *Libellatici, i. e.*, such as procured from the civil authorities a false certificate that they had done so; as *Acta Facientes, i. e.*, such as made false depositions concerning their Christianity. Decius's successor, Valerian, sought to undermine the new faith by banishing, and, later, inflicting the death penalty upon, the bishops and leaders of the Church. The calm of forty years which followed was succeeded by the last and most violent persecution of all, that under Diocletian and his coregents and successors. Under the incessant goadings of his son-in-law Galerius, Diocletian, in 303, issued three edicts against the Christians, to which Maximian (a coregent) added a fourth in 304. All Christian churches were to be destroyed, all Bibles burned, all Christians deprived of civil rights, and all, without exception, were to sacrifice to the gods on pain of death. A fifth edict by Galerius, in 308, in order to force heathen defilement upon the Christians, required that all provisions in the markets should be sprinkled with sacrificial wine. The historian Eusebius, dwelling on the horrors of this persecution, tells us that he saw with his own eyes how churches were razed, the Scriptures burned, Christians hunted, tortured, and torn to pieces in the amphitheater. The executioners grew weary, their swords dull. But the end of it all was the complete victory of the Cross. Constantine's edict, in 313, which granted *et Christianis et omnibus liberam potestatem sequendi religionem, quam quisque voluisset* (in a word, religious liberty), marks the downfall of heathenism and the beginning of a new era.

Persia. A country of Western Asia. Area, ca. 628,000 sq. mi. Population, ca. 10,000,000, mostly Mohammedans, though there are some Armenians and Nestorians. Christianity found an early home in Persia, but was almost exterminated by Islam. The Moravians made unsuccessful mission-attempts in the 18th century. Henry Martyn attempted mission-work in 1811, spending ten months in Shiraz, where he translated the New Testament into the vernacular. In 1831 O. Dwight and E. Smith, sent out by the American Board (A. B. C. F. M.), essayed missions in Persia. The Basel Mission sent out C. G. Pfander in 1829, but no permanent result ensued. In 1871 the American Presbyterians took over the work of the American Board. In 1875 the C. M. S. entered the mission-field, occupying Kerman in 1897, Yezd in 1898, Shiraz in 1900. Medical work has been a feature of modern missionary endeavor in Persia, hospitals for men and women being conducted in Espahan, Yezd, and Kerman. The following societies are doing active work: The Evangelical Lutheran Intersynodical Orient Mission Society, the Presbyterian Church in U. S. A., Seventh-day Adventists, the British and Foreign Bible Society, Church Missionary Society. Statistics: Foreign staff, 164; Christian community, 2,071; communicants, 865.

Peru. See *South America.*

Pestalozzi, Johann Heinrich; b. at Zurich 1746, d. at Brugg 1827. One of the world's greatest pioneer educators and a Swiss patriot, who did much for his country by his work for social regeneration through educational reform. Because of incapacity for business his life was full of failures, while his educational endeavors were crowned with sig-

nal success. His educational institution at Burgdorf became a center of educational experiments, investigation, and training such as the world had not hitherto seen. His purpose was to "psychologize" education. All educational processes must start from "nature," *i. e.*, the child's own interest and activities. Education must be essentially religious, must develop man as a whole, must stimulate and guide self-activity, and be based upon intuition (*Anschauung*) and exercise. Works: *Lienhard and Gertrude; How Gertrude Teaches Her Children.*

Peter Lombard (d. 1164), one of the foremost Schoolmen, a scholar of Abélard, but greatly influenced by St. Bernard and Hugo of St. Victor, was teacher of theology at, and bishop of, Paris. His dogmatic treatise *Sententiarum Libri Quattuor* was for centuries the text-book in theological seminaries and won for him the title of Magister Sententiarum. His book is the first real system of dogmatics in the Occidental Church; it is a collection of the doctrinal utterances of the Fathers systematized and contradictions resolved dialectically. By him the Church was entirely won over to the speculative system of the Scholastics. The Lateran Council of 1215 officially authorized his *Sentences* as the theological text-book. He also effectively helped to blend Mysticism with Scholasticism.

Peter Martyr (*Vermigli*), 1500—62; the ablest and most learned among the Italian Protestants of the sixteenth century and an inflexible champion of Calvinism; b. in Florence; visitor-general of Augustinians; taught at Strassburg, Oxford, Zurich (d. there); wrote: *Tractatus de Sacra Eucharistia, Disputatio de Eodem Sacramento*, etc.

Peter's Pence. Originally an annual tax of a penny on every hearth in England, paid to the Pope (probably since the 8th century). At first a free gift, it later became a legal exactment, but was not paid regularly. The tax was extended to the Scandinavian countries and to Poland, and Gregory VII unsuccessfully tried to impose it on France and Spain. With the Reformation it ceased. Since the middle of the last century voluntary contributions under the name of Peter's Pence have been gathered for the Pope among Romanists, especially in France. They are said to have reached an annual total of $4,000,000 at one time, but in recent years have greatly declined.

Petri, Ludwig Adolf; b. 1803, d. 1873; senior pastor at the Kreuzkirche at Hanover; considered the most influential Lutheran theologian of his time in Hanover; staunch opponent of rationalism and the Union.

Petri, Olavus; b. 1497; studied under Luther in 1516; furthered the Reformation in Sweden after 1520; routed Romanism at the Diet of Westeraas in 1527; published the Swedish New Testament in 1526, the whole Bible in 1541, the hymnal in 1530, a postil, short catechism, and Communion service in 1531. Condemned to death in 1540 by Gustavus Vasa; pardoned; d. 1552. — His brother *Laurentius*, b. 1499, was professor at Upsala in 1523; first Lutheran Archbishop of Sweden in 1531; introduced the Lutheran order of service in 1571; d. 1573.

Petursson, Hallgrimur, 1614—74; Icelandic hymnist; studied at Holar, later at Copenhagen; made use of secular subjects first, later religious; the Icelandic Paul Gerhardt, his Passion hymns especially notable.

Pfaff, Christoph Matthaeus; b. 1686, d. 1760; chancellor of the University of Tuebingen, at seventy years chancellor of Giessen; wrote on almost every department of theology; lived in the transition period from Pietism to Rationalism; was inclined to Pietism; advocate of unionism; originator of the *Kollegial-system* of Church government. See *Collegiate System.*

Pfaff's Bible. Christoph Matthaeus Pfaff, (*q. v.*) directed the German translation of the Bible which appeared at Tuebingen, 1727, also known as *The Bible of Tuebingen.* Pfaff's erudition was immense, but he was of a doubtful moral character. He made several unsuccessful attempts to unite the Lutheran and the Calvinistic churches.

Pfeffer, Paul, 1651—1710; b. at Neustadt, in the principality of Glogau; at the time of his death mayor of Bautzen; wrote: "Ach, jawohl bin ich nunmehr entgangen."

Pfefferkorn, Georg Michael, 1645 to 1732; studied at Jena and Leipzig; private tutor at Altenburg; last position: *Konsistorialrat* and superintendent at Graefentonna; wrote: "Was frag' ich nach der Welt."

Pfeiffer, August, Orientalist; b. 1640; professor of theology at Leipzig; d. 1698 as superintendent in Luebeck. His chief fame rests on his exegetical and hermeneutical works: *Dubia Vexata, Critica Sacra, Thesaurus Hermeneuticus.*

Pfleiderer, Otto; b. 1839, d. 1908; 1870 professor at Jena; 1875 till his death professor of systematic theology at Berlin; an extreme liberal; denied the divine origin of Christianity.

Pfotenhauer, F., D. D. See Roster at end of book.

Phelps, Sylvanus Dryden, 1816—95; educated at Brown University; pastor in Baptist denomination; number of publications; among his hymns: "Savior, Thy Dying Love."

Philanthropinism. A humanitario-educational movement which derived its name from Basedow's Philanthropinum at Dessau, 1774. It drew attention to existing defects in education and led to salutary reforms. Aiming to educate men who recognized the community of interest among all human beings, it respected distinction neither of class nor of creed. Manual work was introduced for social and educational reasons; the vernacular was emphasized; object-teaching; language was taught by improved methods. Everything was done to make learning attractive and experience as broad as possible. Special attention was given to physical exercises, health, and diet. Suitable text-books for children were written, and juvenile literature was published. Basedow, Campe, and Salzmann were the chief promoters of the movement.

Philanthropinum. See preceding article.

Philip II, son of Emperor Charles V; king of Spain 1556—98. His chief aim was to restore Catholicism throughout Europe; drove northern provinces of the Netherlands into rebellion and failed to conquer England, but crushed out Protestantism in Spain. Said to have laughed aloud first time in his life on hearing news of the Massacre of St. Bartholomew's.

Philip of Hessen, b. 1504; met Luther at Worms in 1521 and opposed the breaking of the safe-conduct; studied the New Testament and Luther's works; made war upon Sickingen and the peasants; introduced reforms and founded the University of Marburg. After the Protest at Speyer, in 1529, he tried to unite all Evangelicals, the German Highlanders, and the Swiss, and had Luther and Zwingli meet at Marburg. He signed the Augsburg Confession, though not satisfied with the article on the Lord's Supper. He formed a league with the Swiss, but could not help them at Kappel, in 1531; however, he became the soul of the Smalcald League. In 1534 he reinstated Duke Ulrich of Wurttemberg, and the Reformation was introduced, and the Anabaptists at Muenster were crushed; and he sought to win England, France, and Denmark for the Smalcald League against the threatening Kaiser. Though a man of family, Philip very often committed adultery, and while his conscience condemned him, he was too sensual to quit; he thought to compromise by marrying a wife in addition to the one he had. Luther and Melanchthon tried hard to dissuade him, but gave no absolute refusal to the unhappy project. It was a private confessional advice, and it was to be kept secret. The secret leaked out and caused a scandal, in 1540. The Catholic Nicholas Paulus admits Luther acted "with a good conscience," and the Jesuit Grisar says Luther's position was "forced upon him by his wrong interpretation of the Bible," — so at worst, on their showing, an error in exegesis. (See *Theol. Monthly*, V, p. 33 ff.: "From all this it appears beyond the shadow of a doubt . . . that Luther's opinion as to the admissibility of the second marriage in the Landgrave's case was based upon peculiar circumstances confided to him . . .; that Luther never uttered a doubt as to the correctness of that opinion, while, at the same time, he rejected and strenuously denied the right of bigamous or polygamous marriage." Ed.) — Philip was in danger of losing his lands and his head; he saved himself by promising the Kaiser to favor at all times the house of Hapsburg, to break off with foreign powers, and to draw the sword for the Kaiser. At the outbreak of the Smalcald War he was put under the ban. He gathered a considerable army; but lack of unity in the command of the Protestant army kept it from scoring a decisive victory, and the Kaiser won the victory at Muehlberg, in 1546, and the Landgrave made an unconditional surrender. Contrary to the imperial promise, he was kept a close prisoner in the Netherlands. He was broken and accepted the Interim, though his clergy did not. The Treaty of Passau, in 1552, gave him freedom, and he returned home and devoted himself to the welfare of his people; d. 1567.

Philippi, Friedrich Adolf; b. 1809, d. 1882; son of a Jewish banker; early in life came under Christian influences; was induced by Hengstenberg to study theology; found in the Lutheran Confessions the truth that satisfied the longings of his heart and defended them to the end of his life with all the means of his great learning. He became *Privatdozent* in Berlin 1837, professor at Dorpat 1841, at Rostock 1851 (to his end). He exerted a great influence both at Dorpat and at Rostock. His chief works are his *Commentary on Romans* and *Kirchliche Glaubenslehre.* One of the very few modern German theologians who upheld the Scriptural doctrine of inspiration.

Philippine Islands, since 1898 a possession of the United States of America. In the Western Pacific Ocean, belonging to the Malay Archipelago. Discovered by Magellan in 1521, conquered by Spain in 1542, ceded to the United States by the Treaty of Paris, December 10, 1898, following the Spanish-American War. Embraces some 7,083 islands of various dimensions. Total area of land surface, 115,026 sq. mi. Population in 1918 was 10,350,640. The native inhabitants are Malay. Manila is the capital. In some sections a high type of civilization obtains; in others, coarse savagery. Spanish is the official language until 1930. It is rapidly being supplanted by English. Islam has many followers. The Spaniards introduced Roman Catholicism. A National Catholic Church was organized by Gregorio Aglipay since American occupation. This Church (latest statistics) has a following of more than 1,360,000. Protestant missions are conducted by a number of American societies. Total foreign staff, 7,663; Christian community, 111,299; communicants, 64,184.

Philippists, followers of Philip Melanchthon, who toned down Luther's doctrine of monergism, *sola gratia*, and, like Erasmus, attributed to man a faculty of applying himself to grace. Melanchthon also toned down the Lutheran doctrine of the Lord's Supper in order to open the doors to the Calvinists. When he compromised the truth by accepting the Interim, fire was opened by the true Lutherans, *e. g.*, Flacius. At first the Philippists gained ground, and true Lutheranism seemed doomed; but their duplicity became known, and they were suppressed in 1574, and the *Formula of Concord* brought peace to the torn Church.

Phillimore, Greville, 1821—84; educated at Westminster and Oxford; vicar of Downe-Ampney; later rector of Henley-on-Thames, finally at Ewelme; published sermons; wrote "Ev'ry Morning Mercies New."

Philology, Biblical. That branch of theological science which deals with the study of the original languages in which the Bible was written, the Hebrew and Aramaic in the Old Testament and the Greek of the New Testament.

Philosophy. The science of the principles which underlie all knowledge and existences. Endeavors to unite all human knowledge and present a harmonious and comprehensive view of the world. While the separate sciences have to do with various fields of knowledge, philosophy investigates knowledge itself, its principles and methods. Of Greek origin. Plato (427—347 B. C.) created the first philosophic system. The main divisions are: 1. epistemology, or theory of knowledge, dealing with the limitations and grounds of knowledge; 2. metaphysics, dealing with the principles at the basis of all phenomena; 3. natural philosophy, dealing with the nature and origin of the world; 4. psychology; 5. logic; 6. ethics; 7. esthetics. Philosophy is related to religion in so far as it, too, is concerned with the nature of God and His relation to the world.

Philosophy and Christianity. Philosophy, according to its etymology, signifying the love of wisdom, has almost from the beginning been identified with the search for this wisdom, and the resulting body of knowledge of general principles explaining facts and existences, elements, powers or causes, and laws, has engaged some of the most brilliant minds in the history of the world. Nor is this fact surprising to one who follows the history of philosophy, also in its relation to religion in general and to Christianity in particular. For philosophy, in its most interesting form, the knowledge of being, differs from the special sciences, which are concerned with some special object of the universe according to the rules of scientific procedure, in being the general or universal science of the universe. Philosophy is naturally divided into two groups: formal philosophy, which is the science of knowledge, and material philosophy, which tries to grasp the truth and the essence of the universe. Formal philosophy is divided into logic and metaphysics, the former dealing with the science of the intellect or the mind, the latter with reason and the domain of ideas. After formal philosophy has laid the foundation of all scientific procedure, the material, or real, philosophy attempts an understanding and an explanation of the universe, that is, of nature, of spirit, of God. The philosophy of nature deals with matter and energy as expressed in the organism. The philosophy of spirit treats of the individual spirit in the science of psychology, of organized community life in political science, of beauty in its various forms in the science of art. And the philosophy of God, finally, takes up the idea and the reality of religion in the philosophy of religion, morality in the science of ethics, and the development and progress or retrogression of humanity in the philosophy of history. — It is evident, then, that we are here concerned with philosophy chiefly as it appears in the

philosophy of religion, in ethics, and in the philosophy of history. We are anxious to know just how near the intellect and reason of man has come to the understanding of God and of things divine and to the explanation of the relation which obtains between the Deity and the mundane sphere, or the universe as such.

That the human mind, by careful reasoning, is able to arrive at some knowledge of God (Rom. 1, 18—25) is evident from the writings of various philosophers, even before the time of Christ. It is true that it is hard to distinguish between pure philosophical reasoning and traditional material which has been elaborated to some extent. Nevertheless, it is amazing to find that the ancient philosophers were able to draw a picture of the Supreme Being which shows Him as the one Ruler of the universe, one in essence, though He may have many names: the Father of men and of all created things, omnipotent, omnipresent, omniscient, eternal, holy, just, wise, and truthful. The statement of Paul, Rom. 1, 18, is in thorough agreement with the facts presented in the writings of many tribes and nations, namely, that "they know God, but worship Him not." — If the science of philosophy, especially that of the philosophy of religion, had continued along the lines of the last remnant of the natural knowledge of God, as shown by St. Paul in both Rom. 1 and 2, there would have been no need of debates and encounters between himself and the Epicureans and the Stoics in Athens. Acts 17, 18. Nor would it have been necessary for him to warn the Colossians to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2, 8. Although he undoubtedly had in mind chiefly the Judaizing, Gnosticizing errorists who were at that time infesting Asia Minor, the tenor of his words is such as to carry with them the condemnation of every form of philosophy which is not in agreement with revealed Truth.

The Apostolic Church, on the whole, took a very uncompromising stand over against all philosophy, whether it was outspokenly heathenish in character or paraded with the mask of truth. The injunction not to be conformed to this world, Rom. 12, 2, was literally followed, especially since the great majority of Christians expected the return of the Lord at a very early date. While the doctrines of the Scriptures and the heavenly mysteries were taught with much love and devotion, the wisdom of this world was largely ignored. The Christians considered themselves strangers and pilgrims, who had no continuing city here, but sought one to come.

Matters were changed with the establishment of the first catechetical schools. While Irenaeus and Tertullian were successfully combating the influence of Gnostic philosophy in the West, the Christian Stoic Pantaenus founded the catechetical school of Alexandria. At the beginning of the third century his pupil and assistant, Titus Flavius Clemens, took up his work. The object which he had in mind is apparent from his books *Admonition to the Greeks*, and *Paidagogos* (*Concerning True Philosophy*). His idea was an amalgamation of traditional Christianity with the philosophical culture of his day in order to gain a Christianity of a higher order. His ideas were carried out by Origen and Plotinus (*qq. v.*). The doctrines of the latter, as published by his disciple Porphyry (*q. v.*), contain a merger of Christianity and heathenish philosophy in the form of Neoplatonism (*q. v.*). By this move, philosophy had ceased to be a rival and an enemy of Christianity, and the ideas of Plotinus, as popularized by Porphyry, had their influence upon the Christian Church for centuries. The school of Neoplatonism in Athens, in which Proclus (d. 485) taught the system after the manner of the later scholastics, was not closed till 529.

During the Medieval Age the theology of the Church was governed by the philosophy of Aristotle (*q. v.*). Scholasticism (*q. v.*) was a controlling movement among the leaders of the Church, and this was governed entirely by Aristotelian logic and Neoplatonism, which later developed into a full acceptance of the Aristotelian philosophy. This is evident from the writings of the scholastics, such as John Scotus Erigena of the ninth century, Lanfranc, Roscellinus, and Anselm of the eleventh century, Abélard, Gilbert of Poitiers, Peter Lombard, and John of Salisbury in the twelfth century, and Alexander of Hales, Albertus Magnus, Thomas Aquinas, and Duns Scotus in the thirteenth century (*qq. v.*). Due to this fact, theology degenerated to a point where it could hardly be designated as such, and the decay of the Church's life is largely attributable to this fact.

The Reformation was directed squarely against all scholastic systems; for Luther realized at a very early date that the Aristotelian influence had been most detrimental. Some late traces of scholastic influence nevertheless are noticeable, even in some of the Protestant literature of the 17th century. Nor is the danger any less serious nowadays than

it was then; for all movements opposed to the pure and complete doctrine of the Bible are in reality efforts of human philosophy to replace the revealed truth of the Word. Philosophy may be the handmaiden of Christianity, of Christian theology, but the reverse must not take place. Though theology has often been despised by philosophers, who did not appreciate its fundamental importance, it is not elated over the decay of philosophical studies. If philosophy will serve theology in the proper way, both will be able to serve the Church.

Photinianism, the Christology of Photinus, bishop of Sirmium, in Pannonia. Denying the separate personality of the Logos, Photinus, like Paul of Samosata, held that Christ was merely a supernaturally begotten man, who became the Son of God by adoption.

Photius; b. between 815 and 820, d. 891; one of the most learned men of his days; twice appointed — though not a cleric, but statesman and soldier — patriarch of Constantinople and twice deposed by succeeding rulers and twice banned by the Pope; played a prominent part in the events connected with the schism between East and West (*q. v.*); his chief polemic work: *Treatise on the Mystagogy of the Holy Spirit.* See also *Filioque Controversy.*

Pick, Bernhard, 1842—1918; noted Orientalist; b. in Prussia; studied at Breslau, Berlin, and Union Seminary, New York; served Presbyterian churches 1868—81; joined Lutheran Pennsylvania Ministerium 1884; contributor to encyclopedias; authority on modern versions of the Bible; wrote: *Luther as a Hymnist, The Jews in the Time of Jesus, The Talmud,* etc.

Pieper, August; b. at Carwitz, Pomerania, September 27, 1857. He was a graduate of Northwestern College and Concordia, St. Louis, when he accepted his first pastoral charge at Kewaunee, Wis., 1879—85. Was compelled to leave his next parish, Menomonie, Wis., 1890, because of broken health. After regaining strength, he became pastor of St. Mark's, Milwaukee, 1891. His rare gifts as a preacher and organizer made him a central figure in the development of the Wisconsin Synod, supported as these qualities are by a keen mind and sound scholarship. He left St. Mark's 1902 and has filled the chair of Isagogics and Old Testament Exegesis at Wauwatosa Seminary since then. A close observer of contemporary Lutheranism and a fearless critic of the sins of the times within and without his Church, he impresses his students with the Gospel as an intensely practical force. His opinions command respect because they are the result of painstaking, accurate scholarship, as his *Commentary on Isaiah* (German) and his contributions to *Quartalschrift* show. A volume of *Hausandachten* testifies to his pastoral interests.

Pieper, R.; b. March 2, 1850, at Carwitz, Pomerania; graduate of Watertown and, 1876, of Concordia Seminary, St. Louis; pastor at Wrightstown, Wis., and Manitowoc (Wisconsin Synod); 1891 president and professor of Exegetics, Homiletics, and Church History at Concordia Seminary, Springfield (successor to Prof. F. A. Craemer) and pastor at Chatham and Riverton, Ill., retired 1914, retaining charge of his congregations up to his death, April 3, 1920. Contributor to *Lehre und Wehre;* published five volumes of sermons, a text-book on homiletics, and three volumes of lectures on Luther's Catechism. He had a comprehensive knowledge of Lutheran theology and was exceptionally able to impart it to his pupils.

Pieper, Francis A. O., D. D. See Roster at end of book.

Pierson, Arthur Tappan, b. March 6, 1837, in New York City; d. June 3, 1911, in Brooklyn, N. Y.; was graduated at Hamilton College in 1857, Union Presbyterian Seminary, N. Y., 1860; filled pastorates at Binghamton, N. Y.; Norwalk, Conn.; Waterford, N. Y.; Detroit, Mich.; Indianapolis, Ind.; Philadelphia, Pa.; London, England; editor of the *Missionary Review of the World* since 1888; an authority on missions and a voluminous and forceful writer; d. immediately after return from a trip to the Orient.

Pieta. The technical term for a representation of the lament of Mary, the mother of Jesus, after His death, a favorite subject during the Middle Ages, both painters and sculptors using it freely.

Pilgrim Fathers. The name given to 102 Separatists, who, because of persecution on account of their dissension from the state church, sailed from England in the *Mayflower* on September 6, 1620, to seek religious liberty in America. They landed at Plymouth, Mass., December 25, 1620, and there founded the first Congregational church on American soil. A few years later, when the Puritans came to America, the differences between Separatism and Puritanism, which had been emphasized in England, became less marked, and little by little they united into Congregationalism.

Pilgrimages. It was but natural that, from the earliest times, Christians visited the places associated with the Savior's earthly life. Increasing numbers journeyed to the Holy Land after Helena, the mother of Constantine, had at an advanced age devoutly explored the Bible scenes. Soon the notion developed that special virtue dwelt in such "holy places" and that prayer offered there was of unusual efficacy. When a special boon was desired of God, a pilgrimage was undertaken, or a vow of pilgrimage was made if the favor should be granted in advance. In course of time new places of pilgrimage were added, particularly Rome and the graves of martyrs. Reports of miraculous cures at certain shrines found eager believers and multiplied the number of pilgrims. They began to travel in organized companies, under armed protection. Hospices were built for them, notably in the Alps, and their feet wore new roads. Gradually the pilgrimages changed their character: they appeared as actions inherently pleasing to God, as works of merit, which would either avail toward salvation or counterbalance sin. Under the latter aspect they were prescribed as works of penance, the penitents traveling barefoot, in coarse garb, often fasting and sometimes bearing chains. Pilgrimizing became a part of the normal life of the times, of which the law took cognizance. Even in war a kind of sacrosanct character was accorded the pilgrims. The outrages committed against them by the Moslems were one of the reasons which caused the Crusades, and the military orders *(q. v.)* were formed for their protection. Some became professional pilgrims and wandered all their lives from one shrine to another. Domestic duties were neglected, and vices and gross superstitions of every description were bred. The *Imitation of Christ* might well say: "Who wander much are but little hallowed." Since pilgrims did not come empty-handed, there was lively competition between the guardians of the various shrines. The shrine which could boast the most astonishing relics and the most stunning miracles reaped the largest revenue. New inducements were added by the development of indulgences: during the jubilee *(q. v.)* of 1300, the daily average of pilgrims in Rome was estimated at 200,000. The Reformation dealt pilgrimages a hard blow, even among Romanists. In the last century, however, there began a revival of the practise, which, in some instances, gathered crowds that compare with medieval figures. Centers of modern pilgrimage are Loreto (Italy), Einsiedeln (Switzerland), and especially Lourdes (France). Even the United States has places of pilgrimage, one of them at Auriesville, N. Y., where three priests were killed by Indians.

Pisa, Council of, 1409, the first of the three so-called Reforming councils, was called through, and dominated by, the influence of the French theologian Gerson, who taught that the authority of a council was greater than that of a Pope and that such a council should convene to reform the corrupt Church in head and members. The Council of Pisa was especially to make an end of the papal schism (1378—1417). It declared both the Pope at Rome, Gregory XII, and the one at Avignon, Benedict XIII, deposed because they would not appear before the council and in their stead elected Alexander V. Since the other two still retained a large following, there were now three Popes, who anathematized each other, and the council was dissolved without effecting any reform whatever.

Pitkin, Horace Tracy; b. October 28, 1869, in Philadelphia, Pa.; d. in Boxer uprising, China, July 1, 1900; graduated from Presbyterian Union Theological Seminary, New York; American Board missionary to Paotingfu, China, 1897. Before his death he said to one of his assistants: "Laoman, tell the mother of little Horace [Mrs. Pitkin] to tell Horace that his father's last wish was that when he is twenty-five years of age, he shall come to China as a missionary." Shortly after these words he was beheaded.

Pittsburgh Synod I. See *United Lutheran Church.*

Pittsburgh Synod II *(General Synod).* See *United Lutheran Church.*

Pittsburgh Synod III (1919). See *United Lutheran Church.*

Pius IX, Syllabus and Encyclical of. See *Syllabus and Encyclical of Pius IX.*

Pius II *(Aeneas Sylvius Piccolomini),* Pope 1458—64. At Basel, and later, he upheld the superiority of the ecumenical council over the Pope. As Pope he discarded his liberal ideas and in the bull *Execrabilis* denounced the appeal from the Pope to the council as heretical and treasonable. His repeated efforts for a crusade against the Turks failed.

Planck, Gottlieb Jakob; b. 1751, professor at Goettingen; d. there 1833; church historian; rational supernaturalist in theology; his works are marred

by a subjectivistic interpretation of historical facts.

Plath, Karl; b. September 8, 1829, at Bromberg, Germany; d. July 10, 1901, in Berlin; filled positions in seminary at Wittenberg and at the Francke institutions in Halle, 1856—63; inspector of Berlin I Missionary Society, 1863 to 1871; of Gossner Missionary Society, 1871—7; first inspection visit to India, 1877—8; second to India and Palestine, 1887—8; third to India, 1895—6.

Pledge Card. A card about 3×5 inches on which members pledge the amount which they promise to give for the support of the church. The card is used in connection with the every-member canvass (*q.v.*) and should read something like this: I herewith promise to pay, God granting me health and ability, the sum of $—— weekly for the support of my congregation and $—— for the support of the work of my synod (budget). The pledging of certain moneys for the support of the church is an old custom. Formerly pledge cards were not used, but so-called subscription lists (*Unterschriften*). Such pledging is not contrary to the Scriptural method of free-will offerings; for it not only remains optional with the individual Christian to determine the amount of his pledge, but also to pay more if the Lord increases his income and to pay less if his decreased earnings prevent him from fulfilling his pledge.

Plitt, Gustav Leopold; b. 1836; d. as professor at Erlangen 1880; wrote on the *Augsburg Confession* and its *Apology* and began a life of Luther (completed by E. F. Petersen). Together with Herzog he was engaged, at the time of his death, in preparing the second edition of the *Realenzyklopaedie fuer protestantische Theologie und Kirche.*

Plockhorst, Bernhard; b. 1825, d. 1895; idealist, but influenced by the historical school; known for his excellent coloring; among his paintings: "Christ Taking Leave of His Mother" and "The Consoling Christ."

Plotinus, most prominent Neoplatonic philosopher; b. ca. 205 A. D. in Egypt; taught in Rome since 244; d. 270 in Campania. His philosophy is the last important attempt of the Greeks to solve the riddle of the universe. See *Neoplatonism.*

Pluetschau, Heinrich. With Bartholomaeus Ziegenbalg (*q.v.*) the pioneer Lutheran missionary to India. B. 1678 at Wesenberg, Mecklenburg-Strelitz; d. 1747 near Itzehoe, Schleswig-Holstein. Educated in Halle, he was sent out with Ziegenbalg as missionary from Denmark on the *Sophie Hedwig,* arriving at Tranquebar, July 9, 1706. Much opposition was encountered from the Danish East India Company; but undaunted by opposition and affliction, he soon mastered the native Tamil language and began to preach and minister to the natives. His chief work consisted in superintending the educational activities of the Portuguese and Danish schools. Returning to Germany and Denmark in 1711, he reported on the work at Tranquebar and pleaded for understanding and support. Later he accepted a pastorate at Itzehoe (Beidenfleth). Thus Ziegenbalg and Pluetschau became the founders of the Danish-Halle mission in India.

Plymouth Brethren. See *Brethren* (*Plymouth*).

Pneumatomachi. The term means "adversaries of the Holy Spirit" and may properly be applied to all who entertain false views of the doctrine of the Holy Spirit. The name originated subsequently to the Arian controversy. When the controversy regarding Christ's divinity ceased, the denial of the divinity of the Holy Spirit became the distinguishing doctrine of the Semi-Arians, some of them denying His divinity, others also His personality. The term Pneumatomachi dates from A. D. 360, when it was applied by Athanasius to the Macedonians (after Macedonius, their leader), who declared the Holy Ghost to be a mere creature and inferior to the Son. The heresy was condemned by the Council of Constantinople (381).

Pococke, Edward, 1604—91; Anglican, Orientalist; Oxonian; chaplain at Aleppo 1630; professor of Arabic at Oxford 1636, of Hebrew 1648; commentaries, etc.; assisted in preparation of Walton's *Polyglot Bible.*

Poimenics. See *Pastoral Theology.*

Poland. At the time of the Reformation a mighty kingdom, extending from the Baltic to the Black Sea. It received its Christianity both from the Greek Church (through Bohemia) and from the Roman Catholic, coming under the authority of the latter during the 10th century. Never specially devoted to Rome and affording hospitable reception to anti-Roman movements (Waldenses, Hussites, Beghards, etc.) before the Reformation, Poland was prepared to receive the new ideas emanating from Wittenberg and Geneva. Luther's writings were from the first eagerly and widely read. Polish students resorted to Wit-

tenberg and returned home filled with enthusiasm for the Reformer and his teachings. As early as 1524 there were five Lutheran churches in the city of Danzig. In the same year we find Luther in correspondence with professors of the evangelical doctrine in Riga, Reval, and Dorpat. Concurrently with Lutheranism the Reformed type of doctrine found acceptance. The reform movement was strengthened by the Bohemian Brethren, who sought refuge in Poland from the persecutions in their own land. The accession of Sigismund Augustus (1548 to 72), a friend of reform, augured well for further progress. Unfortunately he lacked the qualities necessary for independent and decisive action. To present a united front against their enemies, the three main branches of Protestantism effected an organic union (a rather mechanical one, to be sure) at the general synod of Sendomir (1570). This was followed, in 1572 (when the monarchy became elective), by the so-called *Pax Dissidentium* (Peace of the Dissidents), an agreement among the nobility opposed, of course, by the Catholics, which required every new sovereign to declare under oath his willingness to extend equal protection to the Protestants and Catholics of the kingdom. But the forces of reaction were in operation. The first king, Henry of Anjou, took the oath reluctantly and left Poland in 1574 to occupy the throne of France. Stephen Bathori (1575—86) took the same oath, but later joined the Roman Church and opened the door to the Jesuits. Sigismund III (1587—1632) was educated and converted by the Jesuits, and open persecution began, including the burning of Bibles and Protestant literature. The Colloquy of Thorn (1645), designed to restore unity between Catholics and Protestants, not only failed in this, but severed the factitious bond between the Lutherans and Calvinists. In 1717 the Protestants were denied the right to build churches; in 1734 they were barred from the diet and from civil offices. Nor was Protestant liberty regained until the downfall of Poland toward the end of the century. This also meant a loss of over two million Roman Catholics to the Russian Church. Polish insurrections against Russian rule in the 19th century (1830 and 1861) cost the Romish Church severe retrenchments of her liberties. All immediate intercourse with Rome was prohibited, all episcopal authority in the schools withdrawn, and all mixed marriages made subject to the Russian law (1832). In 1867 the affairs of the Catholic Church were put in the hands of a special commission in St. Petersburg. The introduction of the Russian language in the services of the Church (1870) was strongly resisted, but the trouble was finally settled by means of a compromise. Czarism and Vaticanism could, of course, never live peaceably under one roof. — In the present republic of Poland (since 1918) the Roman Catholic Church is by the constitution declared to be the dominant religion, though freedom of conscience is granted to all. The relative strength of the leading religious bodies will appear from the following figures: Roman Catholics, 5,965 churches and 8,142 priests; Greek Catholics, 3,275 churches and 2,413 priests; Protestants, 604 churches and 590 ministers.

Polemics. The controversial side of theology; in a narrower sense, the principles and methods of argument as applied to controversy within the Christian Church. In this sense polemics is distinguished from apologetics, which is concerned with the defense of Christianity against those who attack it from without. See *Apologetics*.

True as it is that brotherly love is an indispensable criterion of true Christianity and that uncharitable wrangling and quarreling can be productive of nothing but evil, still this is by no means a reason why we should hold that the time has now come for us to discontinue the struggle for the pure doctrine of our Church. Of the true faith St. Jude says that it is "once delivered unto the saints." V. 3. The true faith, or, which is the same, the pure doctrine, is delivered to the saints, not conveyed to them as their property to lord it over and with a high hand to dispose of it, but only confided to them as a sacred trust, which, remaining the property of another, of God, they are to guard and administer as obedient servants and faithful stewards. Now, then, does charity demand of a steward that he quietly suffer the treasures of his lord, which were delivered to him for safe-keeping, to be taken from him? Controversy must continue. That in all Christendom there should be unceasing contention and endless warfare is a distressing fact. Many unbelievers take offense at this and are deterred from becoming Christians by the thought that a religion whose adherents are, so to say, cutting and tearing each other cannot be the true and only saving religion. And, indeed, if no one adulterated the Word of God, no struggle would be required, and contention would be a grave and fearful sin. But Satan, the world, and the flesh are continually bent upon falsifying the Word of God or the pure doc-

trine. Had no one ever contended against error from the days of Athanasius to our own, the knowledge of salvation would long ago have disappeared from the face of the earth, and thus the salvation of innumerable souls would be undone. "He who performs what God commands cannot but be blessed in time and eternity. Yea, even though we should, on account of our struggle for the pure doctrine of our Church, stand disgraced before men to the Last Day, if we but persevere, remaining firm and steadfast in the fight, as surely as God is just and true, the Last Day shall be our coronation day, and all eternity shall be an everlasting celebration of victory and peace for all the innumerable host of God's own warriors from Adam to the last of the faithful champions who shall triumph at the throne of God." (*C. F. W. Walther.*)

Polish National Church of America. An organization of Polish Catholic churches which owes its origin to the resentment of Polish parishioners against the autocratic religious, political, and social power exercised by the priests in various American cities — Chicago, Buffalo, Cleveland, Scranton, and others. In 1904 an organization was effected at Scranton, Pa., where a convention was held, attended by 147 clerical and lay members from various States. This organization rejects papal infallibility and the exclusive claims of Romanism. Its doctrinal position may be judged by the following thesis: "Faith is helpful to man toward his salvation, though not absolutely necessary." In polity the synod is the highest authority. The congregations are governed by a board of trustees, elected by the members. The movement, initiated in Chicago by Rev. Anthony Kozlowski, was finally merged in the Polish National Church. The membership of the latter is 28,245 (1916).

Polity, Ecclesiastical. That branch of theology which treats the principles of church government. As a visible society the church must preserve external form and order for the efficient administration of the Word and Sacraments. The exercise of discipline in the case of sinning or lapsed members (Matt. 18) is a fundamental part of this administration, intimately bound up with the power of the Keys. (See *Keys, Power of.*) Where our Lord instructs His disciples in the right use of the keys, He says: "Tell it unto the church." V. 17. This cannot mean the Church Universal, which no man's voice can reach; but the brother who would gain a brother is directed to the church before which they can both appear, which in its assembly may hear the complaint and admonish the offender. It is immaterial whether this church, or assembly, be large or small. "For where two or three are gathered together in My name, there am I in the midst of them," says Christ in the context. V. 20. "To the church of God which is at Corinth," 1 Cor. 1, 2, Paul, as an apostle of Jesus Christ, says: "Put away from among yourselves that wicked person," 1 Cor. 5, 13; and the apostle himself judges concerning the offender as present in spirit where this congregation is gathered together, v. 3. He considers it the business of the congregation at Colossae to provide for ample preaching of the Word in its midst and to admonish Archippus to the faithful performance of the duties of his office. Col. 4, 17. All the admonitions of Rev. 2 and 3 to watch over, and maintain, purity of doctrine and holiness of life are addressed to local churches by the Spirit of Christ. The various churches in Macedonia, Achaia, and Galatia were severally called upon to contribute toward the collection for the needy brethren in Judea. 1 Cor. 16, 1; 2 Cor. 8 and 9. All the tasks of the Church and the powers requisite for their valid performance are thus seen to be allotted to local congregations. Accordingly, the local church, the congregation of believers locally circumscribed, is the seat of authority in the Church of Christ. That form of government will be pleasing to its Lord which recognizes in the fullest degree the authority of the local congregation.

In the early Christian Church we find the institution of elders or bishops for the administration and guidance of the churches. Locally the officers of the churches were designated by the concurrent action of the membership. At the election of Matthias (Acts 1) the entire congregation selected the candidates, and choice was made by lot. In Acts 6 the congregation elected the seven deacons. Thus in the regulation of its internal affairs the congregation is supreme. Ecclesiastical polity, however, is concerned specifically with the relation of congregation to congregation. Such relations existed from the earliest days of Christianity. At first the apostles formed the main external bond, since it was a characteristic of the apostolate that it was undivided, and every apostle belonged to each Christian congregation. The results of apostolic work were communicated to the several congregations and became the subject of their deliberations. The

church at Jerusalem sent its deputies to Antioch to learn the result of the preaching of the Word in that region, Acts 11, 19—26; and that at Antioch provided for the temporal relief of the church at Jerusalem, Acts 11, 29. 30. Letters of commendation are given from one church to another. Acts 18, 27; Rom. 16, 5; 2 Cor. 3, 1. Churches in a province united in appointing a common representative. 2 Cor. 8, 19. 23. In the synod at Jerusalem, Acts 15, we find delegates from the churches at Antioch and Jerusalem, a full report of the discussion, the record of the resolution passed, and the letter formulated to be sent to the church at Antioch.

It was at a later time that the outward organization of the Church was gradually effected. The congregations united into dioceses and the dioceses into larger aggregates under a metropolitan bishop. This process of centralization was at last accompanied by the claim that the organization was of itself of divine origin and authority and that obedience was to be unconditionally rendered it under the penalty of the loss of salvation. Yet there is also another extreme — that of absolute detachment of the congregational units. Undoubtedly there is not only a right, but also a duty of external fellowship among congregations. Every local church has its share in the work of the Church Universal. Because there is only "one body and one Spirit, one hope, one Lord, one faith, one Baptism, one God and Father of all," therefore not only every individual Christian, but also every local church, or congregation, should be "giving diligence to keep the unity of the Spirit in the bond of peace." Eph. 4, 3 ff. The natural result is the organization of churches into larger assemblies, or synods, in which their representatives meet on an equal footing. Such synods are consociations of sister churches, not judicatories whose enactments must be respected as binding upon the several churches thus united in a common cause. "In their relation to the several congregations, synods are advisory bodies only, as far as the internal affairs of the congregations are concerned." (*A. L. Graebner.*) Civil governments, being endowed with legislative authority, can enact laws which the subjects are bound to obey "for conscience' sake." But churches are not endowed with such power, and in the Church there are no subjects but unto Christ. The Church shall use those powers which Christ has delegated to it; and when one church exercises such powers according to Christ's instructions, such action should be respected by all other churches. Thus, when a sinner, after due admonition, has been excommunicated by a congregation, he should be held excommunicate by all other congregations. Of course, the right to use does not imply the right to abuse, and when one congregation finds that another congregation has abused the power of the keys, it is not bound by such tyrannous action any more than one is held to honor the unlawful acts of an agent who openly disregards the will and instructions of his principal. But when a church thus sets aside the judgment of a sister church, it does not exercise a superiority over it, but carries out the command of the common Head of the Church, whose will the sister church has not performed, but violated. Thus, also, every congregation is charged to preach the Gospel and to administer the Sacraments. But no church, no apostle, no angel from heaven, is empowered to alter the Gospel or a Sacrament; and when a church harbors or disseminates false doctrine, it becomes the duty of every other church to reprimand the erring church by correction and reproof, not because of any superior dignity or authority of its own, but because of the superior dignity and authority of Christ and His Word.

In the above has been sketched the Scriptural fundamentals of church government. It is sometimes called the Congregational System as distinguished from the Papal, the Presbyterian, the Episcopal, and others. (See articles on various denominations; also *Territorial System.*) Most of the Lutheran synods of America are organized on strictly congregational lines, although some, notably the United Lutheran Church, yield undue judicial functions to the synod assembled in convention and otherwise in its relation to the congregations. In Lutheranism, where properly constituted, the congregation as a body has the highest power in the management of all its internal and external ecclesiastical and congregational affairs. No arrangement or decision for the congregation or for a church-member as such has any validity, whether it proceed from an individual or from a body in the congregation, if it is not made in the name of, and according to the general or particular authority given by, the congregation; and that which is arranged or decided by individuals or smaller bodies in the name and by authority of the congregation may at any time be brought before the congregation, as the highest tribunal, for final decision. Hence the right to

call, to elect, and to install the minister, or ministers, teacher, or teachers of the parochial schools and all other officers of the congregation rests entirely with this local church.

The Monarchical, or Papal, System. Here the government is vested in the Pope, to whose infallible commands the people are subjected. The Papal System may also be termed the Hierarchical. In the postapostolic age an error crept into the Church regarding the function of bishops. Whereas this title had been synonymous with elders (and equivalent to the more modern *pastor* or *minister*) in Biblical and apostolic usage, it gradually was restricted to the heads of dioceses. Moreover, a priestly function was attributed to the ministry. From this time date the various orders of the clergy, graduated in rank from archbishops, metropolitans, and bishops down to the lower ranks of deacons, lectors, catechists, notaries, etc. At the head of the entire system is the universal episcopate, or papacy. See *Papacy.*

The Episcopal System. According to this view of the constitution of the Church the bishops are the successors of the apostles, who have a perpetual governing power in the Church. Apostolic Succession is a doctrine of the Anglican Church, particularly of the High Church party in that denomination. (See *Apostolic Succession.*) The strict Anglican does not acknowledge the validity of any other ordination but that conferred by the laying on of hands by some bishop in Apostolic Succession. He acknowledges the true ministry only in the Roman Catholic, Greek Catholic, Anglican, Protestant Episcopal, and Swedish Lutheran Church, the assumption being that episcopal consecration can be traced in the ministry of these denominations clear back to the Twelve. As a matter of fact, the notion of the divine right of the historic episcopate and the hypothesis of an apostolic succession of manually consecrated bishops are without warrant in either the Scriptures or in the earlier monuments of Christian antiquity. The Lutheran Church of certain parts of Germany and of the Scandinavian countries has retained the title of bishop for its chief regional heads or superintendents. But the Lutheran Confessions constantly emphasize the inherent right of every congregation to set apart its own pastor and the absolute equality of all pastors. The early Lutheran instructions and constitutions nowhere regard the episcopate as the exclusive form of church government and never reserved confirmation for it. As the *Wittenberg Reformation* (1545) was careful to state: "When our Lord Jesus Christ says: 'Tell it to the church,' and with these words commands that the church should be the highest judge, it follows that not only one class, namely, bishops, but also other God-fearing learned men from all classes are to be set as judges and to have decisive votes, as it was yet in the council of Ephesus, where priests and deacons had decisive votes (*voces decisivas*)."

The Presbyterian System. In this system the government "is exercised by the people through representatives whom they elect, and who are called presbyters, or elders." Of these there are two kinds, the teaching elders, or ministers, and the ruling elders, or laymen. "They hold to the unity of the Church, and the government is administered through a series of ascending courts: The General Assembly, covering the nation; the Synod, covering the State; the Presbytery, covering the country or territory corresponding thereto; and the session, which deals with the local congregation." In the Presbyterian Church of the United States "the General Assembly is the highest judicatory. It shall represent, in one body, all the particular churches of this denomination." "To the General Assembly also belongs the power of deciding in all controversies respecting doctrine and discipline, of reproving, warning, or bearing testimony against error in doctrine or immorality in practise." Accordingly, the General Assembly is the supreme court of the Presbyterian Church. Its interpretations are therefore final and mandatory as the interpretation of the Church. Locally, all ministers and an elder from each congregation "within a certain district" constitute the Presbytery, and all are under the care of, and required to report to, the Presbytery. The Assembly is given the authority "of superintending the concerns of the whole Church." It has charge of the work of the Church in such matters as education and missions. It may also systematize the plans of, and regulate the aid secured for, missions within the bounds of the presbyteries. Throughout the Presbyterian System the elders have the balance of legislative, executive, and judicial power.

Polycarp, bishop of Smyrna; b. ca. 69 A. D., a disciple of John and friend of Ignatius; burned at the stake during the persecution under Antoninus Pius (155). According to Irenaeus, his pupil, he was a man of saintly character and deeply concerned in preserving the purity of the

apostolic teaching. His testimony is substantiated by the whole tenor of Polycarp's letter to the Philippians, which breathes a noble Christian spirit and warns against the vanity of false teaching. "Every one," says he, "who does not confess that Jesus Christ has come in the flesh is an antichrist." (Cf. 2 John 7.) He understood and quotes "the blessed and glorious Paul." "By grace ye are saved, not by works, but by the will of God through Jesus Christ." (Cf. Eph. 2, 8. 9.) Indeed, Polycarp shows acquaintance with nearly all the New Testament writings. "His letter is full of the New Testament" (Gregory), a fact of prime importance for the history of the New Testament canon. The circumstantial account of Polycarp's martyrdom, contained in a letter from the church of Smyrna to the church of Philomelium, is substantially true.

Polygamy. A peculiar perversion of the original order of God (see *Marriage*), amounting almost to a subversion of the real object of the married estate, according to which one person enters into marital union with two or more persons of the opposite sex. Polygamy is commonly divided into polygyny, or the marriage of two or more women to the same man, and polyandry, the state in which one woman has two or more husbands. Polygyny has been practised in many parts of the world, but the usual situation is this, that only the powerful and wealthy are in a position to support a harem of two or more women. The different wives may live together in one establishment, or the individual women may be granted their own houses or apartments. In many cases there is a favorite wife, who, with her children, occupies a superior position in the household or harem. This condition is still more pronounced in the case of concubinage, in which usually only one wife is regarded as the true consort of the husband, the others occupying inferior positions little better than those of kept women. Polygamy was practised very extensively in the Orient and among many uncivilized and semibarbarous peoples in all parts of the world. It is still very prevalent in Africa. The polyandrous form of polygamy is far less frequent than polygyny. At the present time its chief home is in India and in the central and southeastern part of Asia, in the Marquesas Islands, and among certain tribes of Southern Africa. Where it is generally accepted, the family relation is established and traced through the mother, since it would, in most cases, be difficult to establish the identity of the father. Every form of polygamy is almost on the same level with the so-called communal, or group, marriage, that is, the union of more than one man with more than one woman, which differs merely in degree from promiscuous intercourse.

The fact that polygamy is not in agreement with the original plan and order of God is apparent even from its early history; for it was Lamech, a member of the Cainite division of the human race, who first took unto him two wives, Adah and Zillah. Gen. 4, 19. The story of the patriarchs offers unusual circumstances and cannot be included outright in the history of polygamy. In the case of Abraham, Hagar was a secondary wife, and that only temporarily. She may be included in the statement Gen. 25, 6; but her status was that of a house-slave, whose child or children were to be regarded as Sarah's own in case the latter were denied children of her own. Jacob's case was also unusual, in that he was deceived by Laban on the night of his wedding, being given Leah instead of Rachel, for whom he had served the seven years. His relation to Bilhah and Zilpah was very much like that of Abraham to Hagar. When we come to the story of the kings of Israel and Judah, the matter, indeed, offers many more difficulties. David had a number of wives, Michal, Abigail, Ahinoam, Maacah, Haggith, Abital, Eglah, and Bathsheba, the sinful motive in the case of the last-named being clearly brought out in Holy Scripture. Solomon, as the Bible tells us, had seven hundred wives, princesses, and three hundred concubines. 1 Kings 11, 3. The custom of polygamy was continued throughout the period of the kings, the fact of their having many wives being stated in some instances.

The advent of the New Testament era changed conditions for the better. Christianity had a very decided influence upon the status of women, and it discouraged polygamy from the start. The rule which was laid down from the beginning, when God made one man and one woman to live together in holy wedlock, was emphatically upheld by Jesus when He referred to the words of Genesis that "they twain shall be one flesh." Gen. 2, 24; cp. Matt. 19, 4—6; Mark 10, 2—12. The same thought is basic in the entire New Testament, as in Eph. 5, 22—33, the last verse expressly stating: "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." The same is apparent from 1 Thess. 4, 4: "That every one of you should know how

to possess his vessel [sing.] in sanctification and honor." The trend of Peter's remarks is in the same direction. 1 Pet. 3, 1—7. Nor may we overlook the fact that St. Paul demands of the ministers of the Church, as the leaders and examples of their flock, that every one of them should be, if married at all, "the husband of one wife"; and of the deacons he demands the same: "husbands of one wife"; for he realized that it was necessary to take a firm stand against the corruption and vileness of the heathen world. 1 Tim. 3, 2. 12.

The situation at the present time, in the so-called Christian countries, is, in general, in keeping with the New Testament teaching, which, in turn, agrees with the original order of God. Even as womanhood has in every way been elevated, due to the influence of Christianity, so polygamy, as one phase of the degradation of women, has been eliminated by law. See *Sexual Life.*

Polyglot Bibles. The earliest attempt at a polyglot Bible was a projected work of the celebrated printer Aldus Manutius; but only one page of this was published. The first polyglot Bible was the *Biblia Sacra Polyglotta* (Hebrew, Chaldee, Greek, Latin), published in Complutum, Spain, by Cardinal Francis Ximenes de Cisneros in 1522 at his own expense, 50,000 ducats. Only six hundred copies were printed. Other editions of a polyglot Bible are: the *Antwerp Polyglot,* 8 vols., folio, 1569 to 1572, printed at the expense of Philip II, of Spain, whence also called *Biblia Regia.* It contains in addition to the Complutensian texts, a Chaldee paraphrase and the Syriac version. The *Paris Polyglot,* 10 vols., large folio, 1645. In addition to the contents of the former works this has a Syriac and Arabic version of both Testaments together with the Samaritan Pentateuch. The *London Polyglot,* 6 vols., folio, 1657. More comprehensive than any of the former. Edited by Brian Walton. The *Leipzig* (or Reineccius's) *Polyglot* (*Biblia Sacra Quadrilinguica*), 3 vols., folio, 1713—57. In this edition also Luther's German translation is given. The *Heidelberg* (or Bertram's) *Polyglot,* 3 vols., folio, 1586; the *Hamburg* (or Wolder's) *Polyglot,* 1596; *Bagster's Polyglot,* 1831. The last-named contains in one volume the Hebrew text, the Samaritan Pentateuch, the Septuagint, the Vulgate, and the Syriac version, the Greek text of Mill in the New Testament, together with Luther's German, Diodati's Italian, Ostervald's French, Scio's Spanish, and the English Authorized Version of the Bible. *Polyglottenbibel zum praktischen Handgebrauch,* edited by Stier and Theile. It contains the Hebrew, the Septuagint, the Vulgate, and German in the Old Testament and the Greek, the Vulgate, and German in the New Testament. The *Hexaglot Bible,* 6 vols., royal 4to, 1876. It contains the Holy Scriptures of the Old and New Testaments in the original tongues, together with the Septuagint, the Syriac (of the New Testament), the Vulgate, the Authorized English and German, and the most approved French versions.

Polynesia (*Many Islands*) includes in ordinary acceptation the multitude of minor islands scattered over the Pacific Ocean near the equator. North of the equator: The Pelew, Ladrones, Caroline, Marshall, Gilbert, Hawaiian Islands, all of which belong to *Micronesia,* except the last-named. South of the equator are the Bismarck (New Britain) Archipelago, the Fiji, the Tonga (or Friendly), the Samoan, the Solomon, the New Hebrides, the New Caledonian, the Loyalty, the Banks, the Society, and the Marquesas Islands, and other small groups. The natives are of the Malay race and in religion animistic. (See *Melanesia.*) Missions in Micronesia: American Board, General Association of General Baptists, London Missionary Society, Société des Missions Evangéliques de Paris. Statistics: Foreign staff, 22; Christian community, 25,437; communicants, 6,898. Missions in Polynesia: Methodist Missionary Society of Australia, Seventh-day Adventists, London Missionary Society. Statistics: Foreign staff, 85; Christian community, 55,830; communicants, 20,267.

Polytheism. The belief that there are many gods, a manifestation of heathenism, frequently consisting in deification of natural forces and phenomena, and of man (as the anthropomorphism of classical and Germanic mythology). In a wider sense it includes East Asiatic religions, Buddhism, Hinduism, Confucianism, Shintoism, etc., as well as animism (ca. 780,000,000); in a narrower sense, only animism (ca. 123,000,000). The question whether polytheism is a stage in the upward development of religion, from fetishism to monotheism, or a degeneration of the pure God-given religion of original man, is answered by the Bible in the latter sense in Rom. 1.

Pond, Enoch, 1791—1882; Congregationalist; b. in Massachusetts; pastor at Auburn, Mass.; orthodox in Unitarian controversy; professor, president, of Bangor Theological Seminary; d. at

Bangor; wrote: *The Mather Family; Lectures on Christian Theology;* etc.

Pontoppidan, Erick; b. 1698 at Aarhus, Jutland; d. 1764; Danish bishop, the "Spener of Denmark"; court preacher and professor extraordinary at Copenhagen; a prolific writer on pastoral and practical subjects. His *Explanation of Luther's Catechism* has been in use for almost two hundred years.

Pope, Alexander, 1688—1744; noted English poet; only desultory education, with priestly instruction; his genius shown very early; poems characterized for correctness of versification; wrote no hymns for distinct public use, but several have been so introduced, among them: "Rise, Crowned with Light, Imperial Salem, Rise."

Pope *(Election, Rites, Dress, Officers).* The Pope is elected by the College of Cardinals. Nine days are given to the funeral rites of the dead Pope and to preparations for the election; on the tenth day the cardinals enter the conclave *(q. v.)* to be stringently secluded from the world until they have made their choice. This may be either by acclamation, scrutiny (ballot), or compromise (entrusting the election to a small committee). A majority of two-thirds is required for election. The successful candidate announces what name he will bear as Pope, is given the fisherman's ring, and robed in the papal vestments, and the cardinals adore him. The news is proclaimed to the people. If the newly elected Pope is not already a bishop, he must be consecrated such. The ceremony of coronation with the tiara takes place on a balcony of St. Peter's amid great pomp. From that day a Pope reckons his pontificate. Popes carry such titles as Pontifex Maximus (high priest), Vicar of Christ, Servant of the Servants of God, and are addressed as Your Holiness and Most Holy Father. They are adored with genuflections, and as a special privilege they permit the faithful to kiss their feet. In solemn ceremonies they are carried on a portable chair, preceded by the papal cross and accompanied by two large fans of peacock feathers. A Pope's ordinary costume resembles that of a bishop, but is white; he wears low red shoes. On special occasions his vestments are very elaborate and costly. His insignia are a straight crozier, the pallium *(q. v.)*, and the tiara, or triple crown. The latter, shaped like a beehive and ornamented with priceless jewels, is worn only on state occasions. It is an emblem of princely authority and has been variously explained as signifying rule over the Church Militant, Expectant, and Triumphant, or authority in heaven, earth, and purgatory. The Pope's *famiglia*, or civil court, consists of a number of cardinals, who live in the papal palaces (palatine cardinals), domestic prelates, such as the superintendent of the household, the master of the chamber, the master of the sacred palaces (a theological adviser); various clerical and lay chamberlains (some paid and some honorary), secretaries, and other officials. The Swiss Guard (100 men, in sixteenth-century uniforms) act as papal body-guard; there are also gendarmes to do police duty and two other military companies, the Palatine Guard and the Noble Guard. For spiritual officials see *Curia; Roman Congregations;* see also *Vatican.*

Pope, Primacy of. See *Primacy of Pope.*

Popes, Most Prominent. See Alexander VI, Boniface III, Gregory I, Gregory VII, Gregory IX, Innocent III, Innocent VIII, John XIII, Julius II, Leo the Great, Leo X, Pius II, Stephen I, Sixtus IV, Victor I, Vigilius.

Popular Commentary of the Bible. By Paul E. Kretzmann, Ph. D., D. D. Published by Concordia Publishing House, St. Louis, Mo., 4 volumes, to meet the demand of members of the Lutheran Church for an inexpensive and reliable commentary in the English language. The Bible-text is printed in heavy type. The explanatory matter is sufficiently comprehensive to make the commentary an excellent reference work also for the preacher. Valuable *excursus* and special articles are given on important doctrines, *e. g.*, Virgin Birth, Betrothal, Jewish Synagog, Deity of Jesus, Primacy of Peter, Sin against the Holy Ghost.

Pornocracy (904—63), the control of the Papacy by depraved women and its consequent deep moral debasement. Theodora, the mistress of the powerful Margrave Adalbert of Tuscany, a well-born and beautiful, ambitious, and voluptuous Roman, wife of a Roman senator, as well as her like-minded daughters Marozia and Theodora, filled for half a century the papal chair with their paramours, sons, and grandsons. Sergius III (904—11), Marozia's paramour, starts the disgraceful line. Archbishop John of Ravenna was made Pope John X (914—28), to be near his mistress Theodora. Later, when he tried to cast her off, he was cast into prison and smothered with a pillow by order of Marozia. John XI was the son of Marozia and

Pope Sergius III; Octavianus, grandson of Marozia, was Pope John XII (956—63) and the first Pope to change his name. He was made Pope when only sixteen years old. He was an arch-profligate and a blasphemer. He would sell anything for money. He made a boy of ten years a bishop; he consecrated a deacon in a stable; in hunting and dice-playing he would invoke the favor of Jupiter and Venus; in his orgies he would drink the health of Satan. He was deposed by Otto I at a synod at Rome, 963, because of incest, perjury, blasphemy, murder, etc.

Porphyry, Neoplatonic philosopher; b. 233 A. D. in Syria; d. ca. 304 in Rome; disciple of Plotinus in Rome; ablest expounder of Neoplatonism (*q. v.*); wrote polemics against Christianity, which were destroyed by Theodosius II.

Porst, Johann, 1668—1728; studied at Leipzig; held positions of tutor, later pastor in Berlin, chaplain to the queen, and provost of Berlin; strongly addicted to Pietism, all his literary work breathing its spirit; best known for his preparation of hymnal *Geistliche liebliche Lieder,* some of which are objectionable on account of their chiliastic tendency or their subjectivism.

Port Royal, famous Cistercian convent near Paris, established at the beginning of the 13th century; prominent in the 17th century as the mainstay of Jansenism (*q. v.*); abolished in 1709, the building and church being destroyed by order of Louis XIV.

Porto Rico. An island possession of the United States in the West Indies. Area, 3,435 sq. mi. Population, 1,346,623. The island belongs to the Greater Antilles. Discovered by Columbus in 1493. Inhabitants: white, 948,749; black, 49,246; mulattoes, 301,816. Dominant religion, Roman Catholic. Missions by a number of American churches, among which United Lutheran Church in America. Statistics: Foreign staff, 172; Christian community, 13,384; communicants, 9,387.

Portugal, Catholic Church in. Portugal, reduced to a Roman province under the name of Lusitania (27 B. C.), overrun by the West Goths in 419 A. D., subjugated with the rest of the peninsula by the Moslem invaders in 711, an independent kingdom some four centuries later, for a time the leading maritime nation of Europe, in recent years a republic (1910), constitutes a part of the solid block of Roman Catholicism in Southern Europe. The Reformation never gained a foothold in the country, although in 1531 the Inquisition was established, ostensibly against "the Lutheran and other damnable heresies and errors"; the real purpose, however, was to squeeze money from the Jews. There were no Lutherans in Portugal. But Portugal, like other Catholic countries, has had its quarrels with the Church, resulting, as elsewhere, in the restriction of her powers. Portugal was the first country in Europe to expel the Jesuit order (1759). In 1834 all the monasteries were suppressed, and the payment of tithes was abolished. The concordat of 1859 granted toleration to non-Catholics. The present republican constitution has separated Church and State and withdrawn all subsidies for the support of religious worship. The population of Portugal is ca. 6,000,000, of whom about 5,000 are Protestants.

Positivism, the philosophical system of Auguste Comte, French philosopher; b. 1798 at Montpellier, d. 1857 in Paris, as laid down in his *Cours de Philosophie Positive,* 1830—42, *Système de Politique Positive,* 1851—54, *Catéchisme Positiviste,* 1852, and called so because it deals only with "positive" knowledge, *i. e.,* knowledge arrived at not by philosophical theorizing, but by experience and observation. It assumes three stages through which human knowledge passes, theological, metaphysical, positivist. Human thought had to pass through the two former to arrive at the last; but now that the stage of positivism has come, theology and metaphysics must be rejected. Positivism does not look for causes, as do theology and metaphysics, but only for laws, namely, those laws which govern the coexistence and sequence of the phenomena, the ordered organism of the world. Accordingly, the world is explained on the basis of natural sciences, which Comte reduced to six and classified, beginning with the most general and proceeding to the more complex, each succeeding science depending upon the foregoing, *viz.,* mathematics, astronomy, physics, chemistry, biology, sociology, laying special stress on the last-named, as whose founder he is generally recognized. In his later years Comte endeavored to construct a new positivist "religion" on the basis of this philosophy, a "Religion of Humanity," in which a cult of the human race or veneration of men of genius takes the place of worship of God. This religion (called by Huxley "Catholicism minus Christianity") which rejects belief in God, soul, and immortality and has nine sacraments, a special priesthood and ritual, a new calendar with thirteen

months, each dedicated to a great benefactor of mankind, and 84 festivals, found adherents for a time in France, but particularly in England, where a few Positivist societies are still extant.

Postcommunion. See *Worship, Parts of.*

Postlude. A voluntary selected by the organist with reference to the festival or occasion, giving him, in addition to the general prelude, the one opportunity to let the organ assume an independent position in church services.

Postmillenarians. See *Premillenarians.*

Powell, Thomas Edward, 1823 to 1901; educated at Oxford; held various charges in the Established Church; published a book of *Hymns, Anthems, etc., for Public Worship;* wrote: "Bow Down Thine Ear, Almighty Lord."

Praetorius, Benjamin, 1636—74; studied theology, probably at Leipzig; was made poet laureate in 1661; pastor at Gross-Lissa in Saxony; wrote: "Sei getreu bis an das Ende."

Praetorius, Hieronymus, 1560 to 1629; studied under his father and at Cologne; town cantor at Erfurt; later organist in Hamburg, succeeding his father; published *Opus Musicum Novum et Perfectum,* containing many of his sacred compositions.

Praetorius, Michael, 1571—1621; little known about his career; *Kapellmeister* at Lueneburg; later *Kapellmeister,* then also organist to Duke of Brunswick; published much sacred music, also for the liturgy *(Leiturgodia Sioniae).*

Pragmatism. A system of philosophy which received its name from the Greek word *pragma* (practise) and is chiefly associated with the names of William James and John Dewey of America and with the English philosopher F. C. S. Schiller. William James himself explains what is now known as the pragmatic method as "the attitude of looking away from first things, principles, categories, supposed necessities, and of looking towards last things, fruits, consequences, facts." But the pragmatic method does not in itself imply particular results, rather an attitude of orientation. To a pragmatist, ideas and beliefs, in themselves but parts of man's existence and experience, become true just in so far as they help us to get into satisfactory relations with other parts of our experience. Pragmatism is a philosophy which is most closely connected with experience. It does not intend to prejudice any one against theology, although, as a matter of fact, discrepancies and collisions are bound to result. "If theological ideas prove to have a value for concrete life, they will be true for pragmatism in the sense of being good for so much. For how much more they are true will depend entirely upon their relations to the other truths that also have to be acknowledged." In other words, pragmatism judges theology entirely from the standpoint of its value in life. But the great question is whether its adherents can actually evaluate theology properly. In pragmatism the "only test of probable truth is what works best in the way of leading us, what fits every part of life best, and combines with the collectivity of experience's demands, nothing being omitted. If theological ideas should do this, if the notion of God, in particular, should prove to do it, how could pragmatism possibly deny God's existence?" The tendency of pragmatism, in the field of theological philosophy, is in the direction of pantheism; for it is said that some day a total union with one knower, one origin, and a universe consolidated in every conceivable way may turn out to be the most acceptable hypothesis. It looks toward monism, but, in the mean time, still accepts the fact of pluralism.

Pratt, Silas Gamaliel, 1846—; studied in Berlin, chiefly under Kullak and Kiel, later under Dorn; conductor and pianist at Chicago, professor of pianoforte at New York; among his sacred music: *Magdalena's Lament,* a symphony.

Prayer. Prayer, in the narrower sense, is a request, or petition, for benefits or mercies; in the wider sense, any communion of the soul with God. It has been divided into adoration, by which we express our sense of the goodness and greatness of God; confession, by which we acknowledge our unworthiness; supplication, by which we pray for pardon, grace, or any blessing we want; intercession, by which we pray for others; and thanksgiving, by which we express our gratitude to God. Private prayer is either an ejaculation, a short wish, or an appeal addressed to God spontaneously springing from the mind; or it is secret or "closet" (Matt. 6, 6) prayer, as when the Christian communes with God upon entering into any important engagement, or when calamities threaten. From private prayer, family prayer (the family altar) and social prayer, as part of the public worship, are distinguished. Only that is true prayer which is made with an

honest soul to the only true God. All other prayer is idolatry.

There are what sometimes seem to be conflicting prayers. One man is praying for what he desires, and the granting of it to him on the part of God would be doing that very thing against which another man may be praying; and both the men may be true Christians.

The difficulty here involved will vanish as soon as the true nature of Christian prayer is understood. Let us look at some of the general principles. Our heavenly Father governs the universe by laws which His wisdom has established. These laws are in each case administered by the personal act of God. He has ordained prayer, not as an instrumentality to control His will, as the ancients believed with regard to their false gods, but as His appointed method of holding communion with the souls of men. When men approach God, this is not with the idea or intention of commanding Him as though He were a powerful slave to do their bidding, but to submit themselves to Him as a gracious Sovereign, asking Him to direct them in all their ways and all their works. Men do not come to God in prayer to instruct Him what to do, as parents teach their children, but to present themselves to Him as loving, obedient children come to a wise and powerful parent humbly asking for guidance and assistance. If a request is made of God in any spirit opposed to this, it is not a proper prayer, for true prayer is never the demand of a selfish suppliant, but always the utterance of the tender trust of a confident child, who, while submitting to the superior wisdom of the Father, is confident that the Father has his best interests at heart. He presents every prayer to God, with the understanding that he asks only that which will most promote His glory and the best interests of the here and the hereafter. Every such prayer God answers. We have the highest authority, the word of our loving Savior Himself, for knowing that "every one that asketh, receiveth." Matt. 7, 8. He does not always receive the answer to his prayer just as he desires. That was his intellectual conception of what might be best for him. Such an intellectual conception must often be a mistake. If it is not a heathenish, selfish kind of prayer, then it was answered, and whatever followed the prayer the suppliant must take as an answer from the infinitely wise God, bringing to pass that which is absolutely best for the suppliant. It is so in all the common affairs of life. A true Christian carries everything to God in prayer. "By prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. 4, 6. We cannot reconcile apparently conflicting prayers as they rise from the lips of the Christian; but in the mind of our heavenly Father there is a perfect reconciliation, and all Christians ought to submit to His providence. It is not only unchristian, but it is absurd, to lose faith in God because our prayers are not answered exactly in the shape devised by our imagination and in the manner described by the words of our prayers. When the devout Christians of France and Germany were praying for the success of their arms, if they were sincere and intelligent Christians, the spirit of their prayer was with God. He overruled the hostile collision of great nations for His own honor and for the best interests of His Church.

Promiscuous prayer is prayer in which persons unite who do not agree in their belief as to who is the one and only true God or disagree fundamentally in their religious beliefs. Such of necessity is the prayer indulged in by any civic, social, or ethical organization which invites to its membership or gatherings men of every and no religious persuasion and, at most, asks for the acknowledgment of one Supreme Being, a God. The prayers of the lodges are promiscuous or unionistic for this reason. Joint prayers in public or civic activities are generally insisted upon by the Reformed element. This is, in part, due to the Reformed indifferentism to doctrine and to its false conception of the Christian's relation to the state. The basic claim of the Reformed Church is that Christians must labor to have Christ acknowledged Lord of all and in all the affairs of men, even by the civil government, for which reason, also, they contend that the Christian Law must be insisted on as the basic standard of all governments; and for the same reason they deem it ungodly not to have every meeting of every character and description opened with prayer. Yet the New Testament does not bear out the contention that government is to be ruled by the Christian Law, or that Christians shall labor to Christianize the state, or government. State and Church must be kept separate. It passes comprehension how intelligent and upright men can suggest a union in prayer by those disagreeing in their belief as to who is the God to whom their prayer is directed. The fact that there is only one God surely forms no warrant for the assumption that if men but confess a God, their

prayer will also be acceptable to, and heard by, Him who is the Lord of all. If all prayer, no matter what a man's conception and belief of God, were to be considered true worship, what, then, would be idolatry?

True prayer, prayer that is to be pleasing to God and to reach His ear, requires complete trust in God and abhorrence of all that is hateful in His sight. It follows that a Christian cannot join in prayer with men whom he knows to be unregenerate slaves and lovers of sin and who make a mockery of the very First Commandment of God's holy Law. There is only one rule which permits the Christian conscience to be sure of divine approval: Join in prayer and worship only with those who are united with us by a common faith and profession. See also the following article.

Prayer in Public Worship. Prayer is that form of communion with God by which a believer, either in inarticulate or articulate thought or words, presents some need to God, acknowledges blessings received, or simply seeks to enter more fully into the fellowship with the Trinity which is his by faith. Prayer is thus not identical with the mystical union (*q. v.*), but is the natural and inevitable outgrowth of this singular fellowship. — In a more formal distinction and as an act of audible and visible worship, prayer belongs to the sacrificial part of the Christian cultus, that is, it is an offer of the believer's heart and life, as the inspired writer has it: "Let my prayer be set forth before Thee as incense and the lifting up of my hands as the evening sacrifice." Ps. 141, 2. This part of public or private worship is thus distinguished from the so-called sacramental acts, in which the Word of God is brought to the worshipers in the reading of the lessons, in the teaching and preaching of the Word, and in the visible form of the Word, that is, in the Sacraments. See *Public Worship.*

Every true prayer must have certain characteristics. It must be addressed to the true God, this being implied even when a prayer is made to one of the persons of the Godhead, for it is the Triune God to whom alone such honor is due, and He alone is able and willing to hear the prayers of His children. A true prayer must be Christocentric, that is, it must be made in the name of Jesus, through whom alone we may approach the throne of grace and expect to be heard. It must, furthermore, be made in firm confidence, that is, in true faith. Every person who asks anything of God and at the same time has doubt in his heart offers an insult to the Lord. And, finally, every true prayer must be made with the object of furthering the glory of God. The selfish prayer defeats its own ends.

There are many kinds and forms of prayer. In the Old Testament the word *tephillah* is used very frequently, chiefly in the sense of calling upon God, but also in that of making intercession for some one. It occurs in the heading of the following psalms: 17. 86. 90. 102. 142, also in Hab. 3, 1. The word *sheelah* is used for prayer in general; the word *todeh* is employed for the special prayer of thanksgiving. But there are many other divisions and subdivisions of prayers, as the headings of the various psalms clearly show. In the New Testament the classic passage is that of 1 Tim. 2, 1: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." This clearly indicates that the Christians, the children of God, in observing the requirements of the Second Commandment, are required to bring their needs and their desires to the attention of their heavenly Father, that they are to be in constant communication with Him with regard to the sum total of human misery and with respect to all the individual and sundry needs of the various stations of life, that they are to keep in mind also the needs of others, and that they must never forget to offer to the Lord the sacrifice of their lips.

It is most interesting and instructive to note that Jesus was in constant communication by prayer with His heavenly Father. Not only do we find Him pronouncing the blessing upon the food at the two great feedings narrated in the gospels, but His prayers in the Garden of Gethsemane and on Calvary testify to the fact that His relation with His God and Father was of a very intimate kind. This appears also from the fact that He repeatedly retired for solitary prayer. Cp. Mark 1, 35. 45; John 6, 12. It is proved particularly by the great sacerdotal prayer of the Savior on the evening before His death, John 17, and by the incomparable Lord's Prayer, which, in but seven petitions, embraces all the needs of men over against their God. Matt. 6, 9—13; Luke 11, 2—4.

The Bible clearly expects the believers to pray, and the reasons are correctly stated in our Catechism, when it is said that the incentives to prayer are, first, God's command and promise and, secondly, our own and our neighbor's needs.

"Pray for the peace of Jerusalem." Ps. 122, 6. "Seek ye the peace of the city and pray unto the Lord for it." Jer. 29, 7. "Pray for them that despitefully use you and persecute you." Matt. 5, 44; Luke 6, 28. "Pray to the Father, which is in secret." Matt. 6, 6. "Pray the Lord of the harvest." Matt. 9, 38. "Pray that your flight be not in the winter." Matt. 24, 20. "Watch and pray that ye enter not into temptation." Matt. 26, 41. "Men ought always to pray." Luke 18, 1. "Pray without ceasing." 1 Thess. 5, 17. "Brethren, pray for us." 1 Thess. 5, 25. "I will that men pray everywhere." 1 Tim. 2, 8. "Is any afflicted? Let him pray." Jas. 5, 13. In this connection it should be noted that two strong arguments in favor of prayer are those of Rom. 8, 26, with its assurance of the Spirit's help when we find that we cannot pray as we ought, and of Luke 18, 1—7, with its encouragement to make use of the importunity of faith in dealing with the Lord.

We have many excellent examples of men and women of prayer, both in Scriptures and in history. Thus the example of Abraham, both in his own home and in his intercessory prayer for the cities of Sodom and Gomorrah, has ever been held up for emulation. Other men of prayer were Moses, David, Solomon, Hezekiah, Zacharias, Paul, John, and, in later history, Chrysostom, Augustine, some of the saner mystics of the Medieval Age, Luther, Starck, George Mueller of Bristol, Seiss, Walther, and a host of others concerning whom the records are silent.

Prayer, Liturgical. The sacrificial part of public worship, including principally the hymns, collects, and the general prayer in the morning service, the entire preface with its prayers and the Trisagion, as well as the Agnus Dei in the Communion service, and all the canticles in use, whether in the chief service or in the minor services. Antiphonal chanting is commonly considered sacrificial in nature, though these parts should be considered sacramental if they include a proclamation of the Word. For ordinary worship in the Lutheran Church only set or fixed prayers are ordinarily permissible, since the prayers in public worship are the expression of the entire congregation, and not of any individual, speaking on the spur of the moment, however appropriate his prayer may be considered otherwise. As far as the attitude during prayer is concerned, it may be said that the ancient posture was that of standing with eyes directed upward and often with outstretched hands. The practise of kneeling in worship was developed in the West. In the Lutheran Church the practise of kneeling is still observed in many congregations by having the communicants kneel during the confession and the absolution following. In many churches the communicants kneel also when they receive the Lord's Supper, the gesture of adoration, in this case, being directed not to the elements, but to the Lord, whose body and blood are received. The prayers for the dead, as in use in the Roman Church, have naturally been discontinued in the Lutheran Church.

Prayer-Meetings. Special stated services, common in Reformed circles, usually held on an evening about the middle of the week, the chief features of such meetings being the singing of evangelistic or hortatory hymns, extemporaneous prayers by worshipers called upon without discrimination for that purpose, and the relation of religious experiences by individuals either with or without special invitation. These meetings are based upon the notion that prayer is a means of grace, the use of the Word of God for the purpose of instruction being omitted entirely or almost so. In this form prayer-meetings are not Lutheran in character.

Prayers for the Dead. The early Christians sometimes named the dead, especially martyrs, in prayer, thanking God that He had preserved them in the faith to a blessed end. These prayers were not intercessory, for the salvation of those named was considered certain; they rather served to remind the living of the mercy of God and to comfort and strengthen them. Alms were often brought to the church on such occasions and distributed to the poor, in memory of the departed. While these customs had no warrant in Scripture, they did not conflict with it. Gradually, however, as the first purity departed and heathenism crept into the Church, these practises were corrupted. Prayers were offered to aid the dead, oblations were brought to the church for their benefit, and the doctrine of purgatory established itself. The supposed needs of the dead in purgatory, in turn, led to the saying of masses for them, to the invocation of the saints in their behalf, and to other practises found in the Roman Church. — Since, according to Scripture, there are only two places for the dead and every man's eternal fate is decided at death, prayers for the dead are useless. John 3, 18. The Bible contains neither command, promise, nor example to justify

the practise; so it falls under the condemnation of Rev. 22, 18.

Preadamites. The term, signifying a race of men older than Adam, was first employed in the title of a book published in 1655 in Paris by Isaac Peyrerius. A considerable number of treatises were written in opposition and others in defense, those who defended the existence of the Preadamite race basing their mistaken argument mainly on Rom. 5, 12—14. Adam is presumed to be referred to as ancestor to the Jews only while the Gentiles are held to be descended from the Preadamites.

Predestinarian Controversy, 847 to 868. This was a rediscussion of the stricter and the laxer view of the Augustinian doctrine of predestination. (See *Pelagian Controversy.*) Gottschalk, a Saxon monk at Fulda, compelled to remain monk against his will by the influence of his superior, Rabanus Maurus, was a close student of Augustine's works and became an enthusiastic adherent of his doctrine of absolute predestination. He accused the greater part of his contemporaries as Semi-Pelagians because they had forgotten this doctrine or circumvented it. Gottschalk, however, went farther than Augustinianism, teaching a twofold predestination, to salvation and to condemnation (not, however, as his opponents accused him, unto evil). In 840 and 847 Gottschalk spread his doctrine in Italy. He was opposed first chiefly by Rabanus Maurus, who, however, misrepresented his teachings. A synod of Mainz, 848, excommunicated Gottschalk as a heretic, and Hincmar of Reims, his metropolitan, was instructed to deal with him. He was again condemned by a synod at Quiersy, 849, and, refusing to recant, was whipped and imprisoned for twenty years, until his death, in the monastery of Hautvilliers. Remaining true to his convictions, he was refused Communion and burial in consecrated ground.

His doctrine did not fare so badly as himself. His hasty condemnation and the rather startling fact that two high church dignitaries condemned Augustine's doctrine aroused general attention, and soon a number of notable men entered the lists for Gottschalk. An appeal of Gottschalk to Pope Nicholas I at first promised to be successful, but was finally outmaneuvered by Hincmar. Public opinion on the question was swung around to favor Gottschalk chiefly by Bishop Prudentius of Troyes, by the learned monk Ratramnus at Corbie, and by the scholarly abbot Servatus Lupus at Ferrieres. Hincmar, hard pressed, now sought the alliance of other men, among them the learned Scotus Erigena, whose heretical views, however, brought increased suspicion on Hincmar. Nevertheless Hincmar succeeded in getting another synod of Quiersy, 853, to adopt four propositions against the system of Gottschalk. This synod did not essentially deviate from the Augustinian system, but, on the one hand, denied only a twofold predestination and, on the other hand, expressly stated that God wills the salvation of all men, although not all are saved. But many pertinent questions were passed over in silence. By the influence of Archbishop Remigius of Lyons a synod at Valence, 855, accepted six theses of strict Augustinianism against the four of the former synod to vindicate the friends of Gottschalk. Here a duplex predestination was asserted and salvation by Christ restricted to the baptized members of the Church, all others being excluded. Hincmar and Remigius intended to get together on this matter at a new synod, but the synod was never held, and the controversy ended with several lengthy books of Hincmar's against Gottschalk, leaving the debated subject as unclear as it had been before the controversy began. After seven centuries the divergent opinions on the mooted subject had fully developed into the two extremes of Roman Catholic Semi-Pelagianism and Calvin's predestinarianism, between which the Lutheran Church found the right mean. For Predestinarian Controversy in the American Lutheran Church see *Ohio Synod, Missouri Synod.*

Predestination. By the decree of predestination is understood the eternal act of God (Eph. 1, 4; 2 Thess. 2, 13; 2 Tim. 1, 9) by means of which out of grace (2 Tim. 1, 9; Rom. 11, 5) and because of the merit of the foreordained Redeemer of all mankind (Eph. 1, 4; 3, 11), He purposed to lead into eternal life (Acts 13, 48; Rom. 8, 28. 29); through the means of salvation intended for all mankind (1 Pet. 1, 2), a certain number of certain persons (Acts 13, 48; Matt. 20, 16) and to procure, work, and promote whatever would pertain to their final salvation (Eph. 1, 11; 3, 10. 11). The English word "predestinate," or "foreordain" (Rom. 8, 29. 30), translates the Greek word *proorizein* (Acts 4, 28; 1 Cor. 2, 7; Eph. 1, 5. 11, etc.), which means to determine beforehand. Synonymous with this term are the words *proginoskein* (2 Tim. 2, 19; John 10, 14. 15), *eklegein* (John 15, 16; 1 Cor. 1, 27. 28; Jas. 2, 5), and other synonymous terms. The doctrine that God has

from eternity elected a certain number in Christ Jesus unto salvation, bringing them to faith in Christ Jesus by the preaching of the Gospel, is clearly taught in the above-named passages. The discussion of these passages has, however, given rise to a great variety of divergent views. The Lutheran Church teaches: "The predestination or eternal election of God extends only over the godly, beloved children of God, being a cause of their salvation, which He also provides, as well as disposes what belongs thereto. Upon this [predestination of God] our salvation is founded so firmly that the gates of hell cannot overcome it. John 10, 28; Matt. 16, 18. This [predestination of God] is not to be investigated in the secret counsel of God, but to be sought in the Word of God, where it is also revealed. But the Word of God leads us to Christ, who is the Book of Life, in whom all are written and elected that are to be saved in eternity, as it is written Eph. 1, 4: 'He hath chosen us in Him [Christ] before the foundation of the world.' . . . Thus far a Christian should occupy himself [in meditation] with the article concerning the eternal election of God as it has been revealed in God's Word, which presents to us Christ as the Book of Life, which He opens and reveals to us by the preaching of the holy Gospel, as it is written Rom. 8, 30: 'Whom He did predestinate, them He also called.' In Him we are to seek the eternal election of the Father, who has determined in His eternal divine counsel that He would save no one except those who know His Son Christ and truly believe on Him. Other thoughts are to be [entirely] banished [from the minds of the godly], as they proceed not from God, but from the suggestion of the Evil Foe, whereby he attempts to weaken or entirely to remove from us the glorious consolation which we have in this salutary doctrine, namely, that we know [assuredly] that out of pure grace, without any merit of our own, we have been elected in Christ to eternal life and that no one can pluck us out of His hand." (*Formula of Concord*, Epitome, XI. *Trigl.*, pp. 833. 835.)

While the Lutheran Church thus upholds the doctrine that God has elected those who shall be saved, it maintains that grace is universal, that God has not predestined any to damnation; that the Gospel is seriously and effectively offered to all men; that, if any are lost, it is because of their own fault. Calvinism, on the other hand, claimed that the eternal decree of predestination was altogether arbitrary in God and that "the rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth for the glory of His sovereign power over His creatures, to pass by and to retain them to dishonor and wrath for their sins, to the praise of His glorious justice." (*Westminster Confession of Faith*, chap. 3, § 7.) Calvinists are divided into two groups: Supralapsarians (who teach that God has created some to salvation and others unto damnation) and Infralapsarians (who maintain that God has merely permitted man to fall). The Supralapsarians' scheme thus makes the decree of election motivate the decree of the Fall itself and conceives the decree of the Fall as a means for carrying out the decree of the double election, while the Infralapsarian scheme makes the decree of election come after the decree to create and permit to fall. In addition to this, we have the Arminian scheme, according to which the decree of redemption precedes the decree of election, which is conditioned upon the foreseen faith of the individual, man possessing free will and having the power to accept grace or to reject it. The Infralapsarians, then, teach that God decreed to withhold faith from the reprobate, to pass them by. Thus, according to the Calvinistic view, predestination includes reprobation, God reprobating the non-elect by His sovereign act for the manifestation of His own glory. The non-elect are thus retained to dishonor and wrath for their sins to the praise of God's glory and justice. (*Confession of Faith*, chap. 3, secs. 3—7.) In contradistinction to this view Lutheran theologians have always maintained that Scripture, in spite of all its emphasis on foreordination, never speaks of a foreordination to death or of a reprobation of human beings apart from their sins. See also *Election*.

Prelude. The opening strain introducing a hymn or other musical composition, usually not including the main theme, but played in the same key and leading up to the chief movement, preparing for its character.

Premillenarians hold that Christ's second visible coming precedes the millennium, *i. e.*, Christ will come again visibly to establish the millennium before the end of the world. *Postmillenarians* hold that there will indeed be a millennium, but Christ will come again visibly only after the millennium has come to an end.

Premonstratensians. An order of canons (*q. v.*) regular, founded by Nor-

bert, at Prémontré, France, in 1120, to preach and to achieve personal holiness. Inner decay, the Reformation, and secularization have left its membership small, but it has numerous tertiaries (*q. v.*) in England and America.

Pre-Raffaelites. Members of a brotherhood of artists, including Dante Gabriel Rossetti, W. Holman Hunt, John Millais, Thomas Woolner, and William Michael Rossetti, whose chief aim was to return to the truth and earnestness which distinguished the Italian painters before Raffael.

Presbyterian Bodies. General statement. As the Lutheran churches represent the features of the Reformation as emphasized by Luther, so the Presbyterian and Reformed churches represent those emphasized by Calvin. The doctrine and ecclesiastical system of Calvin, developed at Geneva, Switzerland, and modified somewhat in Holland and in France, were transferred to Scotland and became solidified there 1560, largely under the influence of John Knox. In order to understand the history of Scotch Presbyterianism, we must bear in mind the political, social, and religious condition prevailing at the time when Knox became influential. In Scotland the Reformation had found root at a very early date, and the efforts to put down by force the growing spirit of inquiry and the return to primitive Christianity proved utterly ineffectual. The protomartyr of the Scottish Reformation was Patrick Hamilton, who was burned at the stake February 29, 1528. The martyrdom of George Wishart was dreadfully avenged by the murder of Cardinal Beaton. The assassination caused a certain reaction in favor of Rome, for the cardinal had been ardently patriotic. The Romanist party sought help from France; the Protestants, from England. The assassins of the cardinal and many who were not in sympathy with them were compelled to take refuge in the castle of St. Andrews, which, after a protracted siege, surrendered to the attacks of the royal army and of a French fleet. Among the defenders of St. Andrews was John Knox, the founder of the Scotch Presbyterian Church. Having toiled as a galley-slave for nineteen months, Knox was released and became one of the chaplains of Edward VI. As such he took part in the preparation of the English prayer-book of 1552, and became one of the most potent factors in introducing Reformed principles and doctrines. The year 1560 witnessed the consolidation, national recognition, and establishment of the Reformed Church. In this year the first general assembly was held, and the *Scotch Confession of Faith* and the *First Book of Discipline* were issued. The government of the Church was vested in superintendents, ministers, doctors, elders, and deacons. The Lord's Supper was to be celebrated four times a year. In towns there was to be daily service. Marriages were to be performed "in open face and public audience of the Kirk." The *Book of Common Order*, often called "John Knox's Liturgy," originally prepared by the English congregation at Geneva for its own use, was recommended in 1564 and was generally, though not exclusively, used in public worship for eighty years. The Reformation in Scotland took a form different from that of the Reformation in England, partly because in England the king and the bishops were in favor of the Reformation while in Scotland they were against it. The Reformation in Scotland was effected by Presbyterians, and the government of the Church naturally became Presbyterian. The present Kirk of Scotland has been established in its essential features, both in doctrine and polity, since 1567, when its presbyterian form of government was acknowledged by Parliament and it became the state church. The relation of Church and State caused a number of divisions. The first formal division arose in 1688, when the Cameronians, dissatisfied with the compromising spirit of the Church, refused to concur in the Revolution settlement. The separatists remained an isolated body until 1876, when they joined the Free Church. Next came two secessions, which eventually coalesced in the United Presbyterian Church. The first, the Associate Synod, originated through the deposition in 1733 of Ebenezer Erskine for preaching a sermon claiming for Christ the headship of the Church and declaring the "Church the freest society in the world." This was aimed especially at an Act of Assembly (1732), which had placed the election of ministers in the hands, not of the congregation, but of the majority of elders and heritors. In 1747 the body of seceders had 45 congregations, when the great "breach" took place on the question of the lawfulness of taking a certain burgess oath. This breach led to complete separation, which was not healed until 1820, when the United Secession Church was formed. This Church was distinguished for its foreign missionary enthusiasm and grew and prospered until the union of 1847. The second secession, which later led to the

formation of the United Presbyterian Church, was the Relief Church, which originated with Thomas Gillespie, who stood almost alone until 1761, when a presbytery was formed "for the relief of Christians oppressed in their Christian privileges." This Church was distinguished for its liberal spirit. The union of the Associate Synod and Relief Churches was accomplished in 1847, when the United Presbyterian Church was organized. Latest in origin, but largest and most influential, came the Free Church, in 1843. The Free Church sprang into being on a national scale. Those who came out of the Established Church claimed to be the true Church of Scotland and at once set about making its whole organization independent of the State. The contention of the Free Church party was that the spiritual liberties of the Church were being challenged by the State and that the whole principle of spiritual independence was involved. The year 1900 is a historic date in Scottish history, when, amid a scene of great enthusiasm, the union of Free and United Presbyterian Churches in Scotland was consummated in Edinburgh, the new body adopting the name of United Free Church of Scotland. The doctrinal position of Scottish Presbyterianism has never been defined anew since the *Westminster Confession* approved it in 1646. The statement of the present position of the United Free Church is contained in the Acts of 1905 regarding the spiritual independence and of 1900 effecting the Union. With the exception of minor modifications the theology of the United Free Church is the Calvinistic doctrine of the *Westminster Confession.* — Other independent churches are: The *Free Presbyterian Church of Scotland* (1893), the *Reformed Presbyterian Church,* which is the legitimate descendant and representative of the Covenanted Church of Scotland in its period of greatest purity (1638—1649), and the *United Original Secession Church,* which dates from 1733, when Ebenezer Erskine was deposed. Presbyterian Church in the United States: see below.

Presbyterian Church of England. Also in England the Presbyterian Church, especially the presbyterial polity, met with much hostility. As a result of Queen Elizabeth's oppression a considerable number of persons in 1556 had separated themselves from the Established Church and maintained religious services according to the Presbyterian order. Their sufferings did not deter others who still remained in the Church from going still farther and holding conferences, or ministers' meetings, one of which, in London, deputed in 1572 two of its members to visit Wandsworth, a village near that city, where they formally organized a "Particular Church," in accordance with Presbyterian order. This was the first open formation in England of a Church different from that which had been established. Under Charles I, Laud, who said he regarded Presbytery as worse than Romanism, promoted those Star Chamber prosecutions of the Non-conformists which have always been regarded as a stain in English history. The king's own conduct drove the great mass of the Presbyterian Church into the ranks of the Parliamentarians, while the subsequent alliance of the Parliament with the Scottish army, together with the decisions of the Westminster Assembly in 1647, resulted in the overthrow of the Episcopal Church and its replacement in the establishment by that of the Presbytery. By this Assembly the Calvinistic system of doctrine was expressed in the *Westminster Confession* and its system of polity in the *Directory of Church Government.* The establishment was now Presbyterian, yet the Presbyterian polity was accepted largely only in London and Lancashire. Cromwell replaced Presbytery by Independency. But in 1662, by the Act of Uniformity, every minister not episcopally ordained was obliged to be reordained; adherence to everything in the *Book of Common Prayer* was made obligatory; obedience to the bishop and abjuration of the Solemn League and Covenant, with an additional oath declaring that it was not lawful under any circumstances to take up arms against the king, was insisted upon. More than 2,000 parish ministers refused obedience to the Act and on August 24 resigned their congregations, walking out of their manses and leaving their pulpits empty. By the Conventicle Act these men were forbidden to preach to their former congregations and by the Five-mile Act could not live within five miles of their former parishes. In 1688 came the Revolution, and under the "Happy Union" arrangement of 1691 all branches of non-conformity were consolidated into a single community, though no authority existed to enforce the *Westminster Confession* or the *Directory of Church Government.* In order to distinguish between the enemies of the parties opposing the episcopacy, the following facts must be borne in mind. While the Puritans agreed with the Established Church of England as

regards doctrine and polity, they insisted upon "purity" with regard to elimination of every ceremony and rite which they regarded as remnants of popery. When the Established Church insisted upon "conformity," the Puritans, not willing to yield, were called "non-conformists." The Puritans were strict Calvinists, but opposed the episcopacy. Those who desired that the presbyterial polity of Geneva be adopted were called Presbyterians; such as rejected the presbyterial form of government and demanded that each congregation remain independent were called "Independents" or "Congregationalists." From this last party, later on, the Baptist Church was largely recruited. — Not a few of the congregations had left the parish churches in 1662 and provided themselves with small chapels for their religious services. These survived for a time, but later on they joined the Scotch Presbyterians, who had been gathered into small congregations in London. By 1772 these London congregations, 7 in number, formed themselves into "the Scots Presbytery of London." This "presbytery," while claiming communion with the Church of Scotland, had no ecclesiastical connection with it and was really little more than a "ministers' meeting." In 1836 the presbytery changed its title to that of "The London Presbytery in Communion with the Church of Scotland." In 1839 the Scottish Assembly counseled these members to organize themselves as "The Presbyterian Synod in England." In 1843 came the fateful disruption of the Scottish Establishment, when the Presbyterian Synod in England divided. The majority cast its lot with the Scottish Free Church and retained the name of Presbyterian Synod in England, while the minority remained in connection with the Scottish National Church and formed itself into the "Scottish Presbytery in London in Connection with the Church of Scotland." In 1850 this presbytery, like the two others that had been formed, was organized as "The Synod of the Church of Scotland in England." The Free Church "Presbyterian Synod in England" remained in friendly relations with the Old Presbyterian and the United Secession Congregations, so that, in 1863, the United Presbyterian Church in Scotland formed its congregations in England into the English Synod. In 1876 the English Synod united with the Presbyterian Synod in England, the uniting churches taking the name of "The Presbyterian Church of England."

Presbyterian Church in Ireland. At the time of the Ulster Plantation, under James I (1603—25), Presbyterians gained a permanent footing in Ireland. The settlers, most of whom were Scottish Presbyterians, began to arrive in 1610. Presbyterian ministers began to come from Scotland in 1613, and for a time they were appointed, without reordination, to vacant churches in the Established Church. In 1641 there was a rebellion in Ireland, in the course of which thousands of Protestants were massacred. In 1642 the Scottish army was sent to quell the rebellion, each Scottish regiment having a chaplain and a regular kirk session selected from the officers. These, on June 10, 1642, at Carrickfergus, Ireland, formed the first presbytery, consisting of five chaplains and four elders. Other ministers were sent over from Scotland, and new presbyteries were formed. At the time of Cromwell there was a General Synod, with 80 congregations and 70 ministers. In 1661, 64 ministers were rejected for refusing to conform to the Established Church, and many Presbyterians emigrated to America. King William III authorized a payment of 1,200 pounds per annum to the Presbyterian ministers of Ireland in recognition of the loyal support of Presbyterians on his arrival in Ireland in 1690. This was the beginning of the *Regium Donum*, which subsequently was increased and continued to be given to ministers until 1871. Towards the end of the first half of the 18th century some of the ministers came under the influence of Modernism. The Congregation of Seceders was formed in 1741, and in time there came to be a Secession Synod as well as a Synod of Ulster. The ministers of secession congregations also received a *Regium Donum* from the government. In 1825 some of the ministers of the Synod of Ulster were charged with spreading Arian views; so under the leadership of Rev. Henry Cooke the Synod of Ulster declared in favor of the doctrine of the Trinity. Seventeen ministers in 1829 withdrew from the synod and subsequently formed the Remonstrant Synod of Ulster. In consequence of this the two orthodox synods, the Synod of Ulster and the Secession Synod, were united in 1840 and formed the General Assembly of the Presbyterian Church in Ireland. Even before the Ulster Plantation there were Presbyterians in the south of Ireland. Gradually increasing in number, the Southern Association, in 1809, became the Synod of Munster. In 1840 the orthodox members of this synod withdrew and formed themselves into the Presbytery of Munster, which in 1854 joined the General As-

sembly of the Presbyterian Church in Ireland. — Besides these synods, another Presbyterian Church flourished, *viz.*, the Reformed Presbyterian, or Covenanting, Church of Ireland, which traces its origin to the Covenanters of Scotland. Covenanters who had fled from persecution in Scotland and had settled in the northeastern part of the island became the founders of the Covenanting Church in Ireland, called the Society People. The presbytery was organized in 1792 and in 1811 a synod of 12 ministers. In 1840 a number of congregations and ministers withdrew on account of a controversy regarding the power of a civil ruler. Some of these congregations later joined the Presbyterian Church of Ireland. Standards of the Church are the *Westminster Confession* and *Catechisms*, together with the *Testimony*, in which the Church's distinctive position is clearly defined. — *The Secession Church in Ireland.* The Secession movement in Scotland, spreading to Ireland, established itself widely in the north of that country. The Secession Church in Ireland, at present numbering only a few congregations, is organized under the name of the Associate Synod of Ireland or the Presbyterian Synod of Ireland.

Associate Reformed Presbyterian Church. (Formerly Associate Reformed Synod of the South.) In 1782 the Reformed Presbytery and the Associate Presbytery united to form the Associate Reformed Presbyterian Church. After the union this body grew in strength until it included four synods, which were organized under a general synod. One of these synods, the Synod of the Carolinas, doubtful of the loyalty of the general synod to the distinctive principles of the Scotch churches, withdrew from the general synod in 1821, becoming, in 1822, an independent body — the Associate Reformed Synod of the South. Later this denomination adopted the name Associate Reformed Presbyterian Church, the organization which formerly carried this name having formed a union with another body under the name of United Presbyterian Church of North America. In doctrine the synod is thoroughly Calvinistic, having the same symbols of faith as the other Reformed Presbyterian churches. In polity it is Presbyterian, in close accord with other similar bodies. Its distinctive feature is the exclusive use of the psalms in praise. The home missionary work of the synod is carried on through its Board of Home Missions, which founds and fosters churches in Southern cities and towns. The foreign work is carried on by the Board of Foreign Missions in Mexico and India. The Young People's Christian Union has about 60 societies, with a membership of 2,142. Statistics, 1921: 110 ministers, 132 churches, 16,564 communicants.

Colored Cumberland Presbyterian Church. After the close of the Civil War the Negro members of the Cumberland Presbyterian Church organized separate churches and later formed a separate ecclesiastical organization. In the fall of 1869 three presbyteries in Tennessee were set apart. The first synod was organized in 1871, at Fayetteville, called the Tennessee Synod, and the first General Assembly was organized in 1874 at Nashville, Tenn. In doctrine the Colored Cumberland Presbyterian Church accepts the teachings of the *Westminster Confession of Faith.* In polity the Colored Cumberland Presbyterian Church is in accord with other Presbyterian bodies. Statistics, 1921: 430 ministers, 136 churches, 13,077 communicants.

Cumberland Presbyterian Church (before the union of 1906). As a distinct organization the Cumberland Presbyterian Church began its career on February 10, 1810, and ceased to be a distinct denomination by an act of "union and reunion" with the Presbyterian Church in the United States of America on May 24, 1906. Its origin may be traced back to the revival of religion which in 1797 was developed in the "Cumberland country," in Southwestern Kentucky and Tennessee, under the leadership of the Rev. James McGready. At the first meeting of the Synod of Kentucky, in 1802, the southwestern portion of the presbytery of Transylvania, including the Cumberland country, was constituted the Presbytery of Cumberland. However, as the revival movement spread to the various small settlements in this section, the demand for ministers became greater than the supply, and the revival party believed that the emergency justified them in introducing into the ministry men who had not had the usual academic and theological training. A few of these were inducted into the ministry, while others were set apart as "exhorters." The antirevival party objected both to the admission into the ministry of men without special theological training and to the permission of some reservation in regard to doctrine. The whole matter was brought before the Synod of Kentucky, which in 1805 appointed a commission to confer with the members of the Cumberland Presbytery and to adjudicate on their presbyterial proceedings. The commission which met in De-

cember, 1805, assuming full synodical power, solemnly prohibited them "from exhorting, preaching, and administering ordinances." Besides this action the Revs. James McGready and Samuel McAdow and three others were cited to appear at the next meeting of the synod. This synod, which met in 1806, sanctioned the proceedings of the commission, dissolved the Presbytery of Cumberland, and attached its members to the Presbytery of Transylvania.

Since the General Assembly, meeting in May, 1809, confirmed the action of the synod, the revival party, including about thirty churches, at once discussed the formation of an independent presbytery. February 4, 1810, an independent presbytery was constituted by the Revs. Finis Ewing, Samuel King, and Samuel McAdow, and the name of the dissolved presbytery, "Cumberland," was adopted. The organization grew rapidly and, after a few years, assumed the name of "The Cumberland Presbyterian Church." In doctrine the Cumberland Presbyterian Church has combined Arminian features with the Calvinistic system. In polity it has been thoroughly Presbyterian. Statistics, 1921: 749 ministers, 1,312 churches, 63,924 communicants.

The distinctively *Presbyterian Church in the United States* traces its origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the Colonies, with the addition of French Protestant or Huguenot churches, combined at an early date with the Scotch and Scotch-Irish elements to form the Presbyterian Church in the United States of America, from which the Cumberland Presbyterian Church and the Presbyterian Church in the United States (South) afterward separated. The Calvinistic Methodists of Wales are represented by the Welsh Calvinistic Methodist Church. The earliest American Presbyterian churches were established in Virginia, New England, Maryland, and Delaware and were chiefly of English origin, their pastors being Church-of-England ministers holding Presbyterian views. Between 1642 and 1649 many of the Virginia Puritans were driven out of the colony of Massachusetts and found refuge in Maryland and North Carolina. In 1649 the *Westminster Standards* were adopted for doctrine at a synod held for the purpose of establishing the doctrinal position of the churches. In 1683 the presbytery of Laggan, Ireland, sent to this country the Rev. Francis Mackemie, who became the apostle of American Presbyterianism. In 1706, 7 ministers, representing 22 congregations, met at Philadelphia and organized a presbytery, the first ecclesiastical gathering of an international and fraternal character in the country. In 1716 the presbytery constituted itself into a synod with four presbyteries. In 1729 the General Presbyterian Synod of Philadelphia passed what is called the Adopting Act, by which it was agreed that all the ministers of its jurisdiction should declare their agreement in the approbation of the *Confession of Faith*, with the *Larger* and the *Shorter Catechism* of the assembly of divines at Westminster, "as being, in all essential and necessary articles, good forms of sound words and systems of Christian doctrine." This may be regarded as connected with the general religious movement that characterized the early part of the 18th century, and manifested itself in England in Methodism, and in New England in the "Great Awakening." In the Presbyterian Church in America it found its expression through Gilbert Tennent, a pastor in Philadelphia. Having become convinced of the necessity of personal conversion, he began, in 1728, six years before Jonathan Edward's famous sermon, a course of preaching of the most searching type. This was the beginning of the powerful religious awakening in the Presbyterian Church, which was led by Gilbert Tennent, Wm. Tennent, Jr., and several coworkers. They became so severe in their denunciation of "non-converted ministers" as to arouse bitter opposition. The result was a division, one party, the "New Side," endorsing the revival and insisting that less stress be laid on college training and more on the evidence that the candidate was a regenerated man and called to the ministry by the Holy Ghost; the other, the "Old Side," opposing revivals and disposed to insist that none but graduates of British universities or New England colleges be accepted as candidates for the ministry. There was also a division with regard to the interpretation of the doctrinal standards. This led to the organization of a new synod, the Synod of New York. In 1758 the two bodies reunited upon the basis of the Westminster standards as the Synod of New York and Philadelphia. It was during the period of this division, in 1746, that the New Side established the College of New Jersey, later Princeton University, for the purpose of securing an educated ministry. After the two separated bodies had reunited, John Witherspoon, from Scotland, was called and in 1768 was installed as president and Professor of Divinity. He exercised

powerful influence both in the Presbyterian Church and throughout the middle and southern colonies and was one of the leading persons in the joint movement of Presbyterians and Congregationalists (1766—75) to secure religious liberty and resist the scheme of the English Episcopal Church to establish itself as the state church of the colonies. After the War of the American Revolution and the restoration of peace in 1783 the Presbyterian Church gradually recovered from the evils wrought by the war. In order to cement the congregations into a closer union, the Presbyterian Synod in May, 1788, adopted the *Westminster Confession of Faith*, with the *Larger* and the *Shorter Catechism*, also a constitution, consisting of a form of government and book of discipline and a directory for worship. Certain changes, however, were made in the confessions, the catechisms, and the directory for worship along the lines of liberty in worship, freedom in prayer, and, above all, liberty from control by the state. By the new form of government the synod was divided into four synods, and these were made subject to the General Assembly, as the governing body of the Church. The first General Assembly met in 1789 in Philadelphia. After the adoption of the constitution the Church formulated a plan of union with the Congregational associations of New England. By this plan the Congregational ministers were permitted to serve Presbyterian churches, and *vice versa*. The union remained in force until 1837. During this period there took place what is known as the Cumberland Separation, which, in 1810, resulted in the organization of the Cumberland Presbyterian Church. — During this period, 1790—1837, the membership of the Church had increased from 18,000 to 220,557, and most of the missionary and benevolent boards were established. The Foreign Mission work of the Church had previously been carried on mainly through the American Board of Commissioners for Foreign Missions, located at Boston, and much of the Home Mission work through the American Home Missionary Society. This was not satisfactory to all, and in 1831 the Synod of Pittsburgh founded the Western Foreign Missionary Society as a distinctively denominational agency. The party favoring these agencies and opposing the united work was known as "Old School"; that favoring the continuance of the plan, as the "New School." However, also questions of doctrine were involved in the controversy. Rev. Albert Barnes, of Philadelphia, who persisted in proclaiming liberal views, was tried for heresy in 1835. In the General Assembly of 1837 the Old School majority brought the matters at issue to a head by abrogating the plan of union, passing resolutions against the interdenomination societies, exscinding the synods of Utica, Geneva, Genesee, and the Western Reserve, and establishing the Presbyterian Board of Foreign Missions. The exscinded synods met at Auburn, N. Y., in August of the same year and adopted the Auburn Declaration, setting forth the views of the New School, appointed trustees, and elected commissioners to the Assembly of 1838. At the meeting of that Assembly the New School commissioners protested against the exclusion of the delegates from the four exscinded synods, organized an assembly of their own in the presence of the sitting assembly, and then withdrew. For nearly two decades both branches of the Church grew steadily, making progress in the organization of their benevolent and missionary work. The slavery discussion, however, caused disruption and checked the growth. The New School Assembly of 1853 took strong ground in opposition to slavery. This resulted in the withdrawal of a number of Southern presbyteries, which in 1858 organized the United Synod of the Presbyterian Church. In May, 1861, the Old School Assembly met at Philadelphia, with but 13 commissioners present from the Southern States. Loyalty to the Federal Government was expressed by a decided majority. In consequence of the "Spring resolutions," called thus after Dr. Gardener Spring, of New York, who had offered them, there was organized at Augusta, Ga., in December, 1861, the Presbyterian Church in the Confederate States of America, which in 1864 was enlarged by union with the United Synods of the Presbyterian Church. In 1865, after the cessation of hostilities, this denomination assumed the name of Presbyterian Church in the United States. During the Civil War steps had been taken towards the reunion of the Old School and the New School, and on November 12, 1869, at Pittsburgh, Pa., the reunion was consummated on "the doctrinal and ecclesiastical basis of our common standard." The harmony of the denomination was seriously threatened by the controversy (1891—94) as to the sources of authority in religion and the authority and credibility of the Scriptures, a controversy which, after the trials of Prof. Charles A. Briggs and Henry P. Smith, terminated in the adoption, by the General Assembly at Minne-

apolis, Minn., in 1899, of a unanimous deliverance affirming the loyalty of the Church to its historic views on these subjects. While the Presbyterian Church in the United States refused to enter into a union with their brethren in the North, fraternal relations were established in 1882 and 1883, and ever since the two bodies have been in close union and fellowship. Controversies arose in 1889 with regard to the adoption of a revised and abridged form of the *Westminster Confession.* The movement for its revision came to a successful close in 1903, when a declaratory statement was adopted ostensibly confessing universal grace. This year was also noteworthy because of the beginning of the movement for union with the Cumberland Presbyterian Church, which was brought about in 1906, although a minority refused to accept it and retained the old name and the old constitution. In the same year a *Book of Common Worship* was prepared and approved by the General Assembly for voluntary use. In 1907 the Council of the Reformed Churches in the United States Holding the Presbyterian System was organized, bringing into cooperative relations seven of the churches of the Presbyterian denomination in the country. In 1917 the General Assembly established a General Board of Education, into which are to be merged the Board of Education located in Philadelphia and the College Board located in New York City. The official publications of the Church are the records of the General Presbytery, 1706 to 1716; of the General Synod, 1717—88; and of the General Assembly, 1789 to the present, each in printed form. They are the most complete ecclesiastical records in the United States of America. Both the minutes of the General Assembly and the reports of the boards are now issued annually.

The *standards* of the Presbyterian Church in the United States of America are twofold — the standards of doctrine and the standards of government, discipline, and worship. These last are contained in documents known as the *Form of Government*, the *Book of Discipline*, and the *Directory for Worship*, which, taken together, form the constitution of the Church. They were first adopted in 1788, and amendments and additions have been made from time to time, the *Book of Discipline* being entirely reconstructed 1884–5.

Doctrine. Presbyterianism has a doctrinal system which has as its fundamental principles the absolute sovereignty of God in the universe, the sovereignty of Christ in heaven, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God (which virtually eliminates the third statement). The standards of doctrine of the Presbyterian Church in the United States of America are the *Westminster Confession of Faith* and the *Larger* and the *Shorter Catechism.* They were first adopted in 1729. In 1788 certain amendments to the *Confession* and the *Larger Catechism* were approved by the General Synod, giving expression to the American doctrine of the independence of the Church and of religious opinion from control by the State. In 1886 the clause forbidding marriage to the deceased wife's sister was stricken out, and in 1902 certain alterations were again made, two chapters, "Of the Holy Spirit" and "Of the Love of God and Missions," being added. A declaratory statement was also adopted setting forth the universality of the Gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin and affirming that all persons dying in infancy are elect and therefore saved. As a whole, these standards are distinctly Calvinistic. The Sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. In accord with the Calvinistic conception of the Sacraments, these are not regarded as effectual means of grace, but only as symbols of grace. Discipline is defined in the *Book of Discipline* as "the exercise of that authority, and the application of that system of laws, which the Lord Jesus has appointed in His Church." — As in many other churches of to-day, so also in the Presbyterian Church, Liberalism and Modernism (rationalism) have repeatedly striven for the ascendancy. In general, two distinct lines of thought may be pointed out: evangelism, mediating between Liberalism and Conservatism; and rationalism and Liberalism, which have affected especially the higher schools of learning. The "Princeton School," while retaining Predestinarianism, defends the fundamentals of Scripture.

Polity. As a polity the Presbyterian Church recognizes Christ as the only Head of the Church and the Source of all power, and the people of Christ are entitled, under their Lord, to participation in the government and acts of the Church. Ministers are regarded as peers one of another, and church authority is positively fostered, not in individuals, such as bishops or presbyters, but in representative courts, including the session,

the presbytery, and the synod, and in case of some bodies, especially the larger ones, in the General Assembly. With regard to the details in the form of government two principal factors may be noticed: the ministers as representatives of Christ and the ruling elders as representatives of the people. The two classes constitute the four judicatories, which form the administrative system. These consist in the session, which governs the congregation; the presbytery, which governs a number of congregations within a limited geographic district; the synod, which governs the congregations within a larger geographic district; and the General Assembly, which is the supreme judicatory. All these courts are vested with legislative, executive, and judicial powers. The church officers include the pastor, the ruling elders, and the deacons. The ruling elders constitute the session, with the pastor as presiding officer. The deacons have charge of the collections of the church and are responsible to the session. Both elders and deacons are elected by the congregation. The pastor is elected at a meeting of the church members, called by the session. The presbytery is composed of not less than five ministers, together with an elder from each of the congregations within its district. By virtue of his office every minister is a member of some presbytery. The presbytery has power to receive, retain, install, and judge ministers; to supervise the business which is common to all its congregations; to review session records; to hear and dispose of cases coming before it on complaint or appeal; and to have oversight of general denominational matters, subject to the authority of the synod. The synod is composed of either all the ministers in its district, together with an elder from each congregation, or of an equal number of ministers and elders elected by the presbyteries of the synod, in accord with a basis of representation duly adopted. The synod has power to review the records of its presbyteries, to hear, and dispose of, all complaints and appeals, to establish new presbyteries, to supervise within its bounds the administration of all denominational matters, and, in general, to care for its ministers and churches, subject to the authority of the General Assembly. The General Assembly is the highest judicatory of the Presbyterian Church. It is composed of equal delegations of commissioners, both ministers and ruling elders from each presbytery, every group of 24 ministers sending one minister and one elder. The officers of the General Assembly are a moderator and stated and permanent clerks. The moderator serves for one year and acts as a representative of the Church during the interim between the assemblies. The General Assembly decides all controversies respecting doctrine and discipline, establishes new synods, appoints the various boards and commissions, receives and issues all appeals, etc. Its decisions are final, except in all cases affecting the constitution of the Church. The General Assembly meets annually on the third Thursday in May.

Work. The general activities of the Church are under the care of the General Assembly, which usually acts through boards; in some cases, through permanent and special committees. In 1916 the following boards were conducting the different departments of the Church activities: Board of Home Missions, Board of Education, Board of Foreign Missions, Board of Publication and Sabbath-school Work, Board of the Church Erection Fund, Board of Relief, which in 1912 was combined with the Ministerial Sustentation Fund, Board of Missions for Freedmen, the College Board, the Board of Temperance, and the Commission of Evangelism. In the United States the Home Mission work of the Presbyterian Church is carried on by four boards. Each has its own specific department and is responsible to the General Assembly. This work is supported also by the Woman's Board of Home Missions and by a number of the synods and presbyteries which conduct within their own bounds a work very similar to that of the Board of Home Missions. This board aids feeble churches in the support of pastors and provides missionaries and evangelists for new and destitute regions and for the foreign population. It maintains mission-schools among the Indians, Alaskans, Mormons, Mexicans, the mountaineers, and the people of Porto Rico and Cuba. The Home Mission Board has also of late years taken over the work of the Church among the Indian tribes, the Spanish-speaking peoples, and most of the foreign communities. The Board of Publication and Sabbath-school Work, as far as it is a mission board, gives attention to the organization and maintenance of Sunday-schools in new fields and to the general improvement of Sunday-school work. The Board of Church Erection assists the congregations in the erection and completion of houses of worship and of manses for pastors. The Board of Missions for Freedmen works among the Negro population of the whole country. It educates teachers and preachers and builds schoolhouses, academies, colleges, and churches.

It also pays the salaries of ministers and preachers in its mission-field. The earliest organized Foreign Mission work of the Presbyterian Church was carried on in connection with the congregational churches through the American Board of Foreign Missions, organized in 1810. In the course of time there grew up a desire for specific denominational work. In 1833 missionaries were sent by the Western Foreign Missionary Society, located at Pittsburgh, Pa., to Calcutta, India. After the separation between the Old and the New School, the Old School Mission Board extended its work into Siam and China, while the New School continued to act through the American Board. In 1870 the two branches were reunited, and since then the Board of Foreign Missions of the United Church has greatly developed its work, assisted by seven women's organizations auxiliary to the board. The Home Mission Department has placed great emphasis upon education and controls such colleges as the Syrian Protestant College at Beirut, Syria, Forman College at Allahabad, India, and the Canton Christian College in China. Medical work is carried on in all the countries occupied, particularly in Asiatic lands.— The *educational interests* of the Presbyterian Church in the United States of America in this country are under the care of the Board of Education, located in Philadelphia, and of the College Board, with headquarters in New York City. In 1788 special provisions were inserted in the "form of government," adopted by the General Synod, enforcing previous high standards of ministerial education, and in 1811 the General Assembly established the theological seminary at Princeton, N. J. At present the Church has 13 theological seminaries, including 2 German seminaries and 2 for Negroes. In 1883 the General Assembly established a College Board to promote Christian education of college grade throughout the country. There are at present 62 institutions of various grades affiliated with the board: Biddle University, Elmyra College, Lafayette College, Lincoln University, New York University, University of Wooster, Washington and Jefferson College, Illinois College, and a number of similar colleges in the West. The Board of Publication and Sabbath-school Work, located at Philadelphia, is in close harmony with the educational work of other organizations. It has an editorial department, which prepares lesson helps and other periodicals and books; a business department, which has charge of the manufacture and sale of the books and periodicals and the property of the board; and a department of education, which has the oversight of the various educational agencies of the local church, including the Sunday-school and young people's work, and in cooperation with the Board of Home Missions conducts conferences, institutes, and Bible schools. — For the general purposes of ministerial relief the General Assembly began, in 1849, to collect a permanent fund and in 1855 established the Board of Relief. In 1912 this board was merged with the Board of Ministerial Sustentation Fund, which had been organized six years earlier, the new organization taking the name of Board of Ministerial Relief and Sustentation.— Young people's work in general is placed in charge of the Board of Publication and Sabbath-school work. The missionary interests of the young people's societies are met by the Women's Boards of Foreign and Home Missions and the Board of Missions for Freedmen. There are about 8,500 young people's societies, including junior and intermediate organizations connected with the Presbyterian congregations, with a total membership of 250,000. The largest element is the Christian Endeavor body, the Church itself having no distinctive young people's organization. In 1906 the General Assembly authorized the establishment of an organization of men, known under the name of Presbyterian Brotherhood, for the purpose of promoting, assisting, and federating all forms of organized Christian activity of men in the congregation. The name of the organization has been changed by the General Assembly to the Assembly's Permanent Committee on Men's Work. This committee cooperates with the brotherhoods of Andrew and Philip, men's Bible classes, and other men's societies in Presbyterian churches.— The permanent Committee on Evangelism was first established in Philadelphia, in 1901, as a unifying force of the evangelistic effort which has been characteristic of American Presbyterian churches for two centuries. — The Church has a large share in the maintenance of the Presbyterian Historical Society, with headquarters in the Witherspoon Building, Philadelphia, whose object is to gather and preserve material connected with the establishment and growth of the Presbyterian churches.—Since 1916 there have been no changes made in the constitution of this Church as far as doctrine is concerned, and only a few minor modifications relating to polity. The General Assembly of 1922, however, ordered very extensive changes in the sphere of administration. Briefly stated, these changes, when consummated, will (1) place

in the office of the General Assembly, under the direction of the Stated Clerk as the chief permanent executive officer of the General Assembly, the work now carried on by four agencies; (2) establish four new boards: a Board of Foreign Missions, a Board of National Missions, a Board of Christian Education, and a Board of Ministerial Relief and Sustentation. These four new boards are to do the work now carried on by thirteen different agencies. The General Assembly has also sent down to the presbyteries for their consideration and action an overture which, if adopted by a majority vote, will make such changes in the Form of Government as will authorize the establishment of a General Council of twenty-seven members, which council will, in general, discharge the duties now performed by the Executive Commission of the General Assembly and by the New Era Movement. — Statistics, 1921: Presbyterian Church in the United States (Northern): 9,854 ministers, 9,692 churches, 1,655,534 communicants.

Reformed Presbyterian Church, General Synod. This is one of the two parties which sprang into being from the division, in 1833, of the Reformed Presbyterian Church on the question of the relation of its members to the Government of the United States. The one party was called Synod of the Reformed Presbyterian Church (Old Light), which objected to any participation in public affairs, and the other party, the Reformed Presbyterian Church, General Synod (New Light), which left the decision with the individual. In doctrine the General Synod holds, equally with the Synod, to the Westminster Standards, to the headship of Christ over nations, to the doctrine of "public social covenanting," to the exclusive use of the psalms in singing, to restricted communion in the use of the Sacraments, and to the principle of "dissent from all immoral civil institutions." Statistics, 1921: 17 ministers, 18 churches, 3,625 communicants.

Synod of the Reformed Presbyterian Church of North America. This denomination had its origin in the Reformed Presbytery of Scotland, organized in 1743. The first minister of this body came to America from Scotland in 1752. A number of followers joined him, and in 1774 they constituted the Reformed Presbytery. In 1782 this Presbytery united with the Associate Presbytery, organized in 1754, to form the Associate Reformed Presbyterian Church. Some, however, were dissatisfied, and in 1798 the Reformed Presbytery was reorganized. At the meeting of the Presbytery, held in 1800, it was resolved that no slaveholders should be retained in their communion. The Presbytery grew until in 1809 a synod was constituted. A difference of opinion as to the practical relation of members to the Government of the United States finally brought about a division of the Church in 1833: the Synod of the Reformed Presbyterian Church (Old Light), which refused to allow its members to vote or hold office under the present constitution of the United States; the other, the General Synod of the Reformed Presbyterian Church (New Light), which imposed no such restriction upon its members. The Synod of the Reformed Presbyterian Church framed a new covenant, embodying the engagements of the National Covenant of Scotland and the Solemn League and Covenant, as far as applicable in this land, and in 1871, in Pittsburgh, Pa., the synod for the first time engaged in the act of covenanting. The teachings of this body with reference to doctrine are summarized in the Presbyterian standards, the *Westminster Confession* and the *Catechisms* and the *Reformed Presbyterian Testimony;* their teachings with reference to order and worship are summarized, in substance, in the *Westminster Form of Church Government and Directory for Worship.* Only members in regular standing are admitted to the Lord's Supper. Only children of church-members are admitted to the ordinance of Baptism. The metrical version of the psalms alone is used in the service of praise. Connection with secret societies is prohibited. The church courts are the session, the presbytery, and the synod. Its Foreign Mission work is carried on in Southern China, Northern Syria, Asia Minor, and Cyprus. Statistics, 1921: 122 ministers, 104 churches, 7,532 communicants.

United Presbyterian Church of North America. In 1858, in Pittsburgh, a union was accomplished between the greater part of the Associate Synod (Secession) and the Associate Reformed Synod (Secession and Covenanter), which formed the United Presbyterian Church of North America, which accepts the *Westminster Confession of Faith* and the *Catechisms* as its doctrinal standards. In polity it is in accord with other Presbyterian bodies. Home Mission work is carried on through the Home Mission, Freedmen's Mission and Church Extension boards. Foreign Mission work is conducted in India, Egypt, and the Sudan through its Board of Foreign Missions, located in Philadelphia. Educational

work in the United States is represented by 8 institutions of higher grade, including 2 theological seminaries and 6 colleges. The young people's denominational organization, known as the Young People's Christian Union, in 1916 had 767 societies, with a membership of 24,924. The Woman's Board works in close relation with the other boards of the Church, reporting to the General Assembly annually. Statistics, 1921: 962 ministers, 937 churches, 160,528 members.

Welsh Calvinistic Methodist Church. Among the Welsh communities in the United States this denomination was founded in 1824 at Remsen, N. Y. The Methodist movement in England, led by John and Charles Wesley and George Whitefield, included various factions; among them the largest community was the outcome of a revival in Wales. Finding it impracticable to remain in the Church of England, these Welsh churches, in 1811, formed a church-body Calvinistic in theology, Presbyterian in polity, Methodist in its conception of spiritual life, and retaining the use of the Welsh language in its services. Four years after it was founded in the United States, a presbytery was organized. The statement of doctrine is summed up in forty-four articles, corresponding in general to the *Westminster Confession* of the Presbyterian Church, and the Thirty-nine Articles of the Episcopal Church. The church organization is Presbyterian. Mission-work is under the care of a general missionary society. Its object is to give financial aid to weak churches, to provide Gospel services for Welshmen wherever they are found in the United States, and to establish churches in Welsh-speaking communities. In India two stations are now occupied by six of their missionaries and sixteen native helpers. Statistics, 1920: Ministers, 83; churches, 135; communicants, 13,558.

Presbyters. See *Elders*.

Prescience, Divine. Prescience is an attribute of God sometimes called foreknowledge. It is difficult to conceive of God's prescience because man has no analogous faculty. We can make certain inferences about the future, but God beholds all things as if present. The prescience of God comprehends all events, however contingent on human activity or freedom. It comprehends all temporal events. Ps. 90, 2; Matt. 24, 36. That God has foreknowledge also of the acts of man, both good and evil, is the plain teaching of Scripture. Is. 48, 8. But knowing all things as they are, God knows the acts of men as the acts of rational and responsible beings, who have a will of their own and act according to the counsels of their hearts, Jer. 7, 24; and thus the foreknowledge of God does not exclude, but rather includes, the agency of the human will and the causality of human counsels. — Again, "God's foreknowledge of His own acts, especially of the rulings of His providence, does not exclude, but includes, the prayers of His children, which He in His counsel has answered before they were uttered, permitting them to enter as a powerful factor into the government of the universe. Is. 65, 24; Jas. 5, 16 f.; Ps. 33, 10 ff." *(A. L. Graebner.)* See *Prayer*.

Presiding Elders (now called District Superintendents), in the Methodist communion, are elders who are appointed for limited terms by the bishops to represent them in the care of the interests of the Church in particular districts. Their duty is to visit churches, preside at quarterly and district conferences, and supervise traveling and local preachers.

Press, Religious. See *Religious Press*.

Preus, Christian Keyser; b. 1852, d. 1921; graduate of Luther College, Decorah, Iowa, and Concordia Seminary, St. Louis, Mo.; pastor; professor at Luther College and its president 1902 to 1921; vice-president of Norwegian Synod.

Preus, Herman Amberg; b. in Norway, June 16, 1825; graduate of Christiania University 1848; emigrated 1851; one of the organizers of the Norwegian Synod and its second president; coeditor of *Maanedstidende* 1859—68; author of articles and pamphlets; president of Synodical Conference; proposed Negro Missions 1877; d. July 2, 1894.

Prierias (*Silvester Mazzolini*, called Prierias from his birthplace Prierio); *Magister Sacri Palatii* (Master of the Sacred Palace) and professor of theology; undertook a refutation of Luther's theses in his *Dialogus*, etc., "a dialog against the presumptuous conclusions of Martin Luther." Luther's brief and pointed answer called forth a reply from Prierias (1518), which the Reformer published with the necessary comment and sent to the author with the advice to stop writing books and making himself ridiculous.

Priesthood. In the New Testament there is no need of a priesthood to offer sacrifice for sin as did the priesthood of the Old Testament. Heb. 7, 22—28; 10, 9—14. Instead, all believers constitute a spiritual priesthood, 1 Pet. 2, 9;

Rev. 5, 10, which is to offer itself to God, Rom. 12, 1; Heb. 13, 15, and into whose charge Christ has given all the rights and powers of His kingdom, Matt. 18, 17—20; 1 Cor. 3, 21—23. To all believers belongs the right of selecting and calling ministers, Acts 1, 15—26; 6, 2—6, who then are commissioned by God, Acts 13, 2. 4; 1 Cor. 12, 28, and set aside by the rite of ordination, Acts 14, 23; 6, 6, to act as servants of the Church, 2 Cor. 4, 5, in preaching the Word and administering the Sacraments, Titus 1, 9; 1 Cor. 4, 1. — Opposed to this Scriptural position stands the Roman doctrine of the priesthood. 1) Rome teaches that "there is in the New Testament a visible and external priesthood" (*Council of Trent*, sess. XXIII, can. 1), whose "proper and especial functions" are the offering of sacrifice in the Mass and the forgiving and retaining of sins. (*Catechismus Romanus*, II, 7. 24.) This is brought out clearly at the ordination of a priest (see *Ordination*). As the "unbloody sacrifice" of the Mass is the center of Roman worship, so it is also the foundation and the keystone of the priesthood. A subordinate place is assigned to the preaching of the Word; it is not even held an essential of the priestly office. (*Council of Trent, l. c.*) Since the sacrifice of the Mass is purely a human figment (see *Mass*), the whole theory of the Roman priesthood collapses with it. 2) Rome denies the laity every right in connection with the ordination and calling of the clergy. "In the ordination of bishops, priests, and of the other orders neither the consent nor vocation nor authority of the people . . . is required." (*Council of Trent*, sess. XXIII, chap. 4). A curse is pronounced on any one claiming such rights for the laity. (*Ibid.*, can. 7.) The bishop inquires into the fitness of candidates, decides who shall be ordained, ordains them, assigns them to churches, transfers them, and deposes them, as he sees fit. The congregations have nothing whatever to say in the matter. 3) Rome claims that in ordination an indelible sign is impressed (see *Character Indelebilis; Ordination*) and that those who have this sign, therefore the clergy, by divine right form an order essentially distinct from those who have not that sign, the laity. (*Council of Trent*, sess. XIII, can. 4.) It is asserted that this clerical order, or hierarchy, is superior to the laity, is the sole depositary of all spiritual or sacred authority, and is therefore vested with the right of ruling and governing the Church. It decides all questions relating to doctrine, policy, and government, while the laity is frankly declared to be neither competent nor authorized to speak in the name of God or the Church in such matters. Its only function is respectfully to accept and obey the decisions and orders of the hierarchy. Not even the property of the congregation is under the laity's control. If laymen are commissioned to share in the administration of such property, this is granted them not as a right but as a privilege. Even then they can act only under the control of the ordinary (*q. v.*), with whom the final decision rests. — There are few doctrines in which the Roman Church has so obviously turned the plans of God upside down as in its doctrine of the priesthood. Christ instituted a ministry of the Word, which is to preach to men the reconciliation with God accomplished through His own all-availing, ever-sufficient sacrifice, Mark 16, 15. 20; 1 Cor. 2, 2; Rome established a priesthood to reconcile men to God through its own sacrifices in a man-made ceremony. Christ, the Head, gave to His Church, the body, consisting of all believers, all the rights, powers, and privileges which He conferred (*vide supra*); Rome vested these rights, powers, and privileges in her priesthood, robbing the laity, the larger part of the Church, of nearly its whole heritage. Christ bade His followers practise humility, acknowledge one another as equals, and serve one another, Matt. 20, 25—28; 23, 8; 1 Pet. 5, 3; 2 Cor. 4, 5; Rome denies this equality and demands that her priesthood be acknowledged and respected as a superior class, to whom unquestioning submission and obedience are due. It is little wonder that in the hands of a priesthood swollen with the power usurped from the Church the doctrines of the humble Savior have fared badly; nor is it surprising that this priesthood, having annexed all power in the Church, should go farther afield and stretch out its hands for the power of the State (see *Church and State*). (For obligations of priesthood see *Celibacy; Breviary;* for gradations of rank, *Hierarchy; Ordination; Bishops.*)

Priesthood, Universal. The New Testament recognizes in Christ the Representative of the true primeval priesthood after the order of Melchizedek (Heb. 7 and 8); but there is nothing corresponding to the priests of the Old Covenant in the Christian Church. The idea which pervades the New Testament teaching is that of a universal priesthood. All true believers are made kings and priests, Rev. 1, 6; 1 Pet. 2, 9; bring spiritual sacrifices, Rom. 12, 1; and,

having received a true priestly consecration, may draw near and enter the Holy of Holies, Heb. 10, 19—22. As priests the Christians possess all the treasures won for mankind by the suffering of Christ. They have God, Christ, pardon, the means of grace, the keys of heaven. 1 Cor. 3, 21. They have the privilege of free access to God without human mediators. Eph. 2, 14. 18. As priest the Christian teaches, administers the Sacraments, judges doctrine, absolves and excommunicates, calls ministers and teachers, etc. The freedom of the local congregation is inseparably bound up with the liberty of the individual Christian. If a congregation or a union of congregations does missionary work, trains ministers, and publishes literature in defense of the truth, it is by virtue of the universal priesthood. From it follows also the duty of family prayers, Christian education, and continued study of the Holy Scriptures. See also preceding article.

Priestley, Joseph, English theologian and famous chemist and physicist; b. 1733 at Fieldhall, England; d. 1804 at Northumberland, Pa.; became dissenting minister; later waged bitter controversy against all positive Christian doctrines; emigrated to America 1794, where he organized several Unitarian congregations.

Primacy of Pope. The whole fabric of the Roman Church rests on the doctrine of the primacy of Peter and his successors. The following claims are made: that Jesus appointed Peter head of His Church and conferred on him the primacy, or sovereign authority, over the other apostles; that Peter was the first bishop of Rome; and that his successors in that office are also his successors in the primacy of the Church. A break in any one of these links is fatal to the pretensions of Rome; all three, however, break under the strain of a careful examination. There is no record that Jesus gave Peter such a commission or conferred any superior privilege on him; on the contrary, He rejected the idea of a primacy among the apostles. Matt. 20, 25. 26; 23, 8—11. The young Church, after Pentecost, showed no special deference to Peter, had no special title for him, and did not appeal to him or quote him as a final judge and arbiter. Gal. 2, 11 clearly shows this. A reading of Peter's epistles must convince every candid reader that Peter himself pretended to no such superiority over his fellow-apostles. — Whether Peter was ever at Rome cannot be definitely established. Many eminent scholars, among them Ranke and the Romanists De Cormeniu and Ellendorf, consider it doubtful; others, *e. g.*, Lipsius and the Romanist lawyer Du Moulin, flatly deny that Peter's feet ever trod the streets of Rome. Even if it could be proved that Peter visited Rome, the evidence would still be lacking that he was ever its bishop. And could this be shown and also the fact that Christ had conferred the primacy on him, it would not follow that the primacy should pass to others and that these others should be the bishops of Rome. — The historical development of the papacy is briefly sketched under the article Papacy (*q. v.*). By virtue of his pretended primacy the Pope lays claim to such rights as the following: 1) The right to represent the Roman Catholic Church before the outside world; 2) the right of legislating in all matters of discipline and doctrine (see *Infallibility*); 3) the right of supervising the Church (regular reports are made to him from every diocese, and every bishop must visit him [*ad limina apostolorum*] at stated intervals to give an account of his work); 4) the right of supreme ecclesiastical administration, which includes the confirmation, transfer, and removal of bishops, the shaping of dioceses, the control of religious orders, the recognition of relics and new saints (see *Canonization*), the establishment of feasts, the disposition of reserved cases (*q. v.*), the imposition of church taxes. Thus the Roman Church, indeed, "accords him [the Pope] the highest degree of honor and the most unbounded jurisdiction." (*Catechismus Romanus*, II, 7. 25.) So unlimited and all-embracing are his powers that the Roman Church is only an appendage to him and that he clearly answers the description given in 2 Thess. 2, 3. 4.

Primate. See *Hierarchy*.

Primitive Baptists. With the development of organized church life shown in the formation of benevolent and, particularly, of missionary societies, of Sunday-schools and similar organizations, during the early part of the 19th century, there was developed considerable opposition to such new ideas. In 1827 the Kehukee Association of North Carolina condemned all "modern, money-based, so-called benevolent societies" as contrary to the teaching and practise of Christ and His apostles and renounced all fellowship with churches indorsing such societies. In 1835 the Chemung Association, comprising churches in New York and Pennsylvania, declared that

since a number of associations "had departed from the simplicity of the doctrine and the practise of the Gospel of Christ, . . . uniting themselves with the world and what are falsely called benevolent societies, founded upon a money basis," and preaching a gospel "differing from the Gospel of Christ," it would not continue in fellowship with them and urged all Baptists who could not approve of the new ideas to come out and be separate from those holding them. This example was speedily followed by many other associations, especially in the South and the Southwest. However, the various Primitive Baptist associations never organized as a denomination and have no state conventions or general bodies of any kind. Various names, some derisive, have been applied to them, such as "Primitive," "Old School," "Regular," "Anti-Mission," and "Hard Shell," although the term "Primitive" has been the one most widely used and accepted. In doctrine the Primitive Baptists are strongly Calvinistic. In polity they are congregational. Statistics, 1916: 1,292 ministers, 2,143 churches, 80,311 communicants.

Primitive Colored Baptists accept as their doctrinal basis the *London Confession of Faith* adopted in 1689 and restated as the *Philadelphia Confession.* They are thoroughly Calvinistic and emphasize the five points of Calvinism (*q. v.*). They have a national convention, which is administrative rather than ecclesiastical; also a Young People's and Sunday-school Congress, which is the national organization of the Primitive Baptist Young People's Volunteer Band and the Sunday-schools of the various churches. Statistics, 1916: 600 ministers, 336 churches, 15,144 communicants.

Prince Edward Island. See *Canada.*

Prior. A monastic official ranking next below an abbot and acting either as assistant to an abbot or as superior of a monastic house which has no abbot.

Priscillianists. A sect of Gnostic-Manichean tendencies in Spain and Gaul. Their religious system was dualistic and emanationistic. They forbade not only carnal pleasures, but also marriage; and yet they seem to have indulged occasionally in impure orgies. Their leader was a layman, Priscillianus, later bishop of Avila. A synod at Saragossa, 380, excommunicated them, and Bishop Ithacius, a man of evil fame, persuaded Emperor Gratian to banish all Priscillianists. Emperor Maximus was induced to put them to the torture, and Priscillianus and some others were beheaded at Treves, 385. This was the first instance of the death sentence being applied to heretics. Nevertheless the sect was still numerous in the second half of the 6th century.

Prison Gate Mission. This mission looks after the spiritual care of convicts and discharged prisoners. See *Elizabeth Fry.* The American Prison Association, incorporated 1871, provides employment for discharged convicts. The Society for the Friendless is engaged in prisoners' aid work and prison reform.

Privilegium Altaris. Certain altars in Roman churches are called privileged because a plenary indulgence for one soul in purgatory is granted with every Mass said before them. Some priests are similarly privileged, so that they confer a plenary indulgence with every requiem Mass which they read at any altar. Bishops in the United States may declare one altar in every church privileged.

Privilegium Canonis. The law of the Roman Church according to which any one who maliciously injures, strikes, or slaps any cleric, lay brother, or novice is excommunicated *latae sententiae* (see *Excommunication*), except in case of self-defense and the like. To mark the heinousness of the offense, the culprit must be avoided by the faithful. If the injury is slight, the bishop can absolve from the excommunication, otherwise only the Pope. The higher the injured cleric's rank, the graver the offense.

Probabilism. See *Jesuitism.*

Processions. Processions, though not peculiar to the Roman Church, are commonly associated with it. The Roman clergy form a procession when they approach the altar for Mass and other services, and again when they return to the sacristy. Solemn public processions are held in certain places on Palm Sunday, Corpus Christi (*q. v.*), and other festivals or as an expression of thanksgiving, of penitence, or of honor to a dignitary. They are also held in times of calamity, or to plead for rain or fair weather, to drive away storms, etc. There may be music, candles, statues of saints, and relics. Those lowest in rank march first; those highest in dignity, last. The greatest magnificence in processions was reached during the Middle Ages.

Procurator. A person authorized to manage the affairs of another; especially, the procurator fiscal, an official who represents a diocese in trials and court proceedings. This refers to the Roman Church. — The procurator of Judea, like Pontius Pilate, was a Roman official under the legate of Syria.

Profession of Faith. One of the authoritative standards of the Roman Church is the statement drawn up by Pope Pius IV, in 1564, known as the Tridentine Confession, or the Creed of Pius IV. Solemn acceptance of this creed is required of all Roman clergymen, doctors, teachers, heads of universities and monastic institutions, and of all converts from Protestantism. It reads: "I, ——, with a firm faith believe and profess every one of the things contained in that creed which the Holy Roman Church makes use of, *viz.:* [then follows the Nicene Creed]. I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church. I also admit the Holy Scriptures, according to that sense which our holy mother the Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: Baptism, confirmation, the Eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, Baptism, confirmation, and order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification. I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the body and of the whole substance of the wine into the blood, which change the Catholic Church calls transubstantiation. I also confess that under either kind alone Christ is received whole and entire and [that under either kind it is] a true sacrament. I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful; likewise, that the saints reigning with Christ are to be honored and invocated, and that they offer up prayers to God for us, and that their relics are to be had in veneration. I most firmly assert that the images of Christ, of the mother of God, and also of other saints ought to be had and retained and that due honor and veneration are to be given them. I also affirm that the power of indulgences was left by Christ in the Church and that the use of them is most wholesome to Christian people. I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ." Then follow clauses condemning contrary doctrines and promising adherence to all definitions of the Council of Trent. — In 1877 Pius IX embodied a declaration of acceptance of the decrees of the Vatican Council, especially those on papal primacy and infallibility. The doctrine of the Immaculate Conception was also added. Pius X, in 1910, appended a repudiation of Modernism.

Profession of Monks and Nuns. The ceremony by which a novice (*q. v.*), having completed the novitiate, enters a religious order or congregation. The essential part is the taking of the three vows of poverty, chastity, and obedience, the last of which binds the novice to the rule of the order. There may also be special vows, *e. g.*, to shun ambition, to nurse the sick. Profession may be solemn or simple (see *Vows*). Solemn profession is found only in religious orders properly so called and must be preceded by at least three years of simple profession. It is always perpetual. The property of the professed passes to the convent or monastery, and he is rendered incapable of subsequently acquiring or holding any. Simple profession is sometimes perpetual. When it is temporary, the professed may, at its expiration, return to the world. Those bound by simple profession may retain and acquire property, but not administer it or dispose of it. Candidates for profession must be at least sixteen years old.

Prohibited Degrees. Those degrees of relationship, either of consanguinity or blood-relationship, that of a common ancestry or of affinity, that resulting from marriage, within which marriage is forbidden, either by a direct prohibition in the Bible or by a statute enacted by the government. The general rule is that one may not marry "flesh of one's flesh," that is, a person within, and up

to, the second degree of relationship of either kind. See *Marriage*.

Prohibition. A word which has gained a specific meaning in the United States and elsewhere, to be distinguished from the temperance, or proper control of appetites, in the matter of food and drink and all other physical desires as commanded in the Bible. Prohibition, in the United States, means the forbidding, by legislative enactment, of the manufacture and sale of alcoholic liquors for use as beverages. Although the Prohibition Party of the United States was not formally organized till September, 1869, the prohibition movement itself began before the Civil War. The early history of the movement is shown in the following summary: The so-called "Maine Law" was enacted in that State in 1844, which forbade the sale of intoxicating drinks except by an agent specially licensed by local or state authority. Illinois enacted prohibition in 1855, but repudiated it at the polls the same year. New York passed a law in 1854, but it was repealed in 1856. An effort to make Massachusetts bone-dry failed when the State had tried prohibition for fifteen years, a prohibitory constitutional amendment being defeated in 1889. Connecticut enacted the law in 1854, continued it for eighteen years, and repealed it in 1872. Ohio enacted prohibition in 1855 and after a few months repealed it. Maryland passed a prohibitory act in 1885, but after a few months it was likewise repealed. New Hampshire made an early effort to incorporate prohibition into its constitution, but this failed in 1889, only two counties in the State giving a majority in favor of the measure. Delaware passed a prohibitory law in 1855, and after two years it was repealed. A prohibitory law was twice passed in Wisconsin and twice vetoed by the governor as being contrary to the will of the people. Rhode Island enacted prohibition in 1853 and after ten years repealed the law. It adopted constitutional prohibition in 1888, but the Legislature decided to resubmit the matter to the people, who repealed the amendment in 1890. Michigan passed the law in 1853 and abandoned it in 1875. Indiana and Nebraska, in 1855, passed prohibitory measures, but neither of them kept prohibition on its statute books for any length of time. Indiana voted on the question again in 1882, and the proposed constitutional amendment was defeated. Similarly, Texas voted down a prohibitory amendment by a majority of 93,000. An effort was made to introduce the law in Tennessee in 1887, but the people, after a long discussion, resolved not to put it into their constitution. Oregon submitted an amendment in 1887, but it was defeated. In November, 1888, West Virginia voted down the amendment by large adverse majorities. But Kansas introduced prohibition in 1881, keeping it ever since, and Iowa in 1882, later discarding it. In June, 1889, Pennsylvania voted on a prohibitory amendment to the state constitution, but the popular vote was largely adverse. In other States the situation was largely the same, popular sentiment being largely opposed to complete prohibition.

But there were large and powerful organizations working in the interest of total abstinence and a wider extent of total prohibition. Chief among these were the Anti-Saloon League of America (*q. v.*) and the Woman's Christian Temperance Union (*q. v.*), both of them fostered largely by Reformed church denominations and by such church-bodies as have followed political programs. Since the movement to make entire States dry by statute or by constitutional amendment had largely failed, the agitators turned to the measure known as local option, namely, the right of each locality of a State, such as each township, county, or city, to determine for itself whether or not some particular measure of legislation should be enforced therein, applied more especially to the question whether the liquor traffic should be licensed or carried on. Since the liquor interests of the country were often haughty and domineering in their manner, and since most of the so-called saloons of the country were breeders of intemperance and other forms of vice, the sentiment in many localities changed in favor of prohibition, and the movement spread with considerable rapidity. The courts, at first inclined to favor the manufacturer and purveyor of intoxicating liquors, gradually sided with the localities that desired to exclude intoxicating beverages, so that it became increasingly difficult to ship wet goods into dry territory. Matters once more reached a stage when state-wide prohibition became more general.

Then came the World War with its many strange and hectic accompaniments and consequences. As a war measure Federal prohibition was favored and finally enacted. The matter was clinched, for the time being, by the Volstead Act, which really confirmed the idea of national prohibition. An amendment to the Federal Constitution making prohibition a part of the fundamental law of the United States was ratified January 16, 1919, going into effect a year later. It

reads: "§ 1. After one year from the ratification of this article [XVIII] the manufacture, sale, or transportation of intoxicating liquors within, the importation therof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited. § 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation. § 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."

The attitude of Christians with regard to the prohibition amendment (with its exceptions in favor of sacramental wine) is clearly laid down in the Fourth Commandment. The one exception made in Scripture (Acts 5, 29) cannot be urged in favor of disobedience. While the amendment and the laws supporting it are on our statute books, Christians will obey the laws in spirit and in letter. At the same time it is the privilege of citizens in a republic to differ in opinion from those who have passed the laws in question and to take such steps as the Constitution and the laws permit to make changes in the statutes. Let such movements, however, always go forward without even the appearance of evil, lest the enemies take occasion to blaspheme the cause of the Church.

Propaedeutics, Theological. The entire body of rules and principles pertaining to the study of theology as a whole, including encyclopedia, methodology, bibliography, and related subjects.

Propaganda, Congregation of the, *Congregatio de Propaganda Fide* (the Congregation for the Propagation of the Faith), commonly called simply *The Propaganda*, is a permanent commission of cardinals charged by the Pope with the management and direction of the entire mission-work of the Roman Catholic Church. It was established by Gregory XV in 1622, comprising at the time thirteen cardinals with some subordinate officials. At present the number is much higher. The field of the Propaganda is the world, as far as it is not officially Roman Catholic. Only those territories which are hierarchically constituted are exempt from its jurisdiction. A new mission is placed under the direction of a prefect (not a bishop) and is called an *apostolic prefecture*. As the work advances, the prefecture is raised to the dignity of an *apostolic vicariate*, with an acting bishop at its head as the vicar of the Pope (who is the actual bishop). Finally, if conditions warrant, the vicariate, in turn, is superseded by the *diocese* under the control of a missionary bishop, who holds the same rank as ordinary bishops, with the exception that he is subject to the Propaganda. Organized on the principle of authority and provided with ample means for exercising it, the Propaganda is in full control of a smoothly running missionary machine.

Propagation of the Gospel. See *Society for the Propagation of the Gospel.*

Propitiation. The Greek equivalent is also translated "mercy-seat," Heb. 9, 5, and is itself equivalent to a Hebrew word meaning a covering, properly the cover, or lid, of the Ark of the Covenant, where Jehovah communed with the representative of His people. Ex. 25 and 37. On the lid of the sacred Ark the high priest once a year sprinkled the blood of sacrifice in order to make propitiation for the sins of the people. All of this furniture and action was typical. Christ is the propitiatory Sacrifice for the sins of the world. His blood covers our guilt, and we obtain the benefits of this propitiation by putting our confidence in His atoning blood. It is true that God requires no outside motive to induce Him to pity the sinner. In this sense nothing is needed to render Him propitious. But He has Himself determined the manner in which mercy can be obtained for the sinner. The change which takes place in the individual sinner's status is that brought about by the application of Christ's merits to the individual through faith, particularly of Christ's sufferings and death. See *Atonement, Reconciliation, Faith, Conversion.*

Propria *(Liturgical).* The two chief parts of the Roman missal, the first being the Proper of the Masses of the Season *(Proprium Missarum de Tempore)*, giving the services for each day from the First Sunday in Advent to Holy Saturday, as well as the Ordinary of the Mass, the *Canon Missae*, and the prefaces for the entire year; the second, the Proper of the Masses of the Saints *(Proprium Missarum de Sanctis)*, with the services for saints' days and other important mystery festivals.

Protestant Episcopal Church. This denomination as a separate organization dates back to the year 1789, when it secured Episcopal independence of the Church of England, and the Rev. Wil-

liam White, of Pennsylvania, and the Rev. Samuel Provoost, of New York, were ordained bishops of the Episcopal Church in America. — Permanent worship on this side of the Atlantic was begun in 1607, when the Rev. Robert Hunt celebrated the Eucharist for the first time at Jamestown, in the Virginia Colony. Church-work, however, was attended with many difficulties. This resulted in unfortunate conditions, which the Bishop of London tried to remedy by sending the Rev. James Blair as missionary to the colonies. He accomplished much, securing pastors for many churches and obtaining, in 1693, a charter for William and Mary College, which had been founded at Williamsburg, Va. The harsh tone prevalent in the Church of England manifested itself also in Virginia after the colony had passed under the immediate control of the crown; and rigid laws in regard to Puritans and Quakers were enforced. In New England the same methods were employed by the Puritans, who applied to the Anglicans the same proscriptions from which they themselves had fled. Accordingly, in New England, only isolated attempts at church organization could be made. In 1698 an Episcopal church was established at Newport, R. I., and in the same year Trinity Church, New York City, was dedicated. In Maryland the growth of the Church was equally slow. However, the arrival, in 1700, of the Rev. Thomas Bray, the commissary of the Bishop of London, gave it new life. Under his leadership the Society for the Propagation of the Gospel was organized in England, and it was largely owing to the influence of this society that the Episcopal Church in America was established on a firm foundation. This society, in 1702, sent a delegation to visit the churches in America. Through the work of the delegation the number of churches was greatly increased, and a better grade of ministers was secured for them. Thus this mission was the beginning of a new era in the history of the Episcopal Church of America. One of the men whose influence was largely felt in the early colonial Church was Dean Berkeley, later Bishop of Cloyne in Ireland, who came to Newport, R. I., in January, 1729, with the purpose of founding a university in the colonies. This purpose remained unaccomplished since the financial support which had been promised was not given him. However, Dean Berkeley became one of the earliest and most munificent benefactors of Yale College and after his return to Europe aided largely in forming the charters and in directing the course of King's College at New York, now Columbia University, and of the academy and college of Philadelphia, now the University of Pennsylvania. As a result of the Revolutionary War the Anglican churches in America lost their organization. The first move towards an organization was made in 1782 by the Rev. Wm. White, of Philadelphia, who published anonymously a pamphlet entitled, *The Case of the Episcopal Churches in the United States Considered.* In this he urged that, without waiting for a bishop, the churches should unite in some form of association and common government, and he outlined a plan which embodied most of the essential characteristics of the diocesan and general conventions as adopted later. Even before this time the Maryland Legislature had, in 1779, passed an act committing to certain vestries as trustees the property of the parishes, but also prohibiting general assessments. The following year a conference was called, and a petition was sent to the Legislature, asking that the vestries be empowered to use the money obtained from pew rents and other sources for parish purposes. Since it was essential that the organization should have a title, the name Protestant Episcopal Church was used. This name was formally approved by a conference at Annapolis in 1783 and was definitely adopted by the General Convention of 1789. When it became evident that the Episcopal churches of the different States were organizing independently, a movement to constitute an Episcopal Church for the whole United States was inaugurated largely by the initiative of Dr. William White at an informal meeting at New Brunswick, N. J., in May, 1784. Three States — New York, New Jersey, and Pennsylvania — were represented. Correspondence with other States resulted in a convention in New York in October of the same year, attended by delegates from eight States. In September, 1785, a convention was held at Philadelphia; seven of the thirteen States were represented. New England was not represented at all, and there were numerous protests from many quarters against the proposed plan of organization. In spite of this the convention adopted the principles recommended in the previous year and drew up a constitution and a liturgy under the general oversight of Drs. Wm. Smith and Wm. White. As the matter of organization progressed, there was a general desire to be connected with the Church of England. Accordingly, an ap-

peal was made to the archbishop and bishops of the Church of England, and having obtained favorable replies, Drs. White and Provoost went to England, where they were consecrated in February, 1787. As Dr. Seabury had already been consecrated bishop by the nonjuring Scottish bishops in 1784, there were now three bishops. This number was essential to the constitution of the House of Bishops. But subsequently Dr. James Madison was elected Bishop of Virginia and consecrated in England, so that any objection to the Scottish office was obviated. In 1789 Bishop Seabury joined the other bishops. Two houses were now constituted in the General Convention, and the constitution and the *Book of Common Prayer* were adopted. For twenty years and more the Church had to combat various hostile influences, since it was widely distrusted, being regarded as an English institution. The loss of the Methodist element, in consequence of the Revival movement, deprived it of some strength, and growth was slow. A change came about in the second decade of the 19th century, when new bishops were elected and consecrated and sent to the newly settled sections in the West. In 1821 the Domestic and Foreign Missionary Society was organized, and work was begun both in the foreign field and in the remoter regions of the States. As in England, so also in America, two parties, or rather tendencies, developed in the course of time, styled, for convenience' sake, evangelical and High Church. The High Church party emphasized the Church as a comprehensive, ecclesiastical authoritative unity, and the evangelical party, while not denying the authority of the Church, emphasized the spiritual freedom of the individual. The former emphasized the catholic character of the Church, as the heir of all the Christian ages and a portion of the one Apostolic Church of Christ, and sought to bring all dissenting Christian bodies within the one fold; while the latter, although welcoming them into the fold, was willing to cooperate with them as non-conforming Christian bodies, as far as possible. Ca. 1845 Dr. W. Muhlenberg, one of the most remarkable men in the history of the Church, came into prominence. He founded the system of church-schools, organized the first free church of any importance in New York City, introduced the male choir, sisterhoods, and the fresh-air movements. In a memorial drawn up by him, signed by a number of prominent clergymen and addressed to the College of Bishops, he raised the question whether the church with "her fixed and invariable modes of worship and her traditional customs and usages" was competent for the great and catholic work before it. In reply to this query the memorial suggested that "a wider door might be opened for admission into the Gospel ministry of all men who could not bring themselves to conform in all particulars to our prescriptions and customs, yet are sound in the faith." This memorial prepared the way for the issuance of the famous *Lambeth Quadrilateral on Church Unity* in 1888 and for the movement in favor of the revision of the *Book of Common Prayer*, completed in 1892. — The outbreak of the Civil War caused a temporary division in the Church, in consequence of which the Protestant Episcopal Church in the Federal States was organized. However, at the close of the war the breach was immediately healed. After the war the old controversy between the evangelical and High Church parties was renewed, and in 1873 some of the extreme evangelicals, under the leadership of Bishop George D. Cummins, of Kentucky, withdrew, organizing the Reformed Episcopal Church. In 1886 the Brotherhood of St. Andrew was organized for the purpose of fostering more active missionwork. For the work of social service and community welfare central, provincial, and diocesan boards and commissions have been formed from one end of the country to the other. During the past two decades a joint commission has been appointed for the purpose of considering questions touching faith and order in which all Christian communions throughout the world should be asked to unite. This commission invited representatives of a considerable number of churches, including the Roman Catholic Church and the Eastern orthodox churches, to join them, and an advisory committee was formed, which had several meetings and was planning for a world conference when the World War began, which interrupted the plans.

Doctrine. Whereas the Church of England emphatically acknowledged the three doctrinal symbols of the Church, the Apostles', Nicene, and Athanasian creeds, the adoption of these confessions had caused more or less disturbance in the Protestant Episcopal Church. When the liturgy for the American Episcopal Church was prepared at the convention of 1785, the Nicene and Athanasian creeds, including the words of the Apostles' Creed "descended into hell" were discarded. Since the English archbishop insisted upon the acceptation of the ecu-

menical symbols, the General Convention of 1786 restored the Nicene Creed and left it optional with the individual congregation whether or not to retain the words of the Apostles' Creed "descended into hell." The Athanasian Creed, one of the symbols of the Anglican Church, was unanimously rejected by the convention of 1789, chiefly because of its damnatory clauses. The *Thirty-nine Articles* of the Church of England, with the exception of the twenty-first, which relates to the authority of the General Council, and with some modifications of the eighth, thirty-fifth, and thirty-sixth articles, were accepted by the convention of 1801 as a general statement of doctrine, and they are appended to the prayer-book. Adherence to them as a creed, however, is not generally required, either for confirmation or ordination, although this rests with the bishop. The Episcopal Church, while expecting of all its members loyalty to the doctrine, discipline, and worship of the one holy Apostolic Church in all essentials, on the other hand, from its own standpoint, allows great liberty in non-essentials. While the fundamental principles of the Church, based upon the Scriptures as the ultimate rule of faith, have been maintained whenever a question demanding a decision has arisen, a strong latitudinarian tendency has characterized the Protestant Episcopal Church since its organization, and this has given place largely to rationalism and Modernism. For the unity of Christendom and also as a basis of general confession the following articles, known as the *Lambeth Articles*, were formulated in England in 1888, which may be regarded as the general doctrinal standards of the Protestant Episcopal Church: a) the Holy Scriptures of the Old and New Testament, as "containing all things necessary to salvation" and as being the rule and standard of faith; b) the Apostles' Creed as the baptismal symbol and the Nicene Creed as a sufficient statement of the Christian faith; c) the two Sacraments ordained by Christ Himself, — Baptism and the Supper of the Lord, — ministered with unfailing use of Christ's words of institution and of the elements ordained by Him; d) the historic episcopate, locally adapted in its methods of administrations to the varying needs of people and nations called of God into the unity of His Church. In the baptism of children either immersion or pouring is allowed. Participation in the Sacrament of the Lord's Supper is limited to those who have been confirmed, although the custom is growing of regarding all baptized persons as virtually members of the Church and as such permitted to partake of the Holy Supper if they so desire.

Polity. The system of ecclesiastical government includes the parish, or congregation, the diocese, the province, and the General Convention. A congregation, when organized, is "required, in its constitution, or plan, or articles of organization, to recognize and accede to the constitution, canons, doctrine, discipline, and the worship of the Church and to agree to submit to, and obey, such directions as may be from time to time received from the bishop in charge and council of advice." Officers of the parish are the rector, who must be a priest; wardens, usually two in number, representing the body of the parish and usually having charge of the records, the collection of alms, and the repairs of the church; and vestrymen, who are the trustees and hold the property for the corporation. The direction of spiritual affairs is exclusively in the hands of the rector. The government of the diocese is vested in the bishop and the diocesan convention, the latter consisting of all the ordained clergy and of at least one lay delegate from each parish or congregation. This convention meets annually, and election of delegates to it is governed by the specific canons of each diocese. Sections of States and territories not organized into dioceses are established by the House of Bishops and the General Convention as missionary districts. The dioceses and missionary districts are assembled into eight provinces to procure unity and cooperation in dealing with regional interests, especially in the fields of missions, religious education, social service, and judicial proceedings. The General Convention, the highest ecclesiastical authority in the Church, consists of two houses, the House of Bishops and the House of Deputies. The House of Bishops includes every bishop having jurisdiction, every bishop coadjutor, and every bishop who, by reason of advanced age or bodily infirmity, has resigned his jurisdiction. The House of Deputies is composed of delegates elected from the dioceses, including for each diocese not more than four presbyters canonically resident in the diocese and not more than four laymen, communicants of the Church, resident in the diocese. The two houses sit and deliberate separately. The General Convention meets every three years, usually on the first Wednesday in October. In the House of Bishops the senior bishop in the order of consecration, having jurisdiction within the United States, is the presiding bishop.

Next to him stands the bishop next in seniority by consecration. Three orders are recognized in the ministry — bishops, priests, and deacons. A bishop must be consecrated by not less than three bishops. He is the administrative head and spiritual leader of his diocese, presiding over the diocesan convention, ordaining deacons and priests, instituting rectors, etc. In case of the inability of a bishop to perform all the duties of his office, a bishop coadjutor or a suffragan bishop may be elected. The election of the rector is according to diocesan law, and notice of the election is sent to the ecclesiastical authority of the diocese. Lay readers and deaconesses are appointed by the bishop or ecclesiastical authority of a diocese or missionary district to assist in public services or in the care of the poor and sick, and in religious training. The support of the rector and the general expenditures of each local church are in the care of the vestry, and the salary of the bishop is fixed by the diocesan convention, and the amount is apportioned among the churches of his diocese. The missionary bishops draw their salaries from the treasury of the Domestic and Foreign Missionary Society.

Work. The missionary activities of the Church are conducted through the Domestic and Foreign Missionary Society, established in 1820. The Board of Missions, for the purpose of discharging the corporate duties of the society, is composed of 48 elective members. Auxiliary to the Board of Missions are the following: The Woman's Auxiliary, with organized branches in 92 dioceses and districts within the United States, the Sunday-school Auxiliary, and the American Church Missionary Society. Mission-work was done in 1916, as report on Domestic Missions shows, for the white population, for the Indians, the Negro communities, the Swedes, the Japanese in California, and the deaf-mutes in the South and West. The Domestic Mission department also covers the work in Hawaii, the Philippines, Porto Rico, Panama, the Canal Zone, and Alaska. The total contributions amounted to $853,452. In addition to this work, nearly all of the 68 dioceses more or less carry on mission-work within their jurisdiction, which demands the labors of over 1,000 missionaries. In addition to this general mission-work is that of the American Church Building Fund Commission, created in 1880. The Foreign Mission work of the Church is being carried on in Africa, China, Japan, Haiti, Brazil, Cuba, and Mexico. The educational work in this field is represented by 346 schools, including 4 theological schools and 43 colleges and academies, with 12,343 students and pupils. The philanthropic work is represented by 14 hospitals and dispensaries, which care for 177,326 patients, and 6 asylums and orphanages with 280 inmates. Among the educational schools supported by the Foreign Mission department, St. John's College at Shanghai and St. Paul's College at Tokyo are especially to be noted. — The educational work of the Protestant Episcopal Church is varied in character. There are fourteen institutions for theological instruction, one of which, the General Theological Seminary at New York City, is under the care of the General Convention. Others, such as the Theological Seminary of Virginia, the Berkeley Divinity School, Middletown, Conn., the Episcopal Theological School, Cambridge, Mass., and the Theological Department of the University of the South, are connected with the respective dioceses in which they are located. There are three distinctively church colleges — the University of the South, Kenyon College, and St. Stephen's College. There are four institutions which are classed as non-sectarian, but which have some churchly character — Columbia University, Hobart College, Trinity College, and Lehigh University, with a total of 17,419 students. In addition, there are a large number of academic institutions, many of which are not directly under the control of the Church. Among the organizations for men and boys are the Brotherhood of St. Andrew, the Knights of St. Paul, and the Knights of St. John, the Lay Readers' League, and the Boy Scouts; for girls and women: the Daughters of the King, the Girls' Friendly Society, the Order of the Camp-fire, 17 Sisterhoods, and the Order of Deaconesses. The number of young people's societies reported was 997, with 37,237 members. Other organizations are: The American Church Sunday-school Institute, Evangelical Education Society, Social Service Commission, Church Association for the Advancement of the Interests of Labor, Church Mission to Deaf-mutes, Church Society for Promoting Christianity among the Jews, Society for the Promotion of Evangelical Knowledge, and the Church Temperance Society. Orders of distinctively religious types are: Order of Christian Helpers, Order of the Sisters of Bethany, Order of the Holy Cross, Society of the Mission Priests of St. John the Evangelist, and many others. — There are several financial organizations, such as the Church Pension Fund, the Retiring Fund Society, the Clergymen's Mutual Insurance

League, and the Church Endowment Society, formed for the purpose of securing endowments for the episcopate, cathedrals, parishes, churches, asylums, hospitals, and all enterprises of a religious or charitable character. Statistics, 1921: 5,801 ministers, 7,955 churches, 1,092,805 communicants. Missionaries in the domestic and foreign fields: 1920, 80; 1921, 72; 1922, 51.

Protestant Foreign Missions, History of. See *Missions.*

Protestantism. The term is derived from the Protestation submitted by the Evangelical party at the Diet of Spires, in 1529. The Lutheran states in this Protestation declared their readiness to obey the emperor and the diet in all "dutiful and possible matters," not, however, any order considered by them repugnant to God and His holy Word, to their soul's salvation, and to their good conscience. The essential principles involved in their agreement were, first, the authority of Scripture, to be explained by itself; secondly, freedom of conscience. Protestantism, then, is essentially the doctrine of religious liberty, but a liberty on the basis of obedience to God and His holy Word. Regarding faith and works it is in complete opposition to Romanism. Rome says: Where good works are, there are faith and justification; Protestantism says: Where faith is, there are justification and good works. Accordingly, there has been, on the basis of the Aristotelian distinction of matter and form, the distinction of the material and the formal principle of the Reformation. The material principle is justification by faith in Christ; the formal principle, the authority of the Scriptures as the rule of faith. The whole character of Protestantism is favorable to civil and religious freedom, to the rights of the individual, and to the development of those inventive capacities which have given rise to the achievements which are summed up in the word civilization. The spirit of Protestantism favors universal education, since every Christian is required to read the Scriptures and to take part in the government of the Church. Liberty of thought and freedom of speech and of the press, these foundations of modern life, are all involved in the emphasis placed by Protestantism upon the freedom and responsibility of the individual.

Protestants. See *Spires, Diet, 1529,* and preceding article.

Protonotarius Apostolicus. A member of the highest college of prelates in the Roman Curia, whose duty it is to register records of unusual importance, such as papal acts, canonization proceedings, and the like.

Provincial Letters. See *Pascal.*

Providence. The activity of divine wisdom and power exercised in the preservation and government of the world, for the ends which God proposes to accomplish. As preservation, divine providence keeps all things in being, with their several faculties and enables them to act according to their respective natures. Heb. 1, 3. As government, divine providence directs all things to the ends which He proposed to Himself in their creation. This government is 1) immediate, as in the control of the universe through the forces of nature, such as gravitation, electricity, etc. 2) It is also mediate, by the laws which regulate the processes of plant and animal life, and by governing the lives of individuals, of the state, and of human society. See *God, Prescience, Election.*

Provident Associations *(Armenpflege).* These are voluntary organizations for the relief of destitute individuals and families. Their final purpose, however, is not simply to provide food and clothing, but to investigate the causes of poverty (unemployment, drunkenness, illness, bad home conditions, etc.) and apply such remedial agencies as may be at their disposal. Provident associations advise citizens not to give indiscriminately to beggars and to the needy, but to contribute toward the relief of poverty through organized agencies.

Prudentius, Aurelius Clemens. Hymn-writer of the early fifth century (d. between 410 and 424), very prominent and prolific; received good education, practised law, and held important political positions; retired to private life in his fifty-seventh year and devoted himself to sacred poetry; published a number of prose works, in part of controversial character; among his hymns: *Nox et Tenebrae et Nubila; Corde Natus ex Parentis; Iam Moesta Quiesce Querela.*

Psalms as Hymns. Many of the hymns contained in the Book of Psalms were written expressly for use in public worship, as their superscriptions and dedications show. The regular psalms for the week's services were: Pss. 24, 48, 82, 94, 81, 93, and 92; those of the Festival of Trumpets, Pss. 81 and 29; at the Passover the great Hallel, Pss. 113—118; and the other great festivals had similar provisions. The so-called Psalms of Degrees, Pss. 120—134, were probably chanted by the pilgrims on their way to Jerusalem for one of the large fes-

tivals. In the Christian Church the hymns of the Psalter were in use from the beginning, the practise often being to take them over in their entirety, without any attempt at metrical paraphrase. Some of the Reformed denominations were formerly very insistent upon the use of psalms only in public worship; but the custom of using metrical versions has gradually made headway.

Psalms, Musical (*Psalmentoene*). Psalmody occupies an intermediate position between liturgical recitative and the elaborated singing of the chorus or of the congregation (between *accentus* and *concentus*). There are eight psalm-tones, corresponding to the eight divisions of the octave in ancient music, augmented, in the course of time, by a ninth or foreign tone, usually treated as a separate tone, the usual tone, in the Lutheran Church, for the Magnificat and the Aaronic benediction. Each psalm-tone is characterized, first, by the tone to be followed in the intonation of the psalm-text, always the dominant of the given key; secondly, by the melodic caesura, which ends the first half of the verse. The conclusion of the psalm-tone does not determine the church-tone to which it belongs. The ferial form of psalm-tone is used during the week and on ordinary Sundays, the festal form on festivals, especially the high festivals, and in the chanting of the Magnificat and the Benedictus.

Psalter, English. The use of the customary metrical hymns, even if paraphrased from the psalms, being frowned upon by some Reformed denominations, especially in Great Britain, the result was that the psalms themselves were often rendered into a form of English verse, even in hexameter and in blank verse. One of the first complete versions after the Reformation was that by Crowley, in common meter, set to harmonized chant in 1549. Ten years later permission to use psalms publicly in worship was granted, and partial and complete versions became very numerous in England and Scotland. The Puritans of New England lost no time in making versions for use in public worship, the first book published by them in America being the so-called *New England* (or *Bay*) *Psalter*, characterized by its rigorous literalism. It appeared in 1640, the same year in which steps were taken in England to issue more correct versions of the English Psalter. In 1696 there appeared *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches*, by N. Tate and N. Brady. The work, of course, is of unequal merit, but there are examples of very sweet and simple verse, with true poetical fire. In the last two centuries, versions of psalms by Addison, Watts, Dwight, Montgomery, Lyte, Keble, and others appeared, in which some specimens were of very high merit and have been very widely accepted. The psalms may be expected to inspire many more poets to express the thoughts of God in the deepest, tenderest, and most intense form.

Pseudo-Isidorian Decretals. A collection of ecclesiastical laws made either in Franconia or Rome ca. 850, containing, besides many genuine decretals, also many forged ones. An earlier, but honest collection had been made in Spain and erroneously attributed to Bishop Isidore of Seville. This Frankish fraud also went out under that respected name. Pseudo-Isidore begins with the fifty Canones Apostolici; then follow fifty-nine forged decretals, which are assigned to the thirty oldest Popes, from Clement to Melchiades (d. 314). The second part embraces, besides the purported original document of the Donation of Constantine, genuine synodal decrees, falsified apparently only in one passage. The third part, again, contains decretals of Sylvester, the successor of Melchiades, down to Gregory II (d. 731), of which thirty-five are not genuine. The non-genuine decretals are for the most part not altogether forgeries, but are rather based upon the literature of theology and canon law then existing, amplified or altered, and wrought up to serve the purposes of the compiler or compilers. The fraudulent nature of the collection cannot be doubted. Earlier collections begin with the decretals of Siricius, 384. Here we have such from the very first bishops of Rome of which nothing was ever heard before. Purporting to be written by Roman bishops of the first century, they are yet couched in Franconian Latin of the 8th and 9th centuries, and they represent state and church affairs after the Franconian pattern of the early Middle Ages and quote Scripture from post-Jeromean translations. In them the Roman Bishop Victor (ca. 200) is made to write to the Alexandrian Bishop Theophilus (ca. 400) concerning the celebration of Easter, etc.

The forgery was made to strengthen the new conception of the Church which had come into vogue. It stressed, on the one hand, the independence of the Church from the State and the exalted and inviolate nature of the spiritual priestly power. On the other hand, it sought to limit the power of the metropolitans by

constantly claiming that they were subordinate to the patriarchs and the Pope, and it was untiring in the praises of the Roman Church above all others, which exalted position was claimed to be due, not to later arrangements, but to Christ's own direction, and therefore it was necessary that the last control of all church affairs, and especially the last word in all affairs of the bishops, whether they appealed or not, should be with the Roman Church, with the Pope as the supreme bishop of the entire Church. It was, in fine, a fraud intended to authorize the arrogated power of an inviolate priest-caste, especially of the bishops, and, chief of all, of the Pope. In the non-critical age in which they originated they were readily accepted as genuine and quoted right and left. Even such as refused to submit to their directions nevertheless did not doubt their genuineness. The Magdeburg Centuriators were the first conclusively to prove them spurious. The Jesuit Turrianus tried to vindicate them; but the Reformed theologian David Blondel refuted him so thoroughly that even in the Roman Catholic Church their non-genuineness has since been admitted.

The so-called *Donatio Constantini* rests chiefly upon the authority of this fraudulent collection of decretals, and it, too, is evidently spurious. In the first part of it, the so-called *Confessio*, Constantine makes a confession of his faith and relates in detail in what wonderful way he was converted to Christianity by Pope Sylvester and cured of leprosy. In the second part, the so-called *Donatio*, he confers upon the chair of Peter, with recognition of its absolute primacy over all patriarchates of the empire, imperial power, rank, honor, and insignia, as well as all privileges and claims of imperial senators upon its clergy. In order that the possessor of this gift might be able at all time to maintain the dignity of his position, he gives him the Lateran Palace, transfers to him independent dominion over "the city of Rome and all the provinces, towns, and commonwealths of Italy, as well as of the Occident" (*i. e.*, the whole West Roman Empire). He removes his own imperial residence to Byzantium, "because it is not just that the emperor should have temporal power at the same place where the chief seat of the priests and the head of the Christian religion has been established by the heavenly Emperor." This was something never heard of before. Pope Hadrian I had indeed mentioned to Charlemagne, in 788, a donation of Constantine augmented by other princes; however, that did not include the whole of the Western Empire, but only Italy, or rather, a part of Italy, the *patrimonium Petri;* nor did it give the Pope sovereign territorial authority. But this bold forgery intended to show that it was legitimate for the Pope to lord it over the princes and that these should receive their dominion from his hand.

Psychoanalysis. Originally conceived as a new and unique approach to the study of mental disorders, such as hysteria, morbid fear, aversions, and suppressed desires, the term is now rather to be applied to a peculiar aberration from the science of psychology, one of the chief exponents of the behavioristic cult being Doctor Sigmund Freud, of Vienna. Psychoanalysis, as the name tends to show, is an attempt to analyze the *psyche*, or soul, of man, chiefly on the basis of reflex actions or behavior under given conditions. Psychoanalysis, as now applied in the field of sociology and religious pedagogy, is predominantly naturalistic, mechanistic, and evolutionistic, and its theory of complexes, especially that of the sex complex, which practically dominates the new pseudoscience, is partly inadequate and partly repulsive. Psychoanalysis is made up largely of negations, ruling out a self-conscious soul, or *ego*, which is able to modify human choice; it rules out, therefore, the conception of the conduct-controlling self and of man's responsibilty for his acts; it has led to the fundamentally erroneous method of thinking that when you have explained the supposed origin of a thing, you have explained the thing in its entirety. Psychoanalysis leads to a denial of the belief in the Bible, in the redemptive work of Jesus Christ, and in the entire revelation which we know as Christianity.

Psychology. The science of mental processes, which may be classified as intellectual, emotional, and volitional. The intellectual processes show us how we learn and think. Knowledge of these processes is eminently useful to a teacher, whose methods of teaching must adjust themselves to the method of learning; to teach children successfully, he must know how they learn. While instruction engages the intellectual faculties and imparts knowledge, education aims to develop the whole man and therefore draws also the emotional and volitional processes into its sphere of influence. By supplying forceful dominant ideas, which continue to arouse sufficiently strong feelings and emotions, so as to influence the will and thus to

result in a definite behavior and line of action, education molds character. Christian education must fill the mind with the knowledge of God's Word, which is able to quicken the heart unto faith in Christ and to renew the will unto a joyful obedience to God.

Psychopannychism. See *Soul-Sleep.*

Public School. A term applied in the United States to the institutions maintained at public expense for the formal education of children. They are also called free schools, because no tuition is charged. The idea of organizing schools where rich and poor may obtain efficient free instruction did not take firm root in the minds of the people until the early part of the 19th century. Although also the earliest settlers were not unmindful of their duty with respect to the education of the young, the schools in colonial times were usually pay-schools under church control and gave much attention to religious instruction. After the Revolution the spirit of freedom in religious matters became dominant; hence religious instruction was eliminated, as the schools by and by came under state control. The four decades following the Revolution form the transitional period; local autonomy gradually gave way to centralization and state supervision; religious schools became secular, the process varying, of course, with local conditions. Horace Mann (*q. v.*) may properly be called the father of the free school system as it exists to-day. While the control as well as the support of the education of the people has been left practically in the hands of the individual state governments, the Federal Government has from the beginning done much by means of land grants to aid the States in the establishment of school systems. The funds for the support of the public school are chiefly derived from school lands, interest on permanent school funds, and taxation. Each of the States maintains a system of public free schools, including elementary, or grammar, schools, high schools, and, in thirty-nine cases, also universities. For the elementary school three systems of control exist. The district system is that according to which the control of each school is left in the hands of a board elected by the people of the district in which it is located. Under the township system all schools within a township are placed under one board. According to the county system the schools of an entire county are under the control of a county board or commission. With the development of more elaborate school systems and the increased interest of the state in the education of its citizens, the supervision of the state became more prominent. Besides city and county school boards and superintendents we now have state school boards and state school superintendents. Also the Federal Government has a Commissioner of Education. The present tendency seems to be still more to unify and centralize the whole educational system of the country. Formerly teachers in the elementary schools were selected by the district or county board at their discretion; now certificates which testify as to the professional qualifications of the applicant are universally required. A great weakness of the teaching *personnel* in the public schools is the woeful lack of male teachers, of men who make teaching their life-work, and the frequent changing of teachers. The ideal course of study in the primary school, as outlined by the Committee of Fifteen in 1894, includes reading, writing, spelling, composition, arithmetic, geography, simple lessons in natural science, history, music, drawing, with physical culture and manual training. The course for the grammar school includes, besides these, grammar, algebra, United States history. During the World War the teaching of any foreign language in the grades was forbidden in many States, but early in 1922 the study of German was again introduced into the Chicago schools. In 1923 the laws prohibiting the teaching of German were declared unconstitutional by the Supreme Court. The course of study in the high schools is usually arranged with a view to presenting to the pupil one of the four groups of studies, any one of which he is at liberty to choose, these being the classical, the literary, the scientific, and the business course. While certain subjects are required, the student may choose any of the elective subjects. Each course is usually limited to four subjects. Laws for compulsory school attendance during the years from about eight to fourteen exist in most of the States, and truant officers are appointed to enforce these laws. At present, forces are at work to compel all children to attend none other than the public school, the "American melting-pot," therefore seeking to suppress every private and parochial school. But while the state may demand that its future citizens be properly schooled to become full-fledged, loyal Americans, it is folly to assume that this is possible only in the schools of the state. The Lutheran Christian day-schools teach

loyalty to our Government and love of country as a religious duty and train the children to become God-fearing, law-abiding citizens. With their taxes Christians help to support the state school system without making use of it for their children; the state therefore should protect these parents in their inalienable and constitutional right if they provide for their children a Christian schooling and education according to the dictates of their conscience. The state, being a secular institution, can consistently maintain only a secular, *i. e.*, non-religious, school, and whatever these schools may accomplish in secular instruction, in education they are sadly deficient, inasmuch as they do not teach religion. Some educators, therefore, are alarmed at the results of the non-religious education of the public school. Realizing that education without religion must prove a dismal failure, they hope to remedy matters by advocating Bible-reading, religious and ethical instruction in the public schools. But while the state may have a legitimate interest in the secular instruction and education of its future citizens, it has absolutely no right to teach any form of religion, this being a right and duty of parents and churches; and because of the many different religious denominations, against none of whose adherents our Government may discriminate by teaching this or that set of religious doctrines, it is impossible for the public school to teach a definite form of religion. If the state still were to do so, this would be tantamount to the establishment of religion, forbidden in the Federal Constitution, and it would also have to require a religious test or examination of the public school teacher, which is likewise prohibited. In most of the schools of the United States religious instruction is forbidden by the state, a provision held by the Supreme Court of Wisconsin in 1890 to include the reading of the Bible. Every loyal American citizen, no matter what his religious persuasion, must set himself squarely against every attempt at introducing religious instruction into the curriculum of the public school. This applies also to Bible-reading. The Bible is essentially a religious book, the revelation of God to man, and therefore cannot be a text-book in the secular public school; and to treat it merely as a piece of literature would be a profanation, as teachers might feel called upon to criticize the Bible as to form and content, thus counteracting its religious and educative influence. No laws have been passed by any State Legislature specifically excluding the Bible by name from use in the public schools. But there are two general lines of policy in state legislation. One forbids the use of any book in the public schools calculated to favor the religious tenets of any particular religious sect, leaving it to the courts to determine in any given case whether or not a book is sectarian. The other forbids the use of sectarian books, but leaves the way open for the use of the Bible, either declaring that it should not be considered a sectarian book, or leaving its use to the option of the individual communities, excusing those from being present when it is read who for conscience' sake object to it. The constitutional provisions of the several States are less specific than those of the laws. However, all state constitutions guarantee religious freedom; 11 forbid sectarian instruction in the public schools; 28 forbid the appropriation of public money for religious schools. So the question as to whether the Bible shall be used or excluded from the public schools becomes largely a question for the courts to determine on constitutional grounds. These court decisions are numerous and conflicting. In general, it may be said that in some States it is permissible to read the Bible at the opening or closing exercises, those being excused who object to this. Other court decisions prohibit its use. However, ethical, moral, education is desirable, yea, necessary for every child. Ethics would teach us what is right, what is wrong, what is good, what is evil, in the conduct of man. Ethical education not merely inculcates moral rules and precepts, but would also so influence children that from the right motive they will eschew evil and do what is good. This can best be accomplished by a thorough religious education based on the Bible; for besides its chief purpose, to make us wise unto salvation through faith in Christ Jesus, it is "profitable for instruction," training, educating, "in righteousness, that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3, 16. 17. Such religious instruction being barred from the public schools, they are deprived of the most effective means of, and method for, giving the pupils a moral or ethical education. Public schools are fully at a loss what to do. In their ethical efforts they may appeal to the Natural Law written in the heart of man; they may point to customs prevailing in the community, hold up the lives and achievements of great men as patterns to emulate; they may show the

beauty of a righteous and chaste life, etc. But, after all, this does not go deep enough; the child does not learn that behind all these moral precepts there stands a divine authority; it does not learn that from love of God it should lead a morally good life and that faith in Christ is the source of such love and life. All ethical precepts not backed by divine authority will be swept away when selfish interests come into play; morals become a matter of expediency, not of conscience. Ethical education without religion must of necessity be shallow and will hardly stand the crucial test of life. Ethical education must be religious; a truly ethical education must be Christian. Because of the lack of a religious basis the results of the prevailing moral or ethical education are far from gratifying; hence the demand for religious instruction in the public schools. But the principle of a secular school controlled by a secular state and the difficulty in determining which religious system should be taught, make this impossible. The solution is the Christian day-school.

Publication Houses. Church organizations have their publication houses and many their own printing-plants. The following are Lutheran publication houses: Concordia Publishing House, St. Louis (Missouri Synod); Northwestern Publishing House, Milwaukee (Wisconsin Synod); Lutheran Book Concern, Columbus, O. (Ohio Synod); Wartburg Publishing House, Chicago (Iowa Synod); United Lutheran Publication House, Philadelphia (United Lutheran Church); Augustana Book Concern, Rock Island, Ill. (Augustana Synod); Augsburg Publishing House, Minneapolis (Norwegian Lutheran Church); Lutheran Synod Book Company, Minneapolis (Norwegian Synod); Lutheran Free Church Book Concern, Minneapolis (Lutheran Free Church); Finnish Lutheran Book Concern, Hancock, Mich. (Suomi Synod). The following are the principal publication houses of other denominations, either owned by the respective church-bodies or supplying churches with literature: American Baptist Publication Society, Kansas City, Mo.; American Bible Society, New York City; American Sunday-school Union, Philadelphia; American Tract Society, New York City; Bible Institute Colportage Association, Chicago; Central Publishing House, Cleveland; Christian Alliance Publishing Co., New York City; Cooperative Literature Committee, Baltimore; Eden Publishing House, St. Louis (Evangelical Synod); German Baptist Publication Society, Cleveland; Heidelberg Press, Philadelphia; Lamar & Barton, Nashville, Tenn. (M. E. Church South); Methodist Book Concern, New York City; National Christian Association, Chicago (lodge literature); Presbyterian Board of Publication, Philadelphia; Standard Publishing Co., Cincinnati (Christian); United Brethren Publishing House, Dayton, O.

Publicity. Bringing to the attention of the public or the world at large the doctrines of the Bible and the Church and its work is called church publicity. In His Word the Lord has expressly commanded it and made it the Church's business. Like unto a crier in the wilderness of this world Moses of old said: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because I will publish the name of the Lord. Ascribe ye greatness unto our God." Deut. 32, 1—3. Of the word spoken by the Lord against Babylon it was said: "Declare ye among the nations and publish and set up a standard; publish, and conceal not." Jer. 50, 2. The psalmist said: "The Lord gave the Word; great was the company of those that published it." Ps. 68, 11. See also Is. 52, 7 f. In the New Testament the Lord says: "Go ye into all the world and preach the Gospel to every creature." Mark 16, 15. To all such as have received the Holy Ghost the Lord says: "Ye shall be witnesses unto Me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Acts 1, 8. The Lord's chosen generation is to "show forth the praises of Him who has called them out of darkness into His marvelous light." 1 Pet. 2, 9. Why this should be done, Paul tells us: "For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10, 11—15. In spite of the fact that the apostles were forbidden to preach Christ, their very enemies said that they had filled Jerusalem with their doctrine. Acts 5, 28. The faith of the

church of Rome was spoken of throughout the whole world. Rom. 1, 8. On the Day of Pentecost the Gospel was preached in many languages to many people. Acts 2, 1—11. Paul undertook three extensive missionary journeys for the purpose of preaching to the world Christ Crucified. Christians should use every legitimate opportunity and means to preach Christ to the world and thus to publish the glad tidings of salvation to all men. This can be done by means of personal individual testimony, by sending out missionaries, by using printers' ink (church-papers, books, tracts, daily press, magazines, placing Lutheran books in public libraries, broadcasting, etc.). See much related subjects as *Radio, Advertising, American Lutheran Publicity Bureau.*

Purcell, Henry, 1658—95; chorister and student at the Chapel Royal; in 1682 organist of the Chapel Royal; 1693 composer-in-ordinary to the king. His church music shows him to have been original and a master of form.

Purgatory. The *Catechismus Romanus* treats of purgatory very briefly. It says (I, 6. 3): "Besides [hell] there is a fire of purification, where the souls of the pious, after having been tortured for a set time, are purified, so that the entry into the eternal fatherland, into which nothing impure enters, can be opened to them." The Council of Trent decrees "that there is a purgatory and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar" (the Mass). (Sess. XXV.) It requires that "the more difficult and subtle questions ... be excluded from popular discourses before the uneducated multitude. In like manner such things as are uncertain, or which labor under an appearance of error, let them not allow to be made public and treated of." (*Ibid.*) The doctrine is briefly this: Those who die in a state of grace, but have not fully absolved, in this life, the temporal punishments remaining after absolution, must suffer for them after death in the fires of purgatory before they can go to heaven. The length of suffering depends on the amount of unexpiated sin. The time can, however, be shortened through the assistance of the living (by prayers, masses, indulgences). When it is considered that a large portion of Roman doctrine is colored by the conception of purgatory, the basis of this doctrine becomes of surpassing importance. Romanists have referred to such passages as Matt. 5, 26; 1 Cor. 3, 13—15; but Addis and Arnold's *Catholic Dictionary* (p. 704) frankly admits: "We doubt if they [the Scriptures] contain an explicit and direct reference to it." That is quite true. The Bible knows no purgatory, and the doctrine has not grown from the inspired Word, but seeped into the Church, in early times, from the speculations of Plato and other heathen and from Jewish superstitions. 2 Macc. 12, 42—46. From small beginnings it grew into a cancer that poisoned the life-blood of the Church and brought forth numerous morbid excrescences. It led to a denial of the all-sufficient satisfaction of Christ and to the substitution of man-invented works as a means of satisfying the justice of God. (See *Indulgences.*) Many of the popular notions regarding purgatory current among Romanists are not so much based on direct teaching of the Church as on purported visions and revelations.

Puritans. A name given to a certain line of dissenters from the Established Church of England, originally known as Non-conformists. The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. The Puritans held to a National Church, but called for a thoroughgoing reformation, which would provide an educated, spiritual-minded ministry, and which should recognize the right of the members to a voice in the selection of their ministers, the management of the local church, and the adoption of its creed, or confession. They believed, however, that they should remain within the Church to secure its reformation. The Puritan controversy commenced as early as 1550, when Bishop Hooper, appointed to the See of Gloucester, refused to be consecrated in the papal vestments, then in use, and to take the papal oath. The name Puritan, however, was first given, perhaps in contempt, to those clergymen and others in the reign of Queen Elizabeth who desired a simpler and what they considered a purer form of worship than the state church afforded. The Act of Supremacy and the Act of Uniformity pressed heavily upon the Puritans, who had scruples respecting the conformity required of them in vestments and forms. In spite of the repressive measures adopted by the government, which imposed upon the Puritans intense suffering, they remained strong. Persecutions continued, and in 1625 many were obliged to leave the kingdom. During the decade from 1630 to 1640 multitudes, ministers and laymen, were driven to Holland and America. In 1640 Puritanism was brought to an end in England, when the Puritans split into two parties, Independents and Presbyterians. — In America the great

majority of Puritans settled in Massachusetts Bay Colony. The differences between the Separatists and the Puritans were emphasized in England, but after their arrival in America the many points on which they agreed became evident; little by little they united, and finally the essential elements of both Separatism and Puritanism were combined in Congregationalism.

Pusey, Edward Bouverie, 1800—82; Tractarian; b. at Pusey, Berkshire; as Fellow in Oriel, Oxford, intimate with Keble and Newman; studied in Germany; professor (Hebrew) and canon at Oxford; made it task of his life to reform Anglican Church and unite England with Rome; took part in Oxford Movement, becoming its head after Newman's defection to Catholicism; composed seven of *Tracts for Times;* expressed Romanizing views on efficacy of Eucharist; was suspended from preaching 1843—6; indefatigable student; d. near Oxford; wrote *Eirenicon,* etc.; editor-in-chief of *Library of the Fathers.* Remark attributed to Pius IX: "Pusey rang in the Roman Church in England, but failed to follow the sound of the bell himself."

Puseyism. The name given to the tenets of the Oxford School (see *Tractarianism*), of which the Rev. Edward Bouverie Pusey, D. D. (*q. v.*), was a prominent member. This movement was characterized by the struggle for the recognition of Anglo-Catholic doctrine and liturgy in the Established Church. In 1843 Dr. Pusey, in a sermon, stated views which were contrary to the Anglican conception of the Sacrament since the Reformation and which closely approached the Roman Catholic idea of the real presence. Since that time the movement was called Puseyism.

Pye, Henry John, 1825—1903; educated at Cambridge; rector at Clifton-Campville; joined Roman Church in 1868; compiled book of hymns, in which "In His Temple Now Behold Him."

Pythian Sisterhood. A secret society for women, organized by women relatives of the Knights of Pythias at Concord, N. H., in 1886 and spread over the whole country. It admits only women relatives of the Knights of Pythias. Its ostensible objects are "to give moral and material aid to members, educate them socially and intellectually, and assist them in sickness and distress." The order has a ritual, which "teaches toleration in religion and obedience to law" and is said to "inspire purity of thought, peace, and good will."

Pythias, Knights of, of North and South America, Europe, Asia, and Africa. The Negro imitation of the Knights of Pythias of the World; not acknowledged by the latter. It was established at Richmond, Va., in 1869 and has a large membership.

Pythias, Knights of, of the World. *History.* The First Grand Lodge, or Grand Domain, of the Knights of Pythias was founded at Washington, D. C., in 1864 by Justus H. Rathbone, a Freemason and member of the Improved Order of Red Men. All the founders were Government clerks. Within six months from the formation of the mother lodge the order had ceased to exist, with the exception of one branch, Franklin Lodge No. 2, Washington, D. C., which started another lodge and resuscitated the Grand Lodge. The lodge now prospered satisfactorily, and in the next year the District of Columbia Grand Lodge issued charters for the Grand Lodges of Maryland and New Jersey. In 1877 an Endowment Rank was established and a Uniform Rank somewhat later. This was "additional machinery with which to carry out the purposes of the order." In spite of the great friendship which the order professes, there has occurred much and bitter wrangling over questions of authority. It is managed largely by politicians, many of whom are high-degree Masons. The headquarters of the lodge were in Chicago until 1909, when they were transferred to Indianapolis, where they are now located in the Indiana Pythian Building. In 1892, owing to the fact that some of the "secrets" had been sold, "a new ritual" was adopted, which, however, was new only in name. — *Character.* The ceremonials of the Knights of Pythias are founded on the ancient story of Damon and Pythias. Like Freemasonry, the order confers three ranks, or degrees: the first that of "Page"; the second, or Armorial rank, that of "Esquire"; the third, or Chivalric rank, that of "Knight." The colors of the regalia are blue, yellow, and red, respectively. In the initiation ceremonies there are some silly "tests of knighthood." The obligation of the third degree reads in part: "I solemnly promise that I will never reveal the password, grip, signs, or any other secret or mystery of this rank; . . . that I will always, to the extent of my ability, relieve a worthy knight in distress, endeavor to warn him of any danger which I may know to threaten him or his family, and to aid him whenever and wherever I may be convinced that he is in need; . . . that I will never, by any act of mine, voluntarily disturb the domestic relations of

a brother knight, but protect the peace and purity of his household as I would my own; . . . that I will obey the orders of this lodge. . . . To the faithful observance of this obligation I pledge my sacred word of honor. So help me God, and may He keep me steadfast!" The Knights of Pythias have their ritual as well as their chaplain. — *Membership.* 3,933 subordinate sections; 908,454 members, of whom 85,537 belong to the insurance branch. —

Pyx. A small silver box kept in the tabernacle (*q. v.*) in Roman churches to contain the consecrated wafers, or hosts.

Q

Quakers. See *Friends, Society of.*

Quartodeciman Controversy. A discussion of the Ante-Nicean period concerning the date of the Easter celebration, one part maintaining that it ought to be celebrated on the 14th of Nisan (hence the name), that being the date of the Jewish Passover and, according to many, also the date of Christ's resurrection. The quarrel was intensified by a false understanding of John 18, 28. The matter was finally settled by the Council of Nicea (325), which fixed the first Sunday after the first full moon after the beginning of spring as the day for the celebration of Easter.

Quatember. A popular abbreviation of *quatuor tempora,* the designation of the four principal seasons of fasting in the Roman Church, fixed by Urban II in 1095 as being the weeks in which fasting should be practised not only on Fridays, but also on Wednesdays (and Saturdays); they are the weeks following Ash Wednesday, Pentecost, the Festival of the Elevation of the Cross (September 14), and the day of St. Lucia (December 13). The corresponding English name is Ember Days (*q. v.*).

Quebec. See *Canada.*

Quenstedt, Johann Andreas; b. at Quedlinburg 1617, d. 1685; nephew of Johann Gerhard; studied at Helmstedt and at Wittenberg, where he became professor, first of geography, logic, and metaphysics, and in 1660 full professor of theology, occupying after Calov's death first place in the faculty. Though educated as a student under Calixt, he afterward, at Wittenberg, refuted the syncretistic tendencies of the former. Quenstedt has been called the "Bookkeeper of Lutheran orthodoxy." His most noted work is *Theologia Didactico-Polemica sive Systema Theologicum,* a standard of Lutheran orthodoxy, its definitions and theses based upon J. F. Koenig. Quenstedt was noted for his quiet, mild, and irenic disposition.

Quietism. A form of mysticism which declares that spiritual exaltation is reached by self-abnegation and by withdrawing the soul from all outward activities, thereby fixing it in passive religious contemplation; found in Spain with Michael Molinos (1627—96) and his followers and in France with Madame Guyon (1648—1717), who caused a controversy between Bossuet and Fenelon (*qq. v.*). See also *Mysticism.*

Quirsfeld, Johann, 1642—86; b. at Dresden; at time of his death diaconus at Pirna; wrote: "O Tod, was willst du schrecken?"

Quadrivium. See *Liberal Arts.*

R

Radbertus, Paschasius, French abbot; b. ca. 786, d. ca. 865; distinguished writer of the age of Charles the Great; studied at Corbie; distinguished for learning and piety; was instructor, later abbot, at Corbie; his views on the Eucharist prepared the way for the doctrine of transubstantiation (see *Lord's Supper*); he was opposed by Rhabanus Maurus (*q. v.*) and others. See also *Eucharistic Controversy.*

Radio. One of the most wonderful means which the Lord has given to the Church for the spreading of the Gospel is that recent discovery and invention which is known as the radio telephone. By means of it thousands can be reached who never go to church. The Church ought to use the radio as a missionary agency. The radio dare not take the place of the pastor and the Christian congregation and its services. That would not be a right use, but an abuse. For church-members the broadcasting of sermons and religious programs serves the same purpose served by church-papers, sermon books, tracts, and the like, namely, of increasing spiritual knowledge, imparting information about the Church and its work, and in this way increasing love for Christ and His Church. People living in mission-charges

which have services regularly, but very seldom, as well as shut-ins and the sick, who are prevented from attending church services, are by means of the radio given an opportunity frequently to hear sermons and religious services. If rightly used, broadcasting by means of the radio is a great blessing to the Church.

Raffael Santi, 1483—1520; among the greatest Italian painters; noted for charm and nobility of drawing, for unit composition, for moderate characterization, and for rich coloring, under the influence of classicism, but combining with it an almost ethereal romanticism; his madonnas with much womanly charm, especially the Sistine Madonna, now at Dresden; his "Burial of Christ" full of motion and contrast; in his later years paintings for the Camera della segnatura of the Pope (in the Vatican); also the "Liberation of Peter" and several large altar-paintings; the canons of his art continued by his many pupils.

Raikes, Robert; b. at Gloucester, England, 1735; d. 1811; editor and printer of the *Gloucester Journal;* was much interested in social and philanthropic questions, especially in prison reform; saw the chief cause of degradation in the neglect of adequate training of children. In 1780 he engaged a woman to take charge of a Sunday-school for depraved and vicious children. Accounts of the work in his *Journal* attracted much attention. Though Raikes is not the founder and "father" of the Sunday-school, he became its first great propagandist and promoter. See *Sunday-school.*

Railroad Trainmen, Brotherhood of. An important fraternal society, originally known as Brotherhood of Railroad Brakemen, established in 1883 at Oneonta, N. Y. It is "a voluntary association without capital stock, organized and carried on solely for the mutual benefit of its members and their beneficiaries, and not for profit." *Purpose:* "To unite the railroad trainmen and promote their general welfare and advance their interests, social, moral, and intellectual, as also to protect their families by the exercise of a systematic benevolence." *Character.* Its constitution says: "All things pertaining to the Brotherhood, the mode of procedure to gain admission to this or a sister lodge, except by application for membership, secret work, and all business of the lodge, shall be kept inviolate, and any member who shall reveal any of the secrets of this lodge, shall, upon conviction thereof, be expelled, suspended, or reprimanded, as the lodge may determine." The order thus calls itself a lodge and stresses its "secret work." There are 954 subordinate lodges, with a benefit membership of 158,351 and a social membership of 11,425.

Rambach, Johann Jakob, 1693 to 1735; studied at Halle; was interested by Michaelis in the study of the Old Testament and assisted him in the preparation of his Hebrew Bible; 1719 at Jena, under Franz Buddeus; in 1727, after Francke's death, his successor as ordinary professor, also preacher at the *Schulkirche,* being popular in both fields; in 1731 superintendent and first professor at Giessen, later also director of the *Paedagogium;* a voluminous writer, known for the thoroughness of his research work; wrote: "Gesetz und Evangelium sind beide Gottesgaben"; "Ich bin getauft auf deinen Namen"; "Mein Schoepfer, steh mir bei."

Ramsay, Sir William Mitchell; 1851—; Scottish classical scholar and church historian; b. at Glasgow; professor at Oxford and Aberdeen; traveled extensively in Asiatic Turkey in the course of his researches in the history of early Christianity; lectured at Baltimore, etc.; knighted; wrote: *The Church in the Roman Empire; St. Paul the Traveler and the Roman Citizen;* etc.

Ramus, Petrus *(Pierre de la Ramée),* French philosopher; b. 1515 near Soissons; d. 1572 in Paris; vigorous opponent of Aristotelian scholastic philosophy; converted to Calvinism by Beza; fled from Paris to Germany and Switzerland; returned 1571 and perished in Massacre of St. Bartholomew.

Rappists, or *Harmonists,* followers of Georg Rapp, b. 1757 in Wurttemberg, d. 1847. In 1805 he founded a communistic community at Harmony, Butler Co., Pa.; emigrated to Indiana 1814, founding New Harmony; returned to Pennsylvania 1824, founding Economy, near Pittsburgh, where the community flourished and grew wealthy, but, because it had adopted celibacy in 1807, gradually died out, the movement ending 1903.

Raskolniki. See *Russian Sects.*

Rasmussen, Peter Andreas; b. in Norway 1829, d. 1898; came to America 1850; teacher; attended the Practical Seminary, Fort Wayne, 1853—4; pastor, editor, publisher, author; member of Eielsen Synod, Norwegian Synod, of the church organization known as "Anti-Missouri," and United Norwegian Lutheran Church.

Rathbone Sisters of the World. A secret sisterhood, consisting mainly of wives, mothers, sisters, widows, and daughters of the Knights of Pythias; also called Pythian Sisters of the World, before 1894. According to the *Cyclopedia of Fraternities* they are "an auxiliary, but unofficial branch of Pythianism" and "organized similarly to the Daughters of Rebekah." The order has branches, called "temples," in nearly all States of the Union and in Canada and is governed by a "Supreme Temple." Its religious character resembles that of the Knights of Pythias.

Rathmann, Hermann; b. 1585, d. 1628 as pastor in Danzig. In a controversy with his colleague Corvinus on the efficacy of the words of Scripture he asserted that they had not in themselves the power to convert.

Ratisbon Conference, sometimes erroneously called *Interim*, at Regensburg, in April, 1541, between Gropper, Pflug, and Eck on the one side, and Melanchthon, Bucer, and Pistorius on the other. Here was the nearest approach to a reunion between the Lutherans and the Papists. And yet, despite the earnest efforts of Contarini and Karl, the conference came to naught. The Papists, with growing concern, viewed the spread of Lutheranism and mistrusted their Kaiser more than did the Lutherans, and the political difficulties kept Karl from taking harsh measures against the Lutherans. In great disgust Karl left on July 29, saying he would now, like all the rest, work only for his own interests.

Ratramnus. See *Eucharistic* and *Predestinarian Controversies.*

"Rauhes Haus." See *Wichern.*

Raumer, Karl Georg von; b. at Woerlitz 1783, d. 1865; German mineralogist and historian (history of education). Studied mineralogy and geology at Paris, but influenced by Fichte and the work of Pestalozzi, he turned to education. In 1823 he became teacher and later principal of a private school at Nuremberg, where he also founded an institution for delinquent boys. In 1827 he reentered the public service; was appointed professor of mineralogy in the University of Erlangen. *History of Education from the Revival of Classical Learning Down to Our Time.*

Realism, practical, as opposed to idealism, is the attitude to take things as they really are in life and to make the best of them. The realist deals with facts and is seldom swayed by high ideals; he seeks less to improve the world than to make use of it. Philosophical Realism is the theory that general abstract ideas have real existence, independent of individual objects. Thus the idea of a circle exists apart from round things (Nominalism, Idealism). Psychological Realism teaches that things have real existence, independent of our conscious experience. The tree I see exists not merely in my consciousness, as a concept of my mind, but there really is a tree in the yard. Common sense is realistic as it assumes that objects we perceive really exist. Still, in hallucinations we see things which are not real. In literature, Realism as opposed to romanticism and idealism, pictures life, not as it should be, but as it is, setting forth details of life, based upon observation of social and physiological phenomena.

Realschule, a secondary school of Germany, which offers a six-year course in modern subjects, as distinguished from the *Gymnasium*, which emphasizes classical studies. In 1859 it was organized as a school for general culture rather than for vocational training. The *Realgymnasium* offers a nine-year course in science, mathematics, drawing, two modern languages, and Latin.

Rechlin, F.; b. on the island of Ruegen; graduate of Addison; teacher at Davenport, Iowa, Albany, N. Y., Trinity, Cleveland; 1893 professor at teachers' seminary of Lutheran Missouri Synod at Addison (River Forest); d. December 9, 1915.

Recluses. Hermits immured in their cells (or caves; even tombs), as a special service to God. Some were monastics, their cells being near monasteries and churches; others, especially lay persons, dwelt in isolation, in forest or wilderness. They were admired and fed by the ignorant populace, among whom they enjoyed an odor of special sanctity and often a reputation of miraculous powers. Some of them were evidently demented. There were recluses as late as the 17th century.

Recollects. One of the reform parties within the Franciscan order named after the "recollection houses" founded by them to give opportunity for prayer and penance. Their separate existence ceased in 1897.

Reconciliation. The act of making those friends again who were at variance, or restoring to favor those who had fallen under displeasure. The enmity between God and the world has been removed by the death of Christ, and this gift is appropriated by the sinner through faith. Acts 10, 43; 2 Cor.

5, 19; Eph. 2, 16. Man is spoken of as becoming reconciled to God, but never as reconciling himself to God. Christ reconciles both Jews and Gentiles to God "by His cross." Peace is made between God and man, not in the first instance, by subduing the enmity of man's heart, but by removing the enmity of "the Law," "Christ having abolished in His flesh the enmity, even the Law of Commandments." The reconciliation of man with God, which has been prepared for all men by the atonement of Christ, becomes effective in the individual when he, by the power of the Spirit in the Word, accepts the meritorious sacrifice of Christ through "faith in His blood." Cp. 2 Cor. 5, 18. 19. See also *Atonement.*

Rector. An academic title, given in some countries to the chief executive officer of a university and to principals of Catholic colleges and seminaries the world over. In the Anglican Church it is the ecclesiastical title of a clergyman who has charge of a parish and full possession of all consequent rights and privileges. In the Protestant Episcopal Church in America the title is also used, though the legal status of the rector differs from that of the Anglican rector.

Recusant. A term applied to those who refused to acknowledge the king's supremacy or refused or neglected to attend church and worship after the manner and customs of the Anglican Church. This term differs from Nonconformist in that it includes also recusants in the Roman Catholic Church.

Red Cross. Organized as the American Association of the Red Cross in 1881 by special efforts of Miss Clara Barton, who was its first president. In 1905 the name was changed to National Red Cross, the President of the United States becoming its president and the War Department its auditor. The corner-stone to a memorial building in Washington was laid in 1915, and the building became the national headquarters in 1917. The Red Cross not only cares for wounded and sick soldiers during the time of a war, but also provides so-called disaster relief in times of peace. During the recent World War, both before America entered it and after, the Red Cross, by its trained nurses and by providing hospital supplies, contributed much toward the alleviation of suffering. Before the United States entered the war, the Red Cross sent relief supplies to Europe to the amount of $1,500,000, of which $350,000 were sent to Germany and Austria. When the United States entered the war, the Red Cross membership rose from 500,000 to over 16,000,000; the collections amounted to $400,000,000.

Red Men, Improved Order of. This order claims to be "the oldest secret society of purely American origin in existence," the claim resting on the fact that it is a continuation of the Sons of Liberty, formed before the American Revolution, and of the secret societies which sprang from it. It was established in Baltimore, in 1834. It is a secret society with many objectionable features. Its government is modeled on the lines of Odd-Fellowship, and it "has cut its cloth after Masonic patterns." Its ceremonies, nomenclature, and legends aim at conserving the history, customs, and virtues of the Indians. The local organizations are called "tribes." There are three degrees, the Adoption Degree, the Warrior's Degree, and the Chief's Degree, these degrees "illustrating the religious ceremonies of these primitive men, they being firm believers in the Great Spirit and their beautiful legends showing unbounded faith in the future life and the immortality of the soul." Besides these degrees there are the Chieftain's League (described as the Uniformed Rank) and the Degree of Pocahontas, to which also such as have obtained the Chief's Degree are eligible. Indians are not eligible. The oath of initiation, called the Warrior's Pledge, is a combination of drivel and blasphemy. It reads in part: "I ——, in the name of the Great Spirit and the brothers here assembled, within the Totemic Bond, do pledge my honor, that I will keep secret from the sons not properly qualified to receive the same, all matters that may be revealed to me, concerning the degrees of our order, nor will I improperly use any sign, grip, password, token, ceremony, or other matter; . . . that I will recognize all signs properly given me by a brother and will, to the extent of my ability and means, relieve the distress of a deserving brother, *appeal having been made to me to do so.* By example and precept I will endeavor to advance the precepts and principles as promulgated by the legally constituted authorities. *So help me the Great Spirit* and *keep me steadfast in this, the Warrior's Pledge!*" Statistics: 4,442 lodges, 515,311 members.

Redemption. To "redeem," literally, means to "buy back." Redeem as well as redemption are used both in the classical Greek writers and in the New Testament for the act of setting free a captive by paying a ransom, or redemption price. In Christian theology the terms stand for our recovery from sin

and death by the obedience and sacrifice of Christ, who on this account is called the Redeemer. Rom. 3, 24; Gal. 3, 13; Eph. 1, 7; 1 Pet. 1, 18 f.; 1 Cor. 6, 19 f.; Matt. 20, 28; 1 Tim. 2, 6; Is. 59, 20; Job 19, 25. The subjects in the case are sinful men; they are under guilt, under the curse of the Law, the servants of sin, under the power and dominion of the devil, liable to the death of the body and to eternal punishment. To the whole of this class the redemption applies itself. There is a deliverance from sin, its mastership, and all evils that follow transgression. Yet it was not a gratuitous deliverance; the ransom, the redemption price, was exacted and paid. The precious blood of Christ was given for captive and condemned men. According to Eph. 1, 7—10 the Gospel of Christ and the redemption in Him, whereby we are made abundantly wise unto salvation, is a manifestation of the mystery of the divine will, the revelation of a divine decree, which but for that revelation would have remained hidden in the heart of God, who, according to His good pleasure, which He has purposed in Himself, executed His counsel in the fulness of time. Gal. 4, 4. 5. The singling out of Abraham, Isaac, Jacob, Judah, and David as ancestors of the promised Messiah, the setting apart of His peculiar people, and the wondrous ways by which He led that people through the centuries before the fulness of time were preparatory measures to the great series of events extending from the Annunciation to the death and burial of Christ and the completion of His work, upon which the seal of divine authority was stamped by the glorious resurrection of the Savior of mankind.

Redemptorists. An order of missionary priests, founded by Alphonsus Liguori at Scala, Italy, in 1732, mainly to "preach the Word of God to the poor." In addition to the three usual vows its members promise to refuse all ecclesiastical dignities outside of the order and to persevere in the order till death. The Redemptorists, in spite of some fundamental distinctions, closely resemble the Jesuits in purpose and methods and have repeatedly taken their place when the latter were expelled from a country. In the United States (423 priests in 1921) the order does both parish- and mission-work. It has convents in most large cities, serves chiefly German and Bohemian congregations, and makes a specialty of preaching-missions.

Redpath, Henry Adeney, 1848 to 1908; Anglican; Biblical scholar; b. and d. at Sydenham; priest 1874; rector; lecturer at Oxford; completed Hatch's *Concordance to the Septuagint* (Oxford, 3 vols.); etc.

Reed, Andrew; b. 1788, d. 1862; an English philanthropist of renown; one of the most successful and popular preachers (Congregationalist) of his day; founded Hackney Grammar School, London Orphan Asylum, Infant Orphan Asylum at Wanstead, the Asylum for Fatherless Children at Reedham, the Idiot Asylum at Earlswood (with a branch at Colchester), and the Hospital for Incurables; established schools for children and founded the first penny-bank for savings; refused remuneration for his services, contributed a large part of his yearly income to charity, and lived in a simple way; visited the United States in 1835; wrote many works on practical theology and was the author of many hymns, among which "Holy Ghost, with Light Divine."

Reed, Luther Dotterer, 1873—; studied at Franklin and Marshall College and at Lutheran Theological Seminary, Philadelphia; also at Leipzig; pastor at Allegheny and at Jeannette, Pa.; librarian of Krauth Memorial Library; afterwards also professor of liturgics at Lutheran Seminary, Mount Airy; wrote a number of books and many articles on liturgics and hymnology.

Reformation, The: *Its Nature and Principles.* Many individuals and whole councils tried to reform the corrupt Church, but failed. In 1517 the Lateran Council asked for "a universal reformation, and thorough, from the head to the feet." But Leo X triumphed over all opposition. The Church was called "the born hand-maid of the Pope"; and Doellinger writes: "The last hopes of a reformation were carried to the grave"; and Cardinal Bellarmine said: "Religion was almost dead"; Geiler: "Since Pope, kaiser, king, and bishop will not reform, God will send one that must do it." What the whole world could not do in ages, Luther, by the grace of God, did alone; and he did it by one stroke of the ax laid to the root. He did it by his principle of Christian liberty, rooted in the threefold office of Christ. Christ is my Priest, and I am justified before God by faith in the atoning blood shed for me, and so all "good works," and saints, and relics, and purgatory are rendered useless. Christ is my Prophet, teaching me in the Bible, the power of God unto salvation, and so the teachings of traditions and the Fathers and councils are useless. Christ is my King, and I follow the clear and simple meaning of His Word

and reject the interpretation of councils and kaisers, of Popes and professors, of fathers and friars. My conscience is bound in God's Word. Here I stand; I cannot do otherwise; God help me! Amen. These principles, wrapped up in justification by faith, produced the reformation in Luther and the Reformation by Luther, the reformation of the Church and, as a result, the reformation of all things. This liberty is not license, not anarchy, not fanaticism, not rationalism, but liberty in Christ, obedience to Christ. "If the Son shall make you free, ye shall be free indeed." "Ye shall know the truth, and the truth shall make you free."

The Spread of the Reformation. "The Word of God grew and multiplied," and fire and sword could not suppress it. Heinrich Voss and Johann van den Esschen were the first Lutheran martyrs, burned at Brussels July 1, 1523, and George Buchfuehrer at Budapest; in 1524 Kaspar Tauber was burned at Vienna, September 17, and Heinrich Moller von Zuetphen at Meldorf, December 10; George Carpentarius at Munich, Leonard Kaiser at Passau, and John Hueglin, in 1527, at Constance; Adolf Klavenbach and Peter Flysteden at Cologne in 1529. And there were general persecutions and sanguinary wars. Countless numbers died for the Gospel in various European countries. But the Word of God grew and multiplied. (For its spread in Germany see *Germany.*) In 1519 it came to Sweden, thence to Finland and Lapland, 1520 to Denmark, thence to Norway and Iceland, ca. 1521 to Livonia, Courland, and Esthonia, 1525 to Prussia — the Lutheran countries. By 1550 the Protestants in Austria outnumbered the Catholics ten to one. (This statement, most probably is an exaggeration, but is made by Catholic writers.) The Lutheran Reformation bade fair to win over all Bohemia and Moravia (since 1522), Hungary and Transylvania (1521), and Poland (also from the very beginning); but Calvinism interfered, and brutal force, together with the wiles of the Jesuits, did the rest. Calvinism also supplanted Lutheranism in the Palatinate and other parts of Germany. As early as 1521 Luther's teachings were spreading in France, and the Netherlands, in 1523, gave the Lutheran Church her first martyrs; but Calvinism soon obtained dominating influence within the Protestantism of these countries. England had in the beginning turned her eyes towards Lutheranism, and in Scotland Patrick Hamilton died, 1528, for the Lutheran faith; but in these realms the Reformed churches established themselves. In Italy and Spain the Reformation was quickly suppressed by the Inquisition and kindred forces and in parts of Southern and Western Germany supplanted by the old error. Its later gains were made in the heathen world and in the New World. See the various countries, *Lutheran Church, Counter-reformation.*

Reformed Bodies. This name originally meant all the churches which separated from the Church of Rome at the time of the Reformation. In a narrower sense the word is used to designate those Protestant churches in which the Calvinistic doctrines and church polity prevail in contradistinction to the Lutheran Church. These churches owe their origin to the work of Zwingli in Switzerland, although the influence of Calvin proved more powerful than that of Zwingli, giving cohesion to doctrine and firmness to polity. The Reformed churches are very generally known on the continent of Europe as the Calvinistic churches. One principal distinction of all the Reformed churches is their doctrine of the Sacrament of the Lord's Supper, characterized by the rejection, not only of transubstantiation, but also of the real presence of Christ in the Sacrament as set forth by Luther. On this point mainly the controversy between the Lutherans and the Reformed was carried on for a long time. The Reformed churches also reject the use of images and of ceremonies, which the Lutherans retain. Among the Reformed churches are those of England and Scotland (although different in polity, the one maintaining the episcopal form of church government, the other the presbyterial), the Protestant Church of France, the Reformed Church of Holland (and the Netherlands); among German Reformed churches the once flourishing Protestant Church of Poland, etc., besides many Reformed organizations in America. — In doctrine the Reformed churches are generally Calvinistic. Their *Heidelberg Catechism* does not emphasize the decree of predestination as does the *Westminster Confession.* The polity is in the main Presbyterian, differing from that of the Presbyterian churches only in the names of the church offices and some minor details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of the general assembly. The Reformed bodies in America are divided into four groups: Reformed Church in America; the Reformed Church in the United States; the Christian Reformed Church; the Hungarian Reformed

Church in America. The first Reformed Church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to that neighborhood. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania; and as it grew, it spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards the minor part formed its own ecclesiastical organization, the New York branch, known at first as the Reformed Dutch Church, and later adopted the name Reformed Church in America. Similarly the German Reformed Church became the Reformed Church in the United States. The third body is now known as the Christian Reformed Church, while the fourth is called the Hungarian (Magyar) Reformed Church. Besides these there are also a number of churches called Netherlands Dutch Church, or True Reformed Dutch Church, which have no general ecclesiastical organization.

Reformed Church in Holland. The Reformed Church of the Netherlands was an outgrowth of the Zwinglian Reformation of the 16th century, as the Reformed churches in America have been. In Holland the labors of the "reformers before the Reformation," Wessel, Gansevoort, and Rudolf Agricola, prepared the way for the conflicts of civil and religious liberty which later on took place in the Low Countries. Gansevoort was an eminent teacher at Heidelberg, Louvain, Paris, Rome, and at last head of the celebrated school in his native city of Groningen, where he died in 1489. Agricola was professor in the University at Heidelberg and was noted for his classical and scientific attainments, especially for his skill in the use of the Greek New Testament. The work of these two men prepared the way for the civil and religious conflict which followed under Charles V and his son, Philip II of Spain. However, especially after Martin Luther had proclaimed the great doctrines of the Scriptures which shook the world, evangelical truth struck its roots deep down into the hearts of the people. Though the Evangelicals were violently persecuted by the papists, confessors and martyrs for Christ were never wanting for the persecutions of the government and the Inquisition. Because of their manifold afflictions the Evangelicals in Holland called their churches "the churches of the Netherlands under the cross." For many years they worshiped privately in scattered little assemblies, until they finally crystallized into a regular ecclesiastical organization. Nor could the ban of the empire or the curse of Rome keep down the rising spirit of these heroic believers in Christ. The hymns of Beza and Clement Marot, which have been translated from the French, rang out the pious enthusiasm of the multitudes, who were stirred by the eloquence of their preachers. In 1563 the Synod of Antwerp was held, which adopted the Belgic Confession and laid the foundations of the Church, to which subsequent synods only gave more permanent shape. Her scholars and theologians, her schools and universities, her zeal and martyr spirit, gave the Reformed Church of Holland the leading position among the sister churches of the continent, while her religious liberty made her a refuge for the persecuted of other lands; the Waldenses, Huguenots, Scotch Covenanters, and the English Puritans found a welcome at her altars. It was in Holland also that John Robinson and his followers, who later became the voyagers of the *Mayflower*, found a refuge for eleven years, and this explains the large influence which the Reformed Church of Holland has exercised not only over its direct adherents who emigrated to America, but also over other American churches of the Reformed type.

Reformed Church, Christian. This denomination traces its origin to a small body which in 1835 severed its connection with the Reformed Church of Holland because of differences in doctrine and polity. In 1846—7 the colony from Holland settled in Michigan, while others moved to Iowa. Practically all joined the Dutch Reformed Church in 1849. April 8, 1857, a number of the members and two of the ministers of the Michigan congregations, believing that various things in the doctrine and discipline of the Church which they had joined were opposed to their prosperity and enjoyment, withdrew and in May, 1857, effected a separate organization at a convention in Holland, Mich. Two years later the name of Holland Reformed Church was adopted as a denominational title. But in 1861 it was changed to True Dutch Reformed Church. In 1880 the name Holland Christian Reformed Church in America was chosen, but in 1890 the word "Holland" was dropped, and in 1904 the words "in America" were eliminated, so that the official title today is Christian Reformed Church. In 1864 Rev. D. J. Van der Werp, an earnest preacher and a talented writer, came

from the Netherlands to settle as pastor of the church at Graafschap, Allegan County, Mich. Within a few years he succeeded in organizing a number of congregations of his denomination in Wisconsin, Iowa, and Illinois, as well as in Michigan. He also began to train young men for the ministry and laid the foundation of the present theological school, Calvin College, which 1876 was formally opened in Grand Rapids. In 1868 he began the publication of a biweekly paper, *De Wachter* (*The Watchman*) and through this medium was able to extend the influence of the movement in many directions. The energetic and manifold work of this pastor was largely instrumental in establishing the Church on a firm basis. In 1882 the denomination was strengthened considerably by the accession of a half dozen churches, which, with their pastors, had left the Reformed churches because of the refusal of the General Synod to condemn Freemasonry and to discipline communicant members who were members of that lodge. A further considerable increase came in 1890, when the Classis of Hackensack united with the denomination. In their early history the language of the churches was almost exclusively Dutch, but after the "Americanization Movement" in Michigan the denomination was strengthened by the formation of English-speaking churches. At present the use of English is increasing rapidly in all the churches. In Iowa there are about one dozen German churches, which in 1916 opened the Christian Reformed College at Grundy Center, Iowa. — *Doctrine and Polity.* The creeds of the Christian Reformed Church are the *Belgic Confession of Faith*, the *Heidelberg Catechism*, and the *Canons of Dort.* As its constitution the Church adopted the 86 articles of church government (the church order), approved by the National Synod of Dort in 1619, in so far as they were suited to American civil conditions. These articles provide for a strictly Presbyterian order of polity. — *Work.* The activities of the Church include work among the Indians (in Mexico), under the supervision of the Board of Heathen Missions, appointed by the synod, with headquarters at Grand Rapids, Mich.; work among the Mormons at Ogden, Utah; among the Jews at Paterson, N. J.; among the Dutch sailors and Dutch immigrants at Hoboken, N. J., and on Ellis Island; and general mission-work, carried on by the different classes and a joint committee of the synod. In addition to the Sunday-schools the various congregations have week-day classes for training the children and young people by means of a graded system of catechisms. The denomination has 227 young people's societies, with 6,464 members. The official organs of the Church are: *The Banner*, published at Grand Rapids, Mich. (English); *De Wachter*, published in Holland, Mich. (Dutch); *Der Reformierte Bote*, published at Wellsburg, Iowa (German). — Statistics, 1921: 196 ministers, 247 churches, 43,902 communicants.

Reformed Church in America. The Reformed Church in America was founded by emigrants from Holland, who formed the colony of the New Netherlands under the authority of the States-General and under the auspices of the Dutch East India Company. With Governor Minuit, in 1626, came two *krank-besoeckers*, or *zieken-troosters*, that is, comforters of the sick, namely, Jansen Krol and Jan Huyck. The first minister, Jonas Michaelius, graduate of the University of Leyden and afterwards a missionary in San Salvador and Guinea, arrived in 1628, and a church was organized with at least 50 communicants, consisting both of Walloons and Dutch. The first church-building was erected in New Amsterdam in 1633, and in 1642 this wooden structure was replaced by a stone church. The applications of Dutch Lutherans, Quakers, and Anabaptists, however, were not received very cordially, and an ordinance was issued "forbidding all unauthorized conventicles and the preaching of unqualified persons." Although finally this ordinance met with disapproval in Holland, it shows that the East India Company was slow to grant for New Netherland the toleration enjoyed across the Atlantic and that, as in other early colonies, the idea of religious liberty was not maintained. When the British took possession of New Amsterdam in 1664, there were thirteen Dutch churches, served by six ministers. Under the terms of surrender the Dutch retained their own form of worship and the use of the stone church within the fort, though they were obliged to support the Anglican Church. The Dutch Reformed Church thus became merely a "tolerated" Church, and not until the year 1777, one year after the Declaration of Independence, did the State of New York grant to all of its citizens full religious liberty. During the Revolutionary War the Dutch Reformed Churches suffered severely, since the battles were largely fought on their territory. However, with peace and civil liberty also ecclesiastical autonomy came to all the denominations. This gradually led to the perfection of

the organization, which was fully accomplished in 1792. Since essentially no changes in the constitutions and standards of doctrines have been made, the organization of 1792 practically represents the present ecclesiastical government of the Reformed churches in America. For a long time the retention of the Dutch language in the church services resulted in a failure of the Church to attain greater numerical strength. However, ca. 1800 the Dutch language ceased generally to be the language of worship, and in 1867 the word "Dutch" was eliminated from the title of the Church, and the present title, Reformed Church in America, was adopted. In consequence of a considerable immigration from Holland in the middle of the 19th century, the greater part of which has settled in Michigan and other sections of the West, many congregations have been founded there, and a few in the East, in which the Dutch language is used again. The earliest efforts of the Church towards general extension on Home Mission lines were begun in 1786, when the congregation at Saratoga petitioned the synod for a minister, and a committee was appointed to devise some plan of preaching the Gospel in localities which were without churches and ministers. This was followed by similar applications from Dutch families in Pennsylvania, Kentucky, and a number of churches in Canada. For many years the Classis of Albany acted as agent of the synod in looking after such localities in the North. Subsequently the churches in Canada were transferred to the Presbyterians. In 1804 the first legacy for missions was left by Sarah de Peyster. In 1806 the General Synod assumed the management of all missionary operations, and it continued to send out itinerants. In 1822 several private individuals formed a missionary society of the Reformed Dutch Church, which was soon adopted by the synod. A similar organization was started at Albany in 1828, and in 1831 the Board of Domestic Missions was organized. From that time on the movement became more aggressive. In 1837 churches were organized in Illinois, Michigan, and Wisconsin. With the development of Dutch immigration in the West the demand for missionary labor increased, and the Board was reorganized in 1849. In 1854 the plan of a church-building fund to aid the needy churches was proposed. The Foreign Mission interests of the Church were of early origin, since some of the early Dutch ministers engaged also in work for the Indians. In 1796 the New York Missionary Society was formed by members of the Presbyterian, Reformed Dutch, and Baptist churches. This was succeeded in 1816 by the United Missionary Society, which in 1826 was merged with the American Board. However, in 1832 a plan was adopted by which the Reformed Church in America, retaining its general connection with that board, conducted its own mission, developing work in India, China, Japan, and later in Arabia. In close connection with these missionary activities was the interest in educational institutions which was manifested in 1766 in securing a charter for a college. Under a revision of this charter four years later the name given to the institution was Queen's College; but this was changed in 1825 to Rutgers College. This institution is located at New Brunswick, N. J. There is also a theological seminary at New Brunswick, dating back to 1784. This institution was the first distinctively theological seminary organized in America. Union College developed out of the Schenectady Academy, founded in 1785, and Hope College, at Holland, Mich., out of Holland Academy, the offspring of a parochial school started in 1850. — *Doctrine.* The Reformed Church in America accepts as its doctrinal symbols the Apostles', the Nicene, and the Athanasian creeds, the Belgic Confession, the canons of the Synod of Dort, and the *Heidelberg Catechism*, and is a distinctively Calvinistic body. As in all Calvinistic churches, the Sacraments are not regarded as means of grace, but as symbols and signs of grace. All baptized persons are considered members of the Church, are under its care, and are subject to its government and discipline. — *Polity.* The polity of the Reformed Church is Presbyterian, the government of the local church being under the control of the consistory, which is composed of the minister, the elders, and the deacons, who are elected by members of the church over eighteen years of age. The minister and elders have particular care of the spiritual interests of the churches, while the deacons have charge of the collection of alms and the relief of the poor and distressed. The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district and an elder from each consistory within that district, collegiate churches being entitled to an elder for each worshiping assembly. The classes of a certain district are combined in a particular synod, composed of four ministers and four elders from every classis within its bounds. The synod acts as an

intermediate court in certain cases of doctrine and polity and exercises special supervision of church activities within its borders. The highest court of the Church is the General Synod, consisting of ministers and elders from each classis, nominated by the classes to the particular synods, which have power to appoint them as delegates to the General Synod. Classes meet semiannually, in spring and fall; the particular synods, annually in May; the General Synod, annually in June. — *Work.* The Home Mission work of the Reformed Church in America is carried on largely through the Board of Domestic Missions, which aids weak churches and founds new churches of the denomination throughout the country, assists them in the erection of church-buildings by grant or loan, organizes Sunday-schools, and employs missionaries in evangelistic work. Auxiliary to the Board of Domestic Missions is the Woman's Executive Committee, which raises funds for the general work of the board. — The educational work of the Church in this country is conducted by various colleges and theological seminaries under the direction of the General Synod. Altogether the Reformed Church in America maintains 2 theological seminaries, 2 colleges, and 3 academies. The Board of Publication conducts a general publishing and book business. General Bible and evangelistic literary work is conducted through the American Bible Society and the American Tract Society, which are recognized by the General Synod as authorized to receive contributions from the churches. The Church has 727 Endeavor societies, with 17,815 members; besides these there are societies of King's Daughters, Brotherhoods of Andrew and Philip, crusader posts, mission-bands, and many miscellaneous societies. — Statistics, 1921: 771 ministers, 733 churches, 135,634 communicants.

Reformed Church in the United States. This denomination, which for many years was known as the German Reformed Church, traces its origin chiefly to the German, Swiss, and French people who settled in America early in the 18th century; hence it includes among its founders Ulrich Zwingli and John Calvin, of Switzerland. During the 17th century the immigration from Switzerland and the Palatinate was small. In 1683, Pastorius, with a small company of followers, came to Pennsylvania at the invitation of William Penn, where he founded the village of Germantown. It was not until 1709, however, that these immigrants came in large numbers. About that time more than 30,000 immigrants from the Palatinate found their way to England, where they encamped near London, clamoring for transportation. Many of these were brought to America, where they established settlements in the South, in New York, and in Pennsylvania. Among the ministers who proved energetic and useful workers were John Frederick Hager, who arrived in New York in 1709; John Philip Boehm, George Michael Weiss, and John B. Rieger. John Philip Boehm was ordained by the Dutch Reformed ministers of New York with the consent of the Classis of Amsterdam, which, prevailed upon by the ecclesiastical authorities of the Palatinate, commissioned as missionary evangelist Michael Schlatter, who arrived in August, 1746, and after a conference with the pastors who were already in the churches organized a *coetus*, or synod, in 1747. In 1751 Schlatter made a visit to Europe and returned the next year with six ministers and a sum of money, estimated at $60,000, collected by the people of Holland for the benefit of the churches in Pennsylvania. This assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to cause a great deal of friction, which manifested itself in the development of two distinct parties in the *coetus*, which differed in their views on polity and, in a general way, resembled the "Old Side" and "New Side" in the Presbyterian Church. The former emphasized doctrinal regularity, while the latter was more in accord with the liberalistic developments of the times. One of the prominent leaders of the "New Side" churches was Philip William Otterbein, who was later identified with the organization of the United Brethren in Christ. In the latter part of the 18th century, owing largely to the feeling of independence, the German Reformed congregations became more and more dissatisfied with the conditions of their connection with the Amsterdam Classis, and finally it was decided to act independently of the classis and to organize their own synod. The first synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, reporting 178 congregations and 15,000 communicants. The most important congregations were at Philadelphia, Lancaster, and Germantown, Pa., and at Frederick, Md. Upon the development of the Protestant Episcopal Church some churches joined this body, while others joined the United Brethren. In the so-called revival period two opposing tendencies were developed, the liberal and the conservative, the former aiming at the preservation of the faith and the latter laying greater stress

on fellowship. Another complication arose from the fact that the younger element preferred the use of the English language, while the older element clung to the German. In order to meet the difficulty of securing trained ministers, a theological seminary was founded; but during the discussions which followed a number of churches withdrew and in 1822 formed the Synod of the Free German Reformed Congregations of Pennsylvania, later known as the German Reformed Synod of Pennsylvania and Adjacent States. These churches returned in 1837, and eventually the discussion resulted in the establishment of a theological seminary at Mercersburg, Pa. For many years the Mercersburg controversy occasioned much confusion and gave rise to two distinct parties, which violently opposed each other. The leaders in this controversy were J. W. Nevin and Philip Schaff, who took issue with the high Calvinistic principle of free will, reproduced the anti-Zwinglian and anti-Lutheran conception of John Calvin on the nature of the Sacraments, which they regarded not as mere empty forms, but as significant signs and seals of God's covenant with us, inveighed against extemporaneous public prayer, and defended a revival in a modernized form of the liturgical church service of the Reformation. In 1878 the General Synod appointed a Peace Commission, which met in 1879 and proposed articles of agreement. The report of this commission was unanimously accepted in 1881, which ended the controversy, although it did not eliminate the different points and tendencies. In 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. This convention, although purely advisory, prepared the way for a later union. Meanwhile the Western congregations had established their own educational institutions, one of which, Heidelberg College, at Tiffin, O., was founded in 1850. In 1840, as the Church developed its general activities, the synod founded a printing establishment at Chambersburg, Pa., which, during the Civil War, was removed to Philadelphia. In 1863 the Reformed Church celebrated the three-hundredth anniversary of the adoption of the *Heidelberg Catechism* by uniting the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of Home Missions. As the work in the West assumed unexpected proportions, separate district synods and specific classes were organized, the latest being the Hungarian Classis, which was to meet the needs of the Reformed Hungarian churches. In 1869 the General Synod eliminated the word "German" and adopted as its official name the Reformed Church in the United States, in contradistinction to the Reformed Church in America. The Reformed Church in the United States is especially represented in Pennsylvania. Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The *Heidelberg Catechism* is in universal use in the churches and is the main standard of doctrine. — The mission-work is under the supervision of boards appointed by, and reporting to, the General Synod. In 1916 the Board of Home Missions reported a total of 201 workers in the principal States of the United States, reaching Germans, English, French, Hungarians, Japanese, Italians, Jews, and Bohemians. The Foreign Mission Board of the General Synod carries on work in Japan and China. The Church has 12 colleges, or institutions of high grade. It supports also 5 orphanages with 456 inmates. The number of young people's societies reported in 1916 was 861, with a membership of 38,339. — Statistics, 1921: 1,255 ministers, 1,736 churches, 331,369 communicants.

Reformed Episcopal Church. This denomination owes its origin to Bishop George David Cummins, of Kentucky, a former member of the Protestant Episcopal Church and a representative of the evangelical element in that Church, which was strongly opposed to High Church, or ritualistic, tendencies. For some time he had been much disturbed by the decidedly ritualistic tendencies of his Church and by the loss of true catholicity, and he now felt the criticisms uttered against him as new evidence of these tendencies. In consequence of this he withdrew on November 10, 1873. A number of other clergymen of his faith shared his opinions, and on a call from him 7 clergymen and 20 laymen met in New York City on December 2 and organized the Reformed Episcopal Church. — In doctrine the Reformed Episcopal Church accepts the evangelical doctrines as set forth in the Thirty-nine Articles of the Protestant Episcopal Church, the Nicene Creed, and the Apostles' Creed, with the omission of the words, "descended into hell." It rejects the doctrine that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine and that regeneration is wrought by and through Baptism. Instead of the words "priest" and "altar" the terms "ministers" and "Lord's Table" are substituted. — The

polity agrees with that of the Protestant Episcopal Church. For public worship the Church accepts the *Book of Common Prayer* as revised by the General Convention of the Protestant Episcopal Church in 1785; but it holds that no liturgy should be imperative and reserves full liberty to alter, abridge, enlarge, and amend the same as may seem best, provided "that the substance of the faith be kept entire." — The Board of Home Missions cares for the weak parishes in the organization, conducts work among the Negroes in the South, and provides part of the salaries of missionary bishops. The Board of Foreign Missions carries on work in India. The educational work in the United States is confined to the theological seminary in Philadelphia, with 9 students. The denomination has 90 Christian Endeavor societies, with 2,250 members. — Statistics, 1921: 106 ministers, 87 churches, 11,217 communicants.

Reformers before the Reformation. This name is often given to men who, in some measure, found the truth of Scriptures and defended it against the prevailing errors, such as Petrus Waldus, John Wyclif, Johann Huss, Hieronymus of Prag, Johann of Wesel, Hieronymus Savonarola, Johann Wessel, and others (*qq. v.*)

Regalia Petri. "The various rights and high prerogatives which, according to Romanists, belong to the Pope as a kind of universal sovereign and king of kings." The term "regalia" is also applied to certain ecclesiastical privileges regarding which various sovereigns clashed with the Roman See. See *Investiture.*

Regeneration. See *Conversion.*

Regular Baptists. Under this name are included a number of associations of Baptists who claim to represent the original English Baptists before the distinction between Calvinistic (or Particular) and Arminian (or General) became prominent. They are distinguished from the Primitive Baptists, who represent the extreme of Calvinism, and from the General, Free-will, and other Baptists, who incline to the Arminian doctrine, being in general sympathy with the United Baptists, Duck River, and kindred associations of Baptists. In doctrine they are in essential agreement with the United Baptists, holding that God gives no command without giving the individual corresponding ability to comply with it; that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation; that, therefore, since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible, since even those who are lost might have complied with the Gospel command and been saved. The Regular Baptists do not use the confessions adopted by other Baptists, such as the *London Confession*, the *Philadelphia Confession*, and the *New Hampshire Confession*, but each association has its own confessions, which differ slightly from one another, though agreeing in the main points. They are strict as to admission to the Lord's Supper, practise close communion, and for the most part observe the ceremony of footwashing. In polity they are distinctly congregational. Statistics, 1921: 997 ministers, 755 churches, 49,184 communicants.

Regular Clergy. See *Secular Clergy.*

Reimann, Georg, 1570—1615; b. at Loobschuetz, Prussia; at time of his death professor of rhetoric at Koenigsberg; wrote: "Wir singen all' mit Freudenschall"; "Aus Lieb' laesst Gott der Christenheit."

Reinhard, Franz Volkmar; b. 1753; d. 1812 as chief court preacher at Dresden; belonged to the Supranaturalistic school of theology, which held the necessity of revelation against rationalism; very popular preacher; more conservative in later life.

Reinke, A.; b. September 29, 1841, at Winsen, Hanover; graduate of Concordia Seminary, St. Louis, 1864; pastor in Blue Island, Ill., and of Bethlehem, Chicago; founded the Deaf-mute Mission of the Missouri Synod; main founder of the Old Folks' Home in Arlington Heights; member of Board for Deaf-mute Missions; d. November 18, 1899.

Relics. The Roman Catholic position on relics is given as follows by the Council of Trent (sess. XXV, *De Invoc.*): "The holy bodies of holy martyrs and of others now living with Christ . . . are to be venerated by the faithful; through which [bodies] many benefits are bestowed by God on men, so that they who affirm that veneration and honor are not due to the relics of saints or that these and other sacred monuments are uselessly honored by the faithful and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid, are wholly to be condemned." This unscriptural and superstitious veneration of relics is one of the most striking contributions of the semipaganism that invaded the Church in the fourth century,

Both the Old and the New Testament instil respect for the mortal remains of the godly dead, but they know only one way of showing this respect — decent burial. So the early Christians honored the remains of the martyrs, risking their own lives to give them a Christian burial. They assembled at the tombs of the martyrs to keep alive their memory, to exhort one another to like faithfulness, and to praise God, who had kept the martyrs steadfast to the end. In the fourth century this respect and honor turned to a worship of relics, which assumed increasingly fantastic forms. Relics came to be regarded as having inherent supernatural properties. Churches were built over the tombs of martyrs; the graves of others were rifled, so that unprovided churches might deposit the relics under their altars or permit the faithful to touch and kiss them. A definite traffic in relics developed; and when the visible store proved inadequate, dreams, visions, and apparitions disclosed new supplies of astonishing variety, ranging from the feathers of angels to some hairs of the beard of Noah, the son of Lamech. Such objects commanded staggering sums; and, indeed, had they possessed only a portion of the miraculous virtues ascribed to them, they would have been cheap at any price. Prayer and worship in their presence were supposed to carry uncommon sanctity and virtue in the eyes of God. They were held to have the power of healing disorders of body and mind, of defending against the wiles of the devil, of giving peculiar sanction to oaths, and of bringing about miraculous happenings. Since the division of a relic was claimed to leave its efficacy unimpaired, fragments of relics were worn as charms or amulets. Above all, the veneration shown to relics was accounted a meritorious work, pleasing to God, and rewarded by Him with temporal and eternal benefits. Nor are these the superstitions of a past age. They are teachings and practises current in the Roman Church to-day, and if, for reasons of expediency, they are kept in the background in enlightened countries, they come to the front all the more frankly in Pope-ridden lands. Even now no Roman church is dedicated without having relics in its altar. The chapter on fraudulent and duplicate relics cannot be opened here, diverting as it is. The unblushing frankness of the *Catholic Encyclopedia* is refreshing. It admits (see *Relics*) that "many of the more ancient relics duly exhibited for veneration in the great sanctuaries of Christendom or even at Rome itself must now be pronounced to be either certainly spurious or open to grave suspicion." Yet it calls those "presumptuous" who blame the Church for continuing to dupe the people, because, forsooth — the fraud is so old. That is bad enough. But far more serious is the fact that by the cult of relics, as by so many other practises of the Roman Church which have neither command nor promise in Scripture, men are drawn away from the living God, in whom alone there is help. Instead, they are taught to put trust in men, living men and dead men, — even in the bones and ashes of men.

Relief Work. This is work done by the Church for the relief of people visited by such calamities as fire, flood, tornado, pestilence, and the like. Some churches have a special fund out of which such relief can be granted as soon as needed. See *Benevolence.*

Religion, Philosophy of. Since philosophy aims to find the ultimate principles underlying all phenomena and their relation to one another, philosophy of religion is the science which investigates the essence, content, significance, and value of religion, the psychological laws underlying it, the reasons for its varied historical manifestations, and its relation to the nature of man and his position in the universe and to all other experiences of the human soul.

Religion, Science of. The science which, based on the evolutionary hypothesis, aims to investigate the psychological, physiological, and ethnological bases of religion, the primitive popular ideas which underlie all historical religions, and the alleged development of religion from that of primitive man upward. As it aims to present a history of the development of the forms of religious thinking and concerns itself especially also with the genesis of Christianity, which it regards, not as an absolute religion, but merely as a stage in an evolutionary process, it is opposed to the Biblical conception of revealed religion.

Religious Education Association. Its purpose is to promote religious education in the homes and in the churches. It is largely under Unitarian influence and has advocated plans which favor the mixture of Church and State, such as community schools. Its center is Chicago University.

Religious Liberty. Religious liberty is the freedom of religious profession and worship. It is based upon the assumption that conscience must be permitted to act without constraint or hindrance.

Conscience acknowledges the laws of God and human responsibility. Hence no human government has a right to hinder any form of religion or to support any to the injury of others. This implies that all churches and persons are equal before the law in the matter of protection or restraint. This separation of spiritual and civil affairs is emphatically taught by Jesus Christ in John 18, 36 f. See *Church and State.*

In the United States the government acknowledges religious liberty as an absolute personal right. Church and State as such are entirely divorced. All denominations are equal and free in the eye of the law. The Constitution of the United States provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States"; and "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." How far these limitations of the powers of Congress affect the legislation of individual States was a mooted question until the Nebraska Language Case and the Oregon School Case were decided by the Supreme Court of the United States. During and after the World War a number of States passed laws prohibiting the use of foreign languages in all graded schools, public, private, and parochial. Among these were Iowa, Nebraska, and Ohio. No attempt was made to deny that the legislation was aimed particularly at the use in such schools of the German language. In 1923 various cases growing out of this legislation were appealed to the Supreme Court. The Iowa case was brought by August Bartels, a teacher in St. John's Evangelical Lutheran Parochial School at Maxfield, those from Nebraska, by the Nebraska District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, by Dietrich Siefken and John Siedlik of Platte County and by Robert T. Meyer, who was a teacher in Zion Parochial School in Hamilton County, and those from Ohio by Emil Pohl, teacher, and H. H. Bohning, trustee of St. John's Evangelical Congregational School at Garfield Heights. In all these cases the state courts had sustained the validity of the law.

The statutes were held invalid by the Supreme Court. The "Nebraska" decision is one of the most important ever handed down by the Supreme Court of the United States, inasmuch as it not only permitted the teaching of foreign languages in private schools and thus vindicated the rights of parents to determine the education of their children, but gave guarantees of religious liberty which the American people had never before possessed. It has been noted that the Constitution only prohibits Congress from restricting religious freedom; it says nothing of the obligations of the individual States under this clause, and the question has often been debated whether the States are under the same restrictions in this respect as Congress. This question was now settled. The decision declared these various language laws as in direct opposition to the Fourteenth Amendment of the Federal Constitution, which declares: "No State shall deprive any person of life, liberty, or property without due process of law." The opinion said that the liberty thus guaranteed "without doubt denotes not only freedom from bodily restraint, but also the right of the individual to contract, to engage in any one of the common occupations of life, to acquire useful knowledge, to marry, establish a home, and bring up children," — note the following, — "to worship God according to the dictates of his own conscience, and, generally, to enjoy those privileges long recognized by common law as essential to the orderly pursuit of happiness by free man." By this clause was added the keystone to the American doctrine of religious freedom. The decision was quoted by the Supreme Court when in 1925 it declared unconstitutional the Oregon Law, which compelled all children under sixteen years to attend the public schools. That decision said: "Under the doctrine of Meyer *vs.* Nebraska, 262 U. S. 390, we think it entirely plain that the Act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the State."

Religious Press. One of the most powerful factors in the dissemination of Scriptural and sectarian doctrine and for propaganda in favor of doctrinal and ethical tenets. Practically every church-body has one or more religious periodicals, their importance being so great as to cause many organizations to subsidize undertakings of this nature. — The most important periodicals of the larger church-bodies are the following: LUTHERAN: United Lutheran Church: *The Lutheran, American Lutheran Survey, Lutheran Church Review, Lutheran Quarterly;* Joint Synod of Ohio: *Lutheran Standard, Lutherische Kirchen-*

zeitung, Pastor's Monthly; Iowa Synod: *Lutheran Herald, Kirchenblatt, Kirchliche Zeitschrift;* Buffalo Synod: *Wachende Kirche;* Augustana Synod: *Augustana, Lutheran Companion;* Norwegian Lutheran Church: *Lutheran Church Herald, Lutheraneren, Teologisk Tidskrift;* Lutheran Free Church: *Lutheran Free Church Messenger;* United Danish Church: *Dansk Luthersk Kirkeblad;* Danish Church: *Kirkelig Samler;* Missouri Synod: *Der Lutheraner, Lutheran Witness, Lehre und Wehre, Theological Monthly, Homiletic Magazine;* Joint Wisconsin Synod: *Northwestern Lutheran, Ev.-Luth. Gemeindeblatt, Theologische Quartalschrift;* Norwegian Synod: *Evangelisk Luthersk Tidende and Lutheran Sentinel;* Free Church in Europe: *Freikirche," Schrift und Bekenntnis;* SEVENTH-DAY ADVENTIST: *Advent Review and Sabbath Herald, Watchman;* OLD ROMAN CATHOLIC CHURCH: *Ex Oriente Lux;* NORTHERN BAPTIST CONVENTION: *The Baptist, Missions;* SOUTHERN BAPTIST CONVENTION: *Baptist Review and Expositor, Southwestern Journal of Theology;* CONGREGATIONAL CHURCHES: *Congregationalist, Missionary Herald, Pacific, American Missionary;* DISCIPLES OF CHRIST: *The Christian Century* and many state papers; GREEK ORTHODOX CHURCH: *Church Herald;* EVANGELICAL CHURCH (General Conference): *The Evangelical Messenger, Evangelisches Magazin, Der Christliche Botschafter;* EVANGELICAL SYNOD OF NORTH AMERICA: *Der Friedensbote, Evangelical Herald, Magazin fuer Theologie und Kirche, Theological Monthly;* SOCIETY OF FRIENDS (Orthodox Quakers): *The American Friend, Messenger of Peace;* CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (Mormons): *Improvement Era, Deseret News;* MENNONITE CHURCH: *Gospel Herald, Christian Monitor;* GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA: *Mennonite, Christlicher Bundesbote;* METHODIST EPISCOPAL CHURCH: *Methodist Review,* the various state or district *Christian* or *Methodist Advocates, Der Christliche Apologete;* METHODIST PROTESTANT CHURCH: *Methodist Protestant, Methodist Recorder;* FREE METHODIST CHURCH OF NORTH AMERICA: *Free Methodist, Light and Life Evangel;* MORAVIAN CHURCH: *The Moravian, The Moravian Missionary;* PENTECOSTAL HOLINESS CHURCH: *Pentecostal Holiness Advocate;* PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA: *The Presbyterian Magazine, Presbyterian Advance, The Presbyterian, Continent;* PRESBYTERIAN CHURCH IN THE UNITED STATES (South): *Christian Observer, Presbyterian Standard;* UNITED PRESBYTERIAN CHURCH: *United Presbyterian, Christian Union Herald;* PROTESTANT EPISCOPAL CHURCH: *Churchman, Living Church;* REFORMED EPISCOPAL CHURCH: *Episcopal Recorder;* REFORMED CHURCH IN AMERICA: *The Christian Intelligencer;* REFORMED CHURCH IN THE UNITED STATES: *Reformed Church Messenger, Christian World, Reformed Church Review;* CHRISTIAN REFORMED CHURCH IN NORTH AMERICA: *The Banner;* ROMAN CATHOLIC CHURCH: *Ecclesiastical Review, Catholic World, America, The American Catholic Quarterly;* THE SALVATION ARMY: *War Cry;* SCHWENKFELDERS: *The Schwenkfeldian;* UNITARIAN CHURCHES: *Christian Register, Unitarian Word and Work;* UNITED BRETHREN: *Religious Telescope, Christian Conservator;* UNIVERSALIST CHURCHES: *Universalist Leader, Universalist Herald.* — There are many excellent theological and scientific linguistic periodicals in many of the foreign countries, but it would go beyond the scope of this work to list them, since this would necessarily demand also a careful characterization of each one.

Rembrandt, van Ryn, Paul Harmens, 1607 (or 16) — 1669; Dutch painter living in Leyden and Amsterdam; became famous through his portrait of his mother, after which he continued as a celebrity; master of effects of light and shade in both paintings and etchings, but did not cultivate ideal beauty; among his most noted pictures: "The Sacrifice of Abraham"; "The Woman Taken in Adultery"; "The Descent from the Cross."

Remensnyder, J. B.; theologian and author; b. 1865 in Virginia, pastor of St. James's, New York, 1880—1924; president of General Synod 1911; wrote: *Lutheran Manual; What the World Owes Luther;* etc.; d. 1926.

Remonstrants. See *Holland; Arminianism.*

Renaissance. Literally "rebirth," a movement of the later Middle Ages, which began with the revival of learning along the lines of the ancient languages and Oriental culture, caused the age of Humanism in Italy, France, England, Germany, and Spain, gave a new impetus to the various forms of art along ancient classical lines (particulaly painting, sculpture, and architecture), and was a powerful factor in preparing the way for the Reformation, chiefly by arousing men's minds and by causing Greek and Hebrew to be studied extensively in Western Europe. — In ecclesiastical art,

that period which brought about a decided modification in classical forms, the final strange result being the later development of fantastic forms for solid construction, resulting in the Baroque and Rococo. See *Humanism.*

Renan, Joseph Ernest; French Orientalist and author; b. 1823 at Treguier, Brittany; d. 1892 in Paris; prepared for priesthood, but renounced orders and studied Semitic philology; professor at College de France, 1862. His notorious *Vie de Jésus,* first volume of *Origines du Christianisme,* appeared 1863. His Jesus is ambitious, vain, sensuous, half-consciously deceiving himself and the people. Suspended from college same year, but reinstated 1871. Member of Academy, 1879. Other works: *Les Apôtres, Saint Paul, L'Antechrist, Histoire du Peuple d'Israel.*

Renata (or *Renee* 1511—75; Duchess of Ferrara, distinguished alike for piety and learning; patron of the Reformation; temporarily imprisoned by her husband and threatened with banishment by her own son; went to France and died a Huguenot.

Reni, Guido, 1575—1642; Italian painter of the Bolognese School; refined and ideal style, modified by his own personality; master of coloring; besides his "Aurora" a fine "Ecce Homo" and a "Crucifixion."

Repentance. The change of the mind from a rebellious state to one of harmony with the will of God, from trusting in human merit to trusting in the merit of Christ. It embraces contrition, consciousness and conviction of sin, accompanied by sorrow for it, and mainly faith, and is followed by renunciation of the former walks and habits of life and sanctification. Repentance implies a total change of heart and life, its author being God Himself. Jer. 31, 18 f.; Acts 26, 29; 5, 31. The means of repentance is the Word of God. See *Conversion, Faith, Sanctification.*

Requiem. A Mass for the dead or for the repose of the souls of the faithful, the principal part of the Roman Catholic burial service, usually very closely connected with, and preceding, the interment. The basis of the requiem is that of every other Mass, but the Hallelujah, the Gloria, and the Creed are omitted, and Agnus Dei, *Dona eis requiem,* is substituted for *Miserere nobis* and *Dona nobis pacem;* instead of the closing *Ite, missa est,* the officiating priest pronounces the *Requiescant in pace.* After the censing and aspersion the absolution and benediction are pronounced upon the dead body. A feature of the requiem is the substitution of the sequence and tract *Dies irae* for the Gradual, with the exception of the original first three verses. This hymn, with its wealth of varying emotions and wonderful imagery, has challenged the inventive genius of composers, the result being that a great many modern requiems have this hymn for their central point.

Rescue Homes *(Houses of Correction).* These are institutions established and maintained by the state or by a church-body to which wayward boys and girls are committed for correction. Also called *Industrial Homes.*

Reservations of the Eucharist. The practise of keeping, for various purposes, portions of the elements consecrated in Holy Communion. In early times the deacons carried the Sacrament to the sick and others who could not be present at the celebration. Later, superstitious practises arose: Wafers were buried with the dead, seated in altars, or carried by travelers as protective charms; important documents were signed with a pen dipped in consecrated wine. The doctrine of transubstantiation introduced other abuses, such as the festival of Corpus Christi (*q. v.*) and the practise of exposing the host for adoration or of keeping it in a tabernacle (*q. v.*) above the altar, that the faithful might visit it and pray before it.

Reserved Cases. The power to absolve from certain particularly grave (?) sins is reserved by bishops and Popes to themselves. Since, therefore, ordinary priests have not been given jurisdiction (see *Absolution*) in such cases, their absolution, even if given, is declared "of no weight whatever," "not merely in external polity, but also in God's sight." (*Council of Trent,* sess. XIV, ch. 7.) At the point of death, reservations are waived, and any priest may absolve from any sin. This practise, for which there is no Scripture warrant, evidently serves to emphasize the claim that the Pope is the source of the absolving power. See also *Excommunication.*

Responsory. Either a psalm (entire or in sections), sung or chanted between readings, or the response of the people in an antiphonal section of the liturgy, as in the second part of a versicle.

Restoration of Israel. See *Chiliasm.*

Resurrection of the Body. The act of bringing back to life the human body after it has been forsaken by the soul; particularly, the raising of the dead by Jesus Christ on the Last Day. The re union of the soul hereafter with the body

which it had occupied in the present world is an essential and distinctive point in the creed of Christendom. Everywhere Christ is represented as He who will raise the dead, this being the last work to be undertaken by Him for the salvation of man. John 11, 25; 1 Cor. 15, 22. 23. This event is to take place not before the end of the world, or the general Judgment. 1 Thess. 4, 15. The resurrection is to be universal. 2 Cor. 5, 10; Rev. 20, 12. But though all will rise, they will not rise in the same condition. As in this life there are two distinct classes of men, believers and unbelievers, so in the resurrection there will be two corresponding classes of men; they that have done good shall come forth unto the resurrection of life; they that have done evil, unto the resurrection of damnation. John 5, 29; Dan. 12, 2. Of those who fall asleep in Jesus the apostle says: "It is sown a natural body, and it is raised a spiritual body." 1 Cor. 15, 44. This spiritual body will be a real, material body. Paul says that Christ shall change our vile body that it may be fashioned like unto His glorious body. Phil. 3, 21. But of His glorious body Christ says: "A spirit hath not flesh and bones, as ye see Me have." Luke 24, 39. The human body as now constituted would be capable neither of the bliss and glory of heaven nor of the everlasting torments of hell. In the resurrection of the dead, God will provide, for the righteous as well as for the wicked, such bodies as will be adapted to their future state. In like manner the bodies of those who shall live to witness Christ's coming and the resurrection of the dead will be changed. 1 Cor. 15, 51. 52. There is no such thing as a germ of immortality and resurrection in the mortal body, which might be developed into newness of life. Resurrection is a raising up of what has been laid low in death. As Jesus will not need the powers and laws of nature for the performance of His work of divine omnipotence, so He will not be hindered by any created cause in calling forth from the dust of the earth all those mortal bodies which have descended from a body once formed out of the dust of the earth.

The resurrection body will be the same body that we possess now. Job 19, 25—27. It will be our own body in unbroken identity. "God giveth it a body as it hath pleased Him, and to every seed his own body." V. 38. This reference to the law according to which every seed sown produces after its kind is meaningless here if it is not intended to assure us that the body of the burial will have, in the body of the resurrection, a true and legitimate successorship, recognizable and unmistakable, so that each of the saints, when the trump will sound and the dead come forth, will know his body as his own, belonging to him by reason of a past possession. This position is further emphasized and supported and, indeed, made incontrovertible by the very meaning of the word *resurrection*. How can a body be said to have risen again which never was buried? The thing that is sown is the thing that is raised. If the continuity is broken and the sameness wholly lost, so that the body raised is a new and totally different body, with nothing to identify it with the body of the burial, then it is a creation, not a resurrection. — Another Scriptural certainty given us by the apostle is, that though the body is material, this is no bar to marvelous changes and great glory. There are bodies terrestrial and celestial. There is one glory of the sun, another of the moon, another of the stars. For one star differs from another in glory. "So also is the resurrection of the dead." Vv. 40—42. We need not, therefore, stagger at the idea of the materiality of the resurrection body, as if it involved grossness and earthliness. It may remain material and yet take on a beauty and a glory and a capacity fitting it for splendid uses in the changed conditions of the heavenly world.

The resurrection body will have certain distinct characteristics in positive contrast to those which mark the body consigned to the earth. "It is sown in corruption; it is raised in incorruption." V. 42. The body in this life is in process of decay. The doom of death is on it. But it will be raised in incorruption, with nothing in it or of it upon which disease and corruption may fasten — a body of undecaying parts and powers, its mortality swallowed up of life. "It is sown in dishonor; it is raised in glory." V. 43. Death makes spoil of its beauty and delivers it over to loathsomeness and putrefaction; but it will be raised in glory. Just what the glory will be we may not know. But Paul elsewhere tells us that the Lord Jesus Christ "shall change our vile body that it may be fashioned like unto His glorious body." Phil. 3, 21. "It is sown in weakness; it is raised in power." 1 Cor. 15, 43. This is the third contrast. Here the body tires of effort and needs frequent rest. At death it is utterly powerless. But it will be raised in power, that is to say, free from the possibility of decrepitude, graced with the vigor of immortal youth, and aglow with

the freshness of eternal morning. — "It is sown a natural body; it is raised a spiritual body," v. 44; not a spirit body, but a body without infirmity, not subject to death, immortal like the spirit, fitted for the spirit home; but still a body, a true, material body. Thus will be the bodies of the believers in the resurrection life.

Reu, J. M.; noted theologian of the Iowa Synod; b. 1869 in Bavaria, educated at Oettingen and Neuendettelsau; came to America 1889, pastor at Rock Falls, Ill., 1890—99; professor of theology at Dubuque Seminary since 1899. Since 1905 he is also editor of the *Kirchliche Zeitschrift*. Author of *Old Testament Pericopes, Catechetics, Katechismusauslegung, Homiletics*, and, especially, of *Quellen zur Geschichte des kirchlichen Unterrichts*, at which he has been working since 1904 and for which the University of Erlangen conferred on him the title of Dr. Theol. He is a contributor to *Archiv fuer Reformationsgeschichte* and *Zeitschrift fuer Geschichte der Erziehung und des Unterrichtswesens in Deutschland*. He also wrote: *Life of Luther for Young People, Thirty-five Years of Luther Research*, and a number of catechetical and pedagogical works.

Reubke. A family of musicians, the father, *Adolf*, organ-builder at Hausneindorf, 1805—75; his sons, *Emil*, successor of his father, 1836—85, *Julius*, fine pianist, 1834—58, and *Otto*, music teacher in Halle and composer of organ music, 1842—.

Reuchlin, Johannes, German Humanist; b. near Stuttgart 1455, d. 1522; studied at Freiburg, later at Paris and at Basel, where he specialized in Greek; studied jurisprudence at Orleans and Poitiers; counselor of Count Eberhard im Bart; court judge in Stuttgart; studied Hebrew and did special research work; published a grammar, *De Rudimentis Hebraeicis* (*Of the Rudiments of Hebrew*), and other writings of a similar nature; became involved in a controversy with the Jews, the matter, after some years, being twice decided in his favor, the judgment being reversed by the Pope when he believed Reuchlin to be in sympathy with Luther. Reuchlin took an active interest in the Humanist movement, also by publishing their *Clarorum Virorum Epistolae* (*Letters of Well-known Men*) and *Epistolae Obscurorum Virorum* (*Letters of Obscure Men*). During the last years of his life he was professor of Greek and Hebrew at Ingolstadt and then at Tuebingen. He was a granduncle of Melanchthon, whom he recommended for the chair of Greek at Wittenberg.

Reusner, Adam, 1496—1575; studied at Wittenberg; private secretary of Georg Frundsberg, later adherent of Schwenkfeld; wrote: "In dich hab' ich gehoffet, Herr."

Reuter, Friedrich Otto, 1863—1924; studied at Braeunsdorf and Waldenburg, Saxony; held several positions as teacher and cantor in Germany; called to Winnipeg in 1905, to Chicago in 1906; professor of music at the Teachers' Seminary, New Ulm, Minn., since 1908; prolific writer of church music along classical lines.

Revelation. A direct communication of truth before unknown from God to men. Revelation is not to be confused with inspiration. Revelation was that operation of the Holy Spirit by which truths before unknown were communicated to men; inspiration implied more than this — it included also that operation of the Holy Spirit by which the prophets and apostles were excited to write truths for the instruction of others and were guarded from all error in doing it. Every part of the Bible is given by inspiration, though not every part was the result of immediate revelation. Much of it is the record of eye-witnesses. — In a narrower sense, revelation is used to express the manifestation of Jesus both to Jews and Gentiles as Savior of the world, Luke 2, 32, and particularly the manifestation of divine glory at the Last Judgment. Rom. 8, 19.

Revenue, Church. The Church should derive its revenue, or income, from its members. It would be a disgrace if the Church would ask those who despise the Christian religion to support it. Christians should support the Church and thereby prove the sincerity of their love. 2 Cor. 8, 8. Each denomination should support its own work. A Lutheran cannot, for instance, consistently give financial support to the Roman Catholic Church. When money is offered to the Church by such as are not its members, the Church may receive it, unless it be known that the money is given from a sordid motive. When collecting moneys from its own members, churches should be careful to use only legitimate means. The Bible enjoins Christians to support the Church by their free-will offerings, which should be given as the fruit of faith and in accordance with the ability of the individual Christian. Ex. 35, 5; 1 Chron. 29, 5; 1 Cor. 16, 2; 2 Cor. 8, 12. See such related subjects as *Finances, Tithing, Collections, Contributions.*

Revesz, Imre, 1826—81; Hungarian Reformed; native of Debreczen; pastor there from 1856; stubbornly resisted Austrian invasions of rights of Hungarian Protestants; wrote *Basal Principles of Protestant Church Organization*, and other works, in Hungarian.

Revival of Learning. See *Renaissance.*

Revivals. The phrase "revivals of religion" is commonly employed to indicate renewed interest in religious subjects or, more generally, a period of religious awakening, the word "revival" being derived from the Latin *revivo*, to live again. In its best sense it may be applied to the work of Christ and the apostles, to the Reformation of the 16th century, etc. However, frequently the word is applied to excitements which can hardly be called religious because they do not truly revive the real spiritual life of the soul by the preaching of the Word of God, but consist in bare enthusiastic outbursts of emotion, brought on by various means. Generally the term *revival* is confined to a certain increase of spiritual activity within the Protestant churches of the English-speaking peoples. There were revivals in Scotland at Stewarton, 1625—30, at Strotts, 1630, and at Combuslang Kilsyth, 1742. The enterprises of Wesley and of Whitefield in England, from 1738 onward, were thoroughly revivalistic. In 1734 there were revivals at Northampton, Mass., and throughout New England in 1740 to 1741, the Rev. Jonathan Edwards being the chief instrument in their production. From the close of the Great Awakening, as the revival just mentioned was called, there were no general revivals in America until ca. 1800, when Dwight and especially Lyman Beecher began their remarkable work. At the same time revivals broke out in Kentucky, which spread to Pennsylvania and Ohio and were attended by violent physical phenomena called the "jerks." Other revivals that have become well known were those aroused by Asahel Nettleton in Massachusetts, New York, and in the South, by Charles Grandison Finney in New York, by Dwight Lyman Moody, who was followed by Benjamin Fay Mills in 1886, Reuben Archer Torrey, especially since 1893, and J. Wilbur Chapman, the foremost of the three. In 1911 Chapman returned from an evangelistic journey around the world, during which he visited eleven countries and spoke in sixteen cities in Australia, China, Japan, and England. More recent revivalists are Campbell Morgan and "Gipsy" Smith. The great revival in America in 1857 spread to Ulster in 1859 and to Scotland and parts of England in 1864. Of especial note is the Welsh revival of 1904—6, which is known as the Great Welsh Revival. During that time it is estimated that 100,000 professed conversions took place. Besides these, other revivals have from time to time occurred, and nearly all denominations have aimed at their production. The means adopted are prayer for the Holy Spirit, meetings continued night after night, even to a late hour, stirring addresses, chiefly by revivalist laymen, and "after-meetings" to deal with those impressed. Ultimately it is found that some of those apparently converted have been steadfast, very many have fallen back, while spiritual apathy proportioned to the previous excitement temporarily prevails. Thorough religious instruction, attended by sanity and wise management of church-work, has at present largely taken the place of the old-type revival excitement.

Rhabanus Maurus. A prominent churchman of the time of Charles the Great; b. ca. 776 or 784, d. 856; educated at Fulda, member of the Benedictine order; was ordained priest; became abbot at Fulda, later archbishop of Mainz; a leading authority on the Bible, on later ecclesiastical literature, and on canon law; wrote commentaries covering most of the books of the Bible, also two books of homilies and various books on doctrine and ecclesiastical discipline. See *Predestinarian Controversy.*

Rhaw (*Rhua*), **Georg**, 1488—1548; cantor of the Thomasschule, Leipzig, till 1520; established music-printing business at Wittenberg in 1524; published second Lutheran *Choralbuch*, 1544.

Rhegius (*Rieger*), **Urbanus**; b. 1489; popular preacher at Augsburg; sided with Luther against Rome; after hesitating, he sided with Luther against Zwingli. When Charles V prohibited preaching in 1530, Rhegius left, met Luther at Coburg, and became a good Lutheran reformer in Lueneburg. He opposed the Anabaptists and took part in the Wittenberg Concord of 1536 and the Hagenau convention. D. 1541, sincerely mourned by Luther.

Rhenish Missionary Society (*Rheinische Missionsgesellschaft zu Barmen*). Organized at Elberfeld, 1799; founded the Bergische Bible Society and the Tract Society of the Wuppertal. In 1819 a similar society, which cooperated with the Basel Missionary Institute, was formed at Barmen. The two were merged into

the Rhenish Mission Society, with offices at Barmen, in 1828. Missionaries were sent to South Africa (1829), Borneo (1834), Sumatra (1826), Nias (1863), China (1846), New Guinea (1887). The tendency of the society is unionistic. The World War did not affect its work very seriously. The New Guinea field has been given over to the American Lutheran Iowa Synod. Fields: China, Borneo, Sumatra, Nias, Southwest Africa, New Guinea.

Rhenius, C. T. E.; b. November 5, 1790 at Graudenz, West Prussia, d. June 5, 1838, in India; educated in Jaenicke's Institute for Missions, Berlin; commissioned as missionary to India by the Church Missionary Society, England, 1814, going first to Tranquebar, then to Madura; translated parts of the Bible; engaged in extensive missionary operations; removed to Palamcottah, 1820; severed connection with C. M. S., 1835, for reasons of conscience. Urged to return to his former people, he organized the German Evangelical Mission. His work was eminently successful.

Richard of St. Victor, French Augustinian monk of 12th century; d. 1173; pupil of Hugo of St. Victor at Paris; prominent figure in the struggle of Thomas à Becket (*q. v.*) with Henry II of England; his theology strangely tinged with mysticism, by which he hoped to save it from atrophy; much of his expository work along allegorical lines.

Richard, J. W., 1843—1909; educated at Roanoke, Va., College, and Gettysburg, Pa., College; professor at Carthage College, Carthage, Ill., 1873; Wittenberg Seminary, Springfield, O., 1885; Gettysburg, 1889; editor of *Lutheran Quarterly,* 1898—1909. In his *Confessional History of the Lutheran Church* he distinguishes between "the form and substance" of the Confessions and brands Article II of the *Formula of Concord* as Calvinistic. Disciple of Schleiermacher.

Richelieu, Cardinal Armand Jean Duplessis, 1585—1642; French ecclesiastic, chief minister and virtual ruler of France during the last eighteen years of his life; wily diplomat, sagacious statesman, ruthless warrior-priest; his policy, in brief: The exaltation of the French monarchy to a dominant position in Europe. To this end he supported the *Protestants* in the Thirty Years' War against the power of Hapsburg, while at home he crushed the power of the Huguenots as a political party in the interest of monarchical absolutism.

Richter, Aemilius Ludwig, 1808 to 1864; an authority on Protestant church polity; wrote: *Die evangelischen Kirchenordnungen des 16. Jahrhunderts.*

Richter, Christian Friedrich, 1676 to 1711; studied at Halle; inspector of the *Paedagogium;* later physician to all the Franckean institutions; very important hymn-writer of the Pietists; wrote: "Es glaenzet der Christen inwendiges Leben."

Richter, F., president of Iowa Synod 1904—26; b. 1852 in Saxony; educated at Erlangen, Leipzig, and St. Sebald, Iowa; pastor at Mendota, Ill., and professor at the seminary 1876—94; president of Clinton College 1894—1902; then became editor of the Kirchenblatt. At the 50th anniversary of the Iowa Synod he was elected its (third) president.

Richter, Julius; b. February 19, 1862 in Germany; pastor at Proettlein, 1887—96, at Schwanebeck 1896—1912; lecturer on missions at Berlin University since 1913; president of the Brandenburg Missionary Conference 1908; well-known voluminous writer on missions.

Richter, J. H.; b. December 11, 1799, at Belleben, Germany; d. April 5, 1847. Inspector of Rhenisch Mission seminary.

Richter, Ludwig, 1803—84; German painter; very sympathetic, popular touch; appeal to a wide audience, especially by means of his woodcut series and cycles, among them "The Lord's Prayer," on the most beautiful spiritual songs; among his etchings: "Christmas Night"; "Psalm 65"; "House Blessing."

Ridley, Nicholas, ca. 1500—55; martyr bishop; espoused Protestantism ca. 1536; bishop of Rochester, later of London; influential under Edward VI; supported Jane Grey; suffered martyrdom with Latimer at Oxford.

Riedel, Carl, 1827—88; silk-dyer; turned to music in 1848; organized Riedel-Verein, a mixed chorus, which did excellent work; president of several large music societies; his collections (coauthor with Schoeberlein) of ancient songs and carols show the hand of the master.

Rieger, Georg Konrad; b. 1687, d. 1743 as first preacher of *Hospitalkirche* at Stuttgart, Wurttemberg; a most gifted preacher of the Wurttemberg Pietistic school; wrote: *Herzpostille.*

Rietschel, Christian Georg, 1842 to 1914; studied at Erlangen, Berlin, and Leipzig; held various positions as pastor, especially at Ruedigsdorf, Wittenberg, and Leipzig; later professor of

practical theology at Leipzig; greatly interested in liturgics and church music; wrote: *Die Aufgabe der Orgel im Gottesdienst; Der evangelische Gottesdienst, Lehrbuch der Liturgik*, etc.

Rietschel, Ernst Friedrich August, 1804—61; German sculptor, studied at Dresden and under Rauch in Berlin, later at Rome; elected to professorship of sculpture at Dresden; produced many works imbued with much religious feeling, with an appealing realism; among his works: a life-sized Pietà, executed for the king of Prussia, and the monument of Luther at Worms, completed by his pupils.

Riggenbach, Christoph Johannes; b. 1818 at Basel, d. there 1890; Reformed theologian; 1851 professor at Basel; at first radical in theology, later more moderate; collaborator on *Lange's Commentary;* hymnologist.

Riggenbach, Eduard; professor at Basel; prominent exegete; assisted in Zahn's *Commentary of the New Testament* (Epistle to the Hebrews).

Rig-Veda. See *Veda.*

Rinck, Johann Christian Heinrich, 1770—1846; studied chiefly under Kittel in Erfurt; held several positions as organist, also at court, made frequent successful concert tours; his *Orgelschule* and *Choralbuecher* well known.

Rinckart, Martin, 1586—1649; studied in Latin school of his home town, Eilenburg, then at University of Leipzig; *Cantor*, then *Diakonus* at Eisleben; later pastor at Erdeborn and Lyttichendorf; finally *Archidiaconus* at Eilenburg, where he passed through the horrors of the Thirty Years' War; a voluminous writer, also of poetry; wrote: "Nun danket alle Gott."

Ring (*Marriage*). Used of old as a symbol of faithfulness. The ring, preferably gold, which was always associated with enduring fidelity and worth, is properly used by both bride and groom as a wedding-pledge, preferably at the time of betrothal, but certainly in one form of the marriage ceremony (exchanging rings; "with this ring I thee endow"). To confine the ring to the bride alone is to hint at a double standard, which would be at absolute variance with the standpoint of the Bible.

Ringeltaube, Wilhelm Tobias, born 1770 at Scheidelwitz, Silesia; educated at Halle; sent to India under the auspices of the London Missionary Society, 1804; landed at Tranquebar, December 5, 1804; called to Travancore by the Christian Vedamanickam, 1806, and became founder of Protestant missions in that native state, introducing Lutheran Catechism and doctrine; labored with much success until 1816, when he departed for Ceylon, via Madras. His end is shrouded in mystery.

Ringwaldt, Bartholomaeus, 1532 to 1599; ordained as pastor in 1557; held the office in two parishes before settling as pastor at Langenfeld, Brandenburg, where he spent the greater part of his life; popular poet, staunch Lutheran, fearless in denunciation of sinful conditions; wrote: "Herr Jesu Christ, du hoechstes Gut"; "Es ist gewisslich an der Zeit."

Rippon, John, 1751—1836; educated at Baptist College, Bristol; pastor in London from 1773 till his death; one of the most popular and influential men of his denomination; wrote: "The Day has Dawned, Jehovah Comes."

Rist, Johann, 1607—67; studied at Rinteln and Rostock; lived at Hamburg, later pastor at Wedel; endured much, during Thirty Years' War, from famine, plundering, and pestilence, but led a happy and patriarchal life at Wedel; earnest pastor and true patriot; takes high rank as hymn-writer — noble, classical style, objective Christian character; wrote, among others: "Auf, auf, ihr Reichsgenossen"; "Du Lebensfuerst, Herr Jesu Christ"; "Jesu, der du meine Seele"; "Werde munter, mein Gemuete."

Ritschl, Albrecht; b. 1822, d. 1889 as professor at Goettingen; studied at Bonn, Halle, Heidelberg, and Tuebingen (Baur); first, professor at Bonn; 1864 at Goettingen; 1874 also consistorial councilor. Originally a pupil of Nitsch, Tholuck, Julius Mueller, and Rothe, then a Hegelian and a pupil of the Tuebingen School of Baur. Since 1857 he became more and more the founder of a school of his own, influenced by Kant, Schleiermacher, and Lotze. Ritschl claimed to be evangelical, even Lutheran, and to preach Christ. But actually he undermined Biblical Lutheranism everywhere, founding his theology not on the infallible, inspired, and revealed Word of God, but on the consciousness of the believer as presented to us especially in the New Testament writings, which, in turn, the theologian makes his own by actual experience of the power of Christ working in His Church. Religion, according to Ritschl, is the faith in high spiritual powers, which elevate man to a higher sphere. Christ is called God, though His preexistence before the world is denied. There is no original sin. Sin is mistrust in God, and its true punish-

ment is the feeling of guilt; God looks upon it as ignorance. There is no wrath of God over sin and no vicarious atonement of Christ. God is Love, and as soon as man realizes this, he is redeemed and justified. From this follows the new life of love towards God, faith, prayer, humility, and patience. This Ritschlian School has representatives in many of the German universities and is, in fact, what in this country was called "German theology," — a subversion of Christianity. Ritschl's main work is *Die christliche Lehre von der Rechtfertigung und Versoehnung.*

River Brethren. See *Brethren (River).*

Robbia, Luca della (and the Robbia family), ca. 1400—82; Italian sculptor; celebrated as the artist of one of the bronzes for the sacristy of the cathedral at Florence. His work in enameled terra cotta, known as "della Robbia" work, was continued by members of his family, especially his nephew Andrea and his grandnephew Giovanni; work shows great charm and grace.

Robertson, Archibald Thomas, 1863—; b. n. Chatham, Va.; professor of New Testament interpretation at Baptist Seminary, Louisville, since 1888. Monumental *Grammar of the Greek New Testament* (3d ed. 1919), etc.

Robertus, Galliae Rex, 970—1031; surnamed Le Devot on account of his piety and simplicity of character; fame as hymn-writer not well established, although the sequence "Veni, Sancte Spiritus" ("Come, Holy Spirit") is attributed to him.

Robinson, Charles Seymour, 1829 to 1899; educated at William College and Union Seminary; Presbyterian pastor in various charges; very successful as editor of hymn-books; among his hymns: "Savior, I Follow On."

Robinson, Edward, 1794—1863; Biblical scholar; b. at Southington, Conn.; professor at Andover Seminary and Union Seminary; twice in the Orient; d. in New York City; translated Buttmann's *Greek Grammar,* Winer's *Grammar of New Testament Greek,* Gesenius's *Hebrew Lexicon,* etc.; established *Bibliotheca Sacra* 1843; wrote important works on Palestine, etc.

Robinson, John, ca. 1576—1625; minister of the Pilgrim Fathers; b. in Lincolnshire; ordained; officer of Separatists at Scrooby; pastor in Amsterdam (1608) and Leyden (with Brewster as ruling elder, 1609; d. there); author.

Rochet. A white linen vestment, decorated with lace or embroidery, distinctive of Roman prelates. It resembles the surplice, but has tight sleeves and reaches only to the knees. Bishops wear it at confirmation.

Rocky Mountain Synod. See *United Lutheran Church.*

Rodigast, Samuel, 1649—1708; studied at Jena, where he was appointed adjunct of the philosophical faculty in 1676; conrector of the Gray Friars' *Gymnasium* in Berlin 1680; later rector, holding this position till his death; wrote poems in the style of Gerhardt, his best hymn being that written for a sick friend in Jena: "Was Gott tut, das ist wohlgetan."

Roebbelen, Karl August Wilhelm; b. 1817 at Aifeld, Hanover; studied at Goettingen; in 1846 he accompanied 11 Loehean missioners to Fort Wayne, where he assisted Sihler at the newly founded Practical Seminary; held pastorates at Liverpool, O., and Frankenmuth, Mich.; due to a grave malady, he resigned in 1857, returning to Germany. An eloquent preacher and scholarly, pious man, his early death (1866) was greatly deplored.

Roehr, Johann Friedrich; b. 1777, d. 1848; violent defender of rationalism; chief court preacher, supreme councilor, and general superintendent at Weimar.

Rogation Days. The three days before Ascension Day, which have been kept since ancient days as days of prayer and supplication. They are still observed by many Protestants and by the Roman Church. In the latter a procession is held, and the Litany of the Saints is chanted on each day. A similar ceremony takes place on April 25 (St. Mark's Day).

Rogers, John; Lutheran through Tyndale; in 1537 prepared the whole Bible with notes; published, under the name of Thomas Matthew, the first English Lutheran commentary on the Bible, having "the character of a Lutheran manifesto; . . . chiefly remarkable for the excessive Lutheranism of its annotations," says Hoare. He was the first martyr under Bloody Mary, February 4, 1555, his wife and children cheering him to remain faithful till death. "He has been burned alive for being a Lutheran."

Rohr, Heinrich K. G. von; b. 1797, d. 1874; captain in the Prussian army; resigned as a protest against the "Union"; organized Grabau's emigration; farmer at Freistadt, Wis.; taught school, studied, and took a parish 1843; separated from Grabau with a group 1866, whose president he remained until death.

Rohr, Philipp Andreas von; son of preceding; b. February 13, 1843, at Buffalo; graduate of Buffalo Synod Seminary 1863; pastor at Toledo; 1866 to 1908 pastor at Winona, Minn., which parish grew to be the largest in Minnesota; joined Wisconsin Synod 1877; its president from 1889 until his death, December 22, 1908. Left Buffalo Synod 1866 to form separate body, which, as its last president, he dissolved peacefully, 1875. Forceful, practical, endowed with sound judgment and keen and ready understanding, he is largely responsible for the development of the synod and its missions and institutions during his term of office.

Rohrlack, August; b. 1835 in Prussia; sent to America by Loehe; served as missionary in Wisconsin and later became pastor at Reedsburg; served many years as Secretary of the Missouri Synod; d. 1909.

Roman Catholic Church, History of, since the Reformation. The history of the Roman Catholic Church since the Reformation is a many-sided subject. It is, first of all, a long and bitter conflict between Romanism and Protestantism, a conflict waged on both sides, at times with great bitterness, though with this important distinction, that in the case of the Protestants such methods violated one of the principles for which the Reformation contended, namely, the sacred rights of conscience, while in the other the use of force had the sanction of Catholic tradition, which has never been revoked. At the threshold of our period the outstanding fact is that after various futile attempts at reconciliation the Roman Catholic Church put forth all her energies to stem the tide of the Reformation. To this end it was necessary, first of all, to standardize Catholic theology as it had been developed by the medieval theologians. This was done at the famous Council of Trent (convened with interruptions from 1545 to 1563), which threw a brazen wall around Catholic dogma. The distinctive doctrines of the Reformation, notably that of justification by faith alone, were declared anathema, and the gulf between Protestantism and Romanism became fixed and impassable. The council also introduced some wholesome disciplinary reforms concerning the traffic in indulgences, the morals of the clergy, the monastic orders, etc., the Reformation thus proving itself a blessing to the Church which attacked and condemned it. Doctrine and discipline settled at Trent, the Church was ready for vigorous action against all heretics. Two mighty engines were soon in action, the one the Inquisition which "convinced" the gainsayers with the gallows and the galleys, the rack and the fagot; the other, the newly founded order of the Jesuits, a powerful organization, instinct with one spirit, obedient to one will, listening at the doors of every cabinet in Europe, shaping the policies of kings, largely controlling education, and, above all, sticking at no means, however damnable, to accomplish its end — and that end the extinction of Protestantism and the exaltation of the papacy. In *Italy* the Inquisition, already established by Paul III in 1542, carried on its work with such relentless severity that by the end of the century every trace of Protestantism had vanished. Venice alone witnessed some three thousand heresy trials, with smaller numbers in other cities. Persecution was accompanied by a crusade against all heretical literature, the first index of prohibited books being published in 1559. In *Spain* the mild light of the Reformation faded away in about two decades before the lurid glare of the *auto da fé*. In *France* the Reformed Church (Huguenots) had to live in the face of a persecution so severe and a legislation so repressive that it is without parallel in the annals of any civilized country. . . . The Inquisition was a more pitiless foe than heathenism could have bred. (*Cambridge Modern History.*) A book dedicated to Henry III in 1581 places the number of those who had fallen within the few preceding years for their religion at 200,000. The Edict of Nantes issued by Henry IV in 1598 granted the Huguenots, numbering at that time about 1,250,000 souls, full liberty of private conscience, with restrictions, however, as to liberty of public worship. Pope Clement VIII, a worthy successor of Gregory XIII, who glorified the Massacre of St. Bartholomew's Day, denounced the edict in unmeasured terms "as the most accursed thing that can be imagined, whereby liberty of conscience is granted to everybody, which is the worst thing in the world." When Henry IV fell by the assassin's knife (1610), Paul V saw in the tragic fate of the king the avenging finger of God. The publication of the edict was followed by a period of remarkable growth and development of French Protestantism, which numbered among its adherents some of the most useful, intelligent, and patriotic citizens of France. The supreme folly and bigotry of Louis XIV (1643—1715) inaugurated a "reign of terror" for his Protestant subjects. Louis, the embodiment

of absolutism, galled by the thought that any of his subjects should hold religious convictions at variance with those of their monarch and instigated by his Jesuit advisers, in 1685 declared the "perpetual *and irrevocable*" (so Henry IV had called it) Edict of Nantes revoked. The savage character of the Edict of Revocation will appear from a few of its provisions. "It pleases us," says the king, "that all the temples of the said R. P. R. [Reformed Pretended Religion] situated within our kingdom . . . shall be immediately destroyed." "We command all ministers of said R. P. R. who will not be converted to the Catholic, Apostolic, and Roman Religion to leave our kingdom within fifteen days after the publication of our present edict." "We forbid private schools for the instruction of the children of said R. P. R." Under penalty of a heavy fine "all children of persons of the said R. P. R. shall for the future be baptized by the parish priest" and "educated in the Catholic, Roman, and Apostolic religion." "We make very express and repeated prohibitions to all our subjects of the said R. P. R. from departing . . . from our said kingdom," etc., etc. Despite this latter prohibition the publication of the edict was followed by an exodus of from three hundred thousand to one million Huguenots, who on peril of their lives quit the land of their birth and found homes in England, Denmark, Holland, Sweden, and Germany, the Elector of Brandenburg receiving twenty thousand refugees and declaring that he would sell his silver plate rather than see them suffer want. This act of the fatuous French king was hailed with delight by nearly all the dignitaries of the Catholic Church, including Pope Innocent XI, who celebrated the event with a *Te Deum;* but it was unanimously condemned by the voice of Protestant Europe. Nor did the Edict of Revocation achieve its purpose. In spite of repressive legislation the Huguenots, half of whom remained in the country, continued their worship in secret as the so-called "Church of the Desert," adopting the fitting device: *Flagror, non consumor* ("I burn, but am not consumed"). On the other hand, the age of Louis XIV with the religious tyranny, the profligacy, hypocrisy, and Jesuitical morals of the court prepared the soil for the abundant crop of French infidelity and radicalism, which led to the temporary abolition of Roman Catholicism, and indeed of all religion, during the French Revolution. Voltaire, the leading spokesman of the new thought, gave out the slogan: *Ecrasez l'infame* ("Crush the wretch"), by which he meant the Roman Catholic Church as a tyrannical, intolerant, and persecuting institution. At the same time he rendered signal service to the cause of freedom by his fearless advocacy of religious toleration, which gave the death-blow to persecution in France. In 1787 the ill-fated Louis XVI issued the Edict of Versailles, which gave to non-Catholics full civil rights. The Constituent Assembly in 1789 confiscated all the property of the Church and in the following year decreed the Civil Constitution of the clergy, that is, it nationalized the Church by making the priests the salaried officers of the state. It also declared that religious freedom was one of man's inalienable rights. These measures were, of course, condemned by the Pope, who forbade the clergy to take the oath of conformity to the Civil Constitution. As a result the French clergy was split into two factions, and religious chaos and anarchy ensued. In 1793 the atheistic party of the revolutionists took summary measures in dealing with the religious situation by abolishing not only Roman Catholicism, but Christianity itself. All the churches in Paris were closed, sacred images torn down, the symbol of the cross replaced by that of "the Holy Guillotine," and to crown all, a famous actress, representing the "Goddess of Reason," received the homage of the atheists in the Cathedral of Notre Dame. This wild orgy of religious nihilism was soon followed by the theatrical mummeries attending the inauguration of a new cult, that of the "worship of the Supreme Being." This was sponsored by the dictator Robespierre, who declared that "if there were no God, men would have to invent one," and therefore, though abolishing Christianity as an old superstition, he wished to retain a bald deism and the belief in the immortality of the soul as the religious foundation of the new order. A few months after the spectacular ceremonies of the "Festival of the Supreme Being" the head of Robespierre fell under the guillotine. Thus did the Revolution officially annihilate the Gallican Church. Needless to say, however, a reaction set in. The Directory (1795—9) had permitted Christian worship, and though it, too, exacted the "civic oath" from the priests, many thousands of the clergy who had emigrated, returned to their parishes and swore allegiance to the state. Meanwhile a new power appeared on the scene — Napoleon Bonaparte. One of the objects of his Italian campaign was to chastise

the Pope for his inflexible hostility to the French republic. Napoleon entered Rome and quickly compelled Pius VI, who later died in a French prison, to sign the humiliating Peace of Tolentino. On his return from Egypt, Napoleon calmly pushed aside the futile Directory and proceeded to the business of reorganizing the government and laying plans for universal sovereignty. Wiser than a Robespierre and other revolutionary fanatics, he realized the importance of reaching a *modus vivendi* (an understanding) with the papacy. Accordingly he entered into negotiations with Pius VII and concluded with him a solemn treaty, called a concordat, by which the affairs of the French Church were adjusted. The Concordat provided: The Catholic religion is recognized as the religion of the majority of the French people; all church property remains in the hands of the secular government; the government pledges itself to support the clergy; the state appoints the bishops, while the Pope confirms the appointments; the bishops nominate the priests, the validity of the nomination to be approved by the government. While thus the Church was apparently placed almost wholly under state control, the papacy, possessing the right to confirm *(or reject)* the state's nominees for the office of bishop, was the real gainer in the transaction. The Napoleonic system, with some later modifications, remained in force until 1905. In the year previous the French president Loubet paid an official visit to the king of Italy at Rome. Pope Pius X regarded this as an affront to his dignity, for the papacy has never become reconciled to the seizure of the papal states in 1870, which it considers an act of ruthless usurpation. Pius, accordingly, sent a note of complaint to the French government, whereupon the latter, by a majority of 386 against 111 votes, declared "that the attitude of the Vatican rendered necessary the separation of Church and State" (December 9, 1905). The majority of the French clergy were willing to accept the new law, but the Vatican pronounced against it. In language worthy of a Hildebrand, Pius X fulminated his condemnation of the separation law in the encyclical *Vehementer nos*, which, among other things, declares that the measure is opposed to "the divine institution, the essential principles, and the liberties of the Church" and that "it is a grave offense against the dignity of the Apostolic See and Our own person, and against the episcopal and clerical orders and the Catholics of France." The refusal of the clergy to conform to the new system has resulted in the rather anomalous situation that at present the Catholic Church of France is continuing its services in churches to which it is not legally entitled, a state of affairs which can hardly be permanent.

In *Germany* the history of the Roman Catholic Church since the Reformation presents, particularly in its earlier stages, a determined onslaught against the principles of freedom so heroically championed by Luther. The Roman Catholic Emperor Charles V put Luther and his followers under the ban and endeavored to check the Reformation movement with the edge of the sword. His defeat by the Elector Maurice of Saxony was followed by the Peace of Augsburg (1555). This was a compromise which invested the territorial princes with the authority to determine the religion of their subjects *(cuius regio, eius religio)*, thus placing Lutherans and Catholics on a basis of equality before the law. The territorial system, an advantage at first for the cause of the Reformation, eventually proved highly detrimental. Instigated by the Jesuits, who worked with marked success from various centers (Ingolstadt, Vienna, Cologne, Prague), the Catholic princes exerted severe pressure upon their Protestant subjects by excluding them from civil offices, expelling evangelical preachers, compelling obdurate Protestants to leave their territory, and requiring all officers to swear by the Tridentine Confession. In Bohemia the Letter of Majesty, wrung from the reluctant hands of Rudolf II in 1609 and granting the inhabitants freedom of choice between Romanism and Lutheranism, was flagrantly disregarded by Matthias (1612—19) and torn to pieces by Ferdinand II (1619—37). The Thirty Years' War (1618—48), with its frightful sacrifice of life and property, was the bursting of the terrific storm which had long been darkening the heavens. When, after long years of bloody strife, the Peace of Westphalia (1648) was concluded, the sun of a new era rose on the devastated fields of Germany. That famous treaty guaranteed the liberties of Protestantism, both Lutheran and Calvinistic, and, as the Roman Catholic Lord Acton says, became "the basis of public law and political order of modern Europe." It is the first public document of our period to use the word *toleration* in settling religious dissension. It placed Romanism, Lutheranism, and Calvinism (minor sects are expressly excluded) on the same legal basis and thus created an era in modern history. The Catholic

party had failed to exterminate Protestantism and to reestablish its waning authority in the land of Luther. As might be expected, Pope Innocent X, "by the fulness of his power, utterly condemned, rejected, declared invalid, unjust, and iniquitous," etc., the enlightened principles of freedom enunciated by the treaty. But papal bulls had lost their effect. A generation later the Elector Frederick William of Brandenburg welcomed twenty thousand Huguenot refugees within his dominions, while Frederick the Great declared that in his kingdom "everybody can be saved according to his own fashion." True, this was only the tolerant policy of a progressive monarch, who still had the control of religious affairs in his hands. Full religious liberty as a fundamental and inalienable right of the individual subsequently became a law of the German Empire. What is still wanted is the complete separation of Church and State, which is the natural corollary of religious liberty. What the present German Republic will do in matters of religion remains to be seen. — In *Austria*, where the Reformation was nearly extinguished by the Jesuitical Counter-Reformation, Protestant principles ultimately prevailed. In 1781 Emperor Joseph II issued an edict of toleration, while the Constitution of 1868 grants freedom of conscience. It might be mentioned that Hungary, which toward the end of the 16th century numbered two thousand Protestant churches, had only one hundred and five at the time of the emperor's edict. Catholic reaction also attained a full measure of success in Bohemia, Silesia, Livonia (though checked here by Gustavus Adolphus), Carniola, and elsewhere.

Passing on now to a survey of Roman Catholicism in *England*, we note that its history took an entirely different course from what it did on the Continent. In France the Roman Catholic Church always remained in a dominant position. In Germany her ambitions to regain her lost supremacy were indeed decisively curbed by the Thirty Years' War; but the treaty which ended that struggle guaranteed her a legal place in the sun. In England, on the contrary, her position until comparatively recent times was, apart from periods of insolent triumphs, one of subjection, degradation, civil disability, even outlawry. As late as the middle of the 18th century an English court decided that the existence of Roman Catholics within the realm was made possible only by the lax enforcement of the law. Even John Locke, the philosopher of English toleration, excluded the Catholics from the free exercise of religion on the ground that they were a menace to the state. To explain the English attitude, it is only necessary to bear in mind a few facts, such as the horrors of the persecution under Queen Mary, the attempted subjugation of England by Philip II of Spain, the numerous popish conspiracies against the life of Queen Elizabeth, the Gunpowder Plot of Guy Fawkes, and the Romish doctrine of the authority of the Popes over civil rulers. These facts will not justify, but, as remarked, they will explain, the severe laws enacted against the Catholics by Queen Elizabeth and her successors. Another factor working in the same direction was the conviction of the English rulers that the safety and stability of their government depended in large measure on absolute religious uniformity. Hence the penal legislation against all dissenters, whether Puritan or Roman Catholic. We now proceed to give a brief outline of events. The Reformation, it has been said, "entered England by a side door," when Henry VIII (1509—47) broke with the Pope and nationalized the English Church. The Supremacy Act of 1534 declared that Henry was "on earth the Supreme Head of the Church of England." In other words, England was to remain Catholic without the Pope. Henry burned, beheaded, or hanged both Protestant and Roman Catholic dissenters, the one for denying transubstantiation, the other for denying the royal supremacy in religious affairs. It must be said, however, that Henry's quarrel with the papacy saved the Protestants from the keener edge of persecution. Under Edward VI (1547—53) Protestantism, amid much civil disorder and bloodshed, was established by law. The Act of Uniformity (1549) prescribed the use of the *Book of Common Prayer*, compiled by Archbishop Cranmer, while the *Forty-two Articles of Religion* (later reduced to thirty-nine) provided a Protestant confession of faith. To enforce these changes, a new code of ecclesiastical law was drawn up, which, though milder than the Roman Catholic canon law in shrinking from the death penalty, was formidable enough. The accession of Queen Mary (1553—58) was the signal for a vigorous Catholic reaction. Resolved to restore Catholicism, the queen opened up negotiations with Rome, and an obsequious Parliament "decided by a formal vote to return to the obedience of the Papal See, receiving on their knees the absolution, which freed

the realm from the guilt incurred by its schism and heresy," Rome rejoiced that the prodigal had returned to his father's house. Three hundred Protestants fell victims to the intolerant bigotry of Queen Mary; but every heretic who was burned produced at least a hundred more. The work of Mary was undone by her sister Queen Elizabeth (1558 to 1603), who, with little religious conviction of her own, favored Protestantism for two reasons: first, she was determined to uphold the royal supremacy against all papal interference; secondly, all the Catholics of her realm who remained loyal to the Pope denied her right to the crown, especially since Paul V, in 1570, had excommunicated and deposed her as a heretic. The Act of Supremacy of 1559 declared the queen to be the "Supreme Governor" of the English Church. The Uniformity Act of the same year prohibited, on penalty of imprisonment, even death in case of repeated offenses, the use of any but the Anglican liturgy, besides enforcing church attendance by the imposition of a fine. It is estimated that about two hundred Catholic priests and Jesuits suffered death during the reign of Queen Elizabeth, but, as Green says, "if Elizabeth was a persecutor, she was the first English ruler who felt the charge of persecution to be a stigma on her rule." "She rested her system of repression on purely political grounds." In 1582 the Jesuits were banished from the country on pain of death, though many remained and continued their work in secret. Constant plottings on the part of the Catholics to place Mary Queen of Scots on the English throne determined Elizabeth to order her cousin to the block (1587). This was followed by a gigantic effort on the part of Philip II of Spain, whose bigotry was equaled only by his thirst for power, to avenge the death of Mary and to strike a decisive blow at Protestantism. The "Invincible Armada," consisting of seven hundred ships, set sail from Lisbon with the papal blessing in 1588, but—"God blew with His winds, and they were scattered." This signal rebuff destroyed forever the hopes of regaining England for Catholicism and of rolling back the tide of the Reformation. James I (1603—25), the inflexible advocate of the divine right of kings, persecuted all dissenters, Puritan and Catholic. The latter, who questioned his right to the crown, he sought at first to conciliate by relaxing the penal laws against them. This indulgence was followed at once by an increase of avowed Catholics, to the great alarm of Parliament, which confirmed the statutes of Elizabeth. The king, to vindicate himself from the suspicion of undue lenience toward his Catholic subjects, rigorously executed the anti-Catholic statutes, denying Catholics even the right to educate their children in their own faith. Catholic disappointment and resentment took concrete form in an attempt to blow up the House of Parliament on the day the king was to open the session (November 5, 1605), the ultimate aim being to rally the English Catholics to open revolt and establish a Catholic government. This Gunpowder Plot failed, and the conspirators, Robert Catesby, Guy Fawkes, and others, were executed. Henceforth the Catholics were practically deprived of the protection of the law and were subject to terrible oppression. Under Charles I (1625—49), whose wife was a Roman Catholic and whose ecclesiastical adviser was Archbishop Laud, a man of Catholic leanings, the laws against the Catholics were rarely enforced. The short-lived dominance of Puritanism during the Commonwealth (1649—60) was followed by the reestablishment of Episcopal worship and the enactment of more laws against dissenters. It would carry us beyond the scope of this article to give the details of this legislation. Suffice it to say that it is repugnant to every sense of humanity and justice and condemned thousands to languish and die in filthy English prisons or drove them for refuge beyond the borders of the country. One such enactment must be specifically mentioned as being directed against the Roman Catholics, with whom we are now concerned. The secret treaty of Charles II (1660—85) with Louis XIV of France for the restoration of Catholicism in England led the English Parliament to the passage of the Test Act, which required all persons holding office under the crown, civil or military, to declare against transubstantiation and to receive the Sacrament within three months after admittance to office. A similar measure, the Disabling Act of 1678, excluded all Catholics from sitting in the English Parliament and required of all members a declaration against the sacrifice of the Mass and the invocation of saints. James II (1685—88), the last of the Stuarts, had openly joined the Roman Catholic Church in 1669. Like all the Stuarts, who learned and forgot nothing, he proceeded in the business of government on the theory that he was the State—*and the Church*. Nevertheless he took the oath on the constitution and promised "to preserve this [English]

government, both in Church and State, as it is now established." After taking this oath, he treated all the laws against the papists as null and void, received a papal nuncio at court, sent an agent to Rome to promote the restoration of Catholicism, and forbade the English clergy to preach against "the king's religion." Deaf to all counsels of moderation, he was determined "to lose all or to win all." And he lost all. "To his policy," says Macaulay, "the English Roman Catholics owed three years of lawless and insolent triumph and a hundred and forty years of subjection and degradation." The English nation deposed him and gave the crown to his son-in-law, William of Orange, who had been reared a Protestant. The spirit of the new king showed itself in the Act of Toleration of 1689, which is a mile-stone in the progress of religious liberty in England. Officially the document is called "An Act for Exempting Their Majesties' [William and Mary] Protestant Subjects Dissenting from the Church of England from the Penalties of Certain Laws." That is to say, the ban was finally lifted from *non-Catholic* dissenters, Catholics being excluded. Nay, in 1700 Parliament passed an act which offered a reward of a hundred pounds for the discovery of any Romish priest performing the offices of his Church, incapacitated every Roman Catholic from inheriting or purchasing land, etc., etc. The Catholics of Ireland fared even worse than those of England. More than a century was to elapse before public opinion in England was ready to grant civil and religious franchise to the downtrodden Catholics of the kingdom. The Catholic Emancipation Act was passed in 1829.

Besides its conflict with Protestantism the Roman Catholic Church has had no little trouble within its own camp. As a protest against Jesuitism the movement begun by Cornelius Jansen, bishop of Ypres, and ably supported by the learning and genius of many of the noblest minds of France, among them Blaise Pascal, the historian Tillemont, and the poet Racine, agitated the Gallican Church for over a century, and it required the combined powers of king and Pope to hold it in check (see *Jansenism*). Also in matters of ecclesiastical polity the French clergy caused the papacy no little concern. From the days of the Tridentine Council, but especially since the end of the 16th century, the French bishops, actuated by national pride and by a desire for personal independence in the management of their affairs, maintained an unfriendly attitude toward the claims of papal absolutism and autocracy. These sentiments took definite form in four propositions, published in 1682, which declared the absolute sovereignty of secular princes in temporal affairs and conceded only a limited primacy of the Pope in spiritual matters, all papal deliverances depending for their validity on the ratification of a general council. In other words, an ecumenical council is the highest court of appeal. These propositions were condemned by several Popes as null and void, and Louis XIV, who in occasional moments felt some concern for his soul, practically retracted them, though there was no formal revocation. It remained for Napoleon I, who, to realize his ambition of absolute control of Church and State, endeavored to use the papacy as his willing tool, unwittingly to drive the French bishops into the arms of Rome. Since the days of Napoleon, as Harnack says, the French have been the mainstay of Ultramontanism (see *Gallicanism*). A movement in Germany, akin to Gallicanism, is associated with the name Hontheim, who in 1763 published his work on the reunion of Christendom and the legitimate power of the papacy. In discussing the latter, he advocated the episcopal theory of church government and declared the papacy guilty of usurpation in the course of its history. The book was declared "pestilential" by the Pope in 1764 and placed on the index. Its author was compelled to recant. But this failed to check Febronianism, as the movement is called. In 1769 the archbishops of Mainz, Cologne, and Trier, who, being at the same time secular princes, favored Febronianism, drew up a series of thirty articles in the form of complaints against the Roman Curia and defended episcopacy. These they submitted to the Emperor Joseph II, who, however, declined to favor the petitioners. Equally unsuccessful was the attempt to sever connections with Rome in 1786. In that year the above-mentioned dignitaries assembled at Ems and in a series of twenty-three articles laid down their grievances against the papacy. The aim was to establish a German Catholic National Church, completely independent of papal jurisdiction. But the German bishops found it more to their liking to obey the Pope in distant Rome than to accept the rule of the archbishops at their own gates. The secular princes also opposed the plan, and the whole movement came to naught. Nevertheless, as Harnack says, "since the days of the Council of Constance the

sovereignty of the bishops and the insignificance of the Pope have never been more boldly asserted than by the German bishops at Ems a hundred years ago." What promised to become a more serious menace to the papal power were the reforms of Joseph II of Austria. We have already referred to his Edict of Toleration published in 1781. This was only part of a wider plan of reform designed to sever the Catholic Church of Austria from Rome and make it immediately dependent on the state. To this end all ecclesiastic intercourse with Rome was made strictly subject to state control, and all the institutions of the Church, as far as they did not serve the cause of education, were abolished. Of two thousand monasteries six hundred went down before these measures. The protest of the bishops and the Pope, even a personal visit of the latter, proved unavailing against the impetuous zeal of the emperor. In the end, however, these reforms also turned out to be a bursting bubble. Undertaken in hot haste and unsupported by public sentiment, they were followed by an inevitable reaction at the emperor's death (1790). At the Congress of Vienna (1815) Freiherr von Wessenberg warmly advocated the establishment of the Catholic Church of Germany under a German primate; but in the war of conflicting opinions regarding the constitution of the proposed Church the plan failed. Rome has always succeeded in overcoming the antipapal tendencies within her own pale. Indeed, the Vatican Council (*q. v.*) put the capstone on the hierarchical pyramid.

Rome has not been so successful in holding her power in the secular sphere. The modern state, acknowledging no sovereignty save its own will, has risen over the protest of the Roman Catholic Church, and that even in countries where the Church's spiritual authority is unchallenged. As early as 1606 the Doge of Venice defied the interdict of Paul V by threatening with death any one who paid any attention to it. In 1870 the national tendencies toward a united Italy swept away the Papal States as a separate political unit and deprived the Pope of the last remnant of political power. Similarly, Spain and Portugal have, since the first half of the last century, resented papal interference in their politics. The same is true of France, Austria, and Belgium. This modern trend toward the separation of Church and State has been met with the unqualified hostility of the papacy. It was condemned by Pope Pius IX in the syllabus of 1864, while Leo XIII, in the encyclical *Libertas Praestantissimum Naturae Donum* of 1888 calls the separation of Church and State a "pernicious maxim" *(perniciosa sententia)*, thus implicitly condemning the American Constitution. On the other hand, the removal of anti-Catholic barriers by Protestant governments during the 19th century has opened the door to renewed Catholic activity in Protestant countries. Thus the Church is endeavoring to rebuild the waste places even in Norway, Sweden, and Denmark, where Catholicism had become almost extinct. Holland proclaimed toleration in 1848. The Jesuits returned, and shortly after the hierarchy was reestablished. In England the hierarchy had been extinct since 1585; it was restored in 1858, in Scotland in 1878. The revival of English Catholicism was strengthened by the strongly Romanizing Oxford, or Tractarian, Movement under the leadership of Newman and Pusey, which carried hundreds of the Anglican clergy and thousands of the laity back into the folds of Rome.

If the Roman Catholic Church has lost her political power, she has fastened her hold all the more securely on the individual conscience. By a striking coincidence the total extinction of her temporal power and the acme of her spiritual authority fell in the same year, 1870, when the dogma of papal infallibility was promulgated. Since then the authority of the Church resides in a single individual, the Pope at Rome. According to Roman Catholic doctrine the Pope is the vicegerent of God on earth, the supreme judge in matters of faith and morals, the sole guide and director of the consciences of men. How did this astounding consummation come about? The papacy was moving toward this goal through its entire history, though it remained for a modern Pope to "put across" the claim of infallibility as a dogma of the Church. Various causes conspired toward this end. In the first place, the turn of political affairs in the early 19th century favored papalism. When Napoleon concluded his Concordat with Pius VII in 1802, his aim was to establish a national Church completely under his own control, but what he actually did was to deliver the Gallican Church into the hands of the Pope. True, the Concordat provided that the appointment of bishops should belong to the state, but the Pope was granted the authority to institute the appointees. Thus the real head of the French episcopate was not the emperor, but the Pope. Napoleon had been clearly out-

witted in the transaction, and he soon realized this, when Pius VII refused to institute some of the episcopal nominees. As has been said, "Pius VII established in France for the first time a hierarchy of which the Pope was the ruling chief." The diplomacy of Pius was ably supported by such writers as the Savoyard de Maistre, who advocated as the one and only panacea for the ills of society absolute submission to the Papal See. Needless to say that the Jesuits were active in the same cause. Also in Germany the danger of episcopalism (Febronianism) passed away when in 1803 the three powerful ecclesiastics, the archbishops of Trier, Mainz, and Cologne, were shorn of their temporal power and reduced to mere officials of the state. But the real builders of the modern papacy are the Jesuits. Their labors in the field of ecclesiastical history, in dogmatic and moral theology, all looked toward the dogma of papal infallibility as the logical and necessary result. They undermined all authorities in order to erect a single one at Rome. They impaired the authority of the Scriptures by filing away at the doctrine of inspiration almost to the vanishing point. They overthrew the accepted notion of tradition by insisting that that is true tradition what the Church (*i. e.*, the Pope) in any period of its history has decreed, thus making it possible for Pius IX to declare: "I am the tradition." They ignored the witness of history, impugned the authority of the Fathers, discovered innumerable heresies in the most venerated teachers of the Church, declared the acts of councils (as far as they did not favor papal pretensions) pure forgery — and amid the shifting quicksand of falsification and error one solid, immovable rock, the chair of St. Peter, and in this Babel of conflicting voices one clear, steady tone, witnessing to the infallibility of the successor of St. Peter. In its struggle against Jansenism, which was a vigorous protest against the moral laxity of the Jesuit confessional, Jesuitism was compelled to train its guns against the authority of St. Augustine. This "last enemy," with his stern doctrine of sin and human depravity, was an offense to the order, and he had to go. Liguori (1699—1787), the champion of probabilism (*q. v.*), Liguori, the saint (1829), the doctor of the Church (1871), has usurped the place of St. Augustine in modern Catholicism. And Liguori declared that the individual conscience can find no peace except in the absolute authority of the confessor and that the latter must apply the divine Law according to the principles of probabilism. In view of these developments the dogma of papal infallibility would appear to be a very natural result. When all authorities are torn down, the authority of bishops, the authority of councils, the authority of tradition, the authority even of conscience and of the Scriptures, then a new authority must arise in a Church that is built on authority. Nor could this destructive process have been carried on so successfully, had not the new authority been all along in contemplation and ready to replace the old when conditions were ripe for the change. In the history of the papacy the fulness of time had come when the obstacles that stood in the way of its ambition were removed. It only remained that the Bishop of Rome be solemnly declared the universal bishop, the incarnate tradition, the absolute confessor, the living oracle of truth, the infallible teacher of faith and morals, the representative of God on earth. All this happened with some dissenting voices — soon all but drowned in the general clamor of approval — in 1870. — As an aftermath of this new dogma we may at this point mention the so-called *Kulturkampf*, which for two decades embroiled the Prussian government with the Church of Rome. The conflict was brought about by the attitude of Prussia in supporting "some teachers in state-aided Catholic schools whom the bishops wanted to dismiss because of their anti-infallibilist opinions." During the quarrel that ensued the "May Laws" were passed, which were an attempt, on the part of the state, to control the education, discipline, appointment, and excommunication of the clergy, in other words, to deprive the Roman Catholic Church of practically all liberty. Fines, imprisonment, deposition, coercion, availed nothing against the clerical opposition encountered by this drastic legislation. Conditions became intolerable, there being in Prussia, when the conflict was at its height, no less than 1,400 Roman Catholic churches without a spiritual head. Nor was there any improvement in the situation during the pontificate of Pius IX, whose inflexible obstinacy precluded any amicable adjustment of difficulties. His successor, however, Leo XIII, pursued a wiser and more conciliatory policy. He immediately opened up long negotiations with Bismarck with the result that the obnoxious "May Laws" were virtually repealed. Vatican diplomacy had scored a victory, and Bismarck, who at the outset had proudly declared, "We shall not go to

Canossa," went at least half the distance, if not a little farther. — In more recent times the papacy has had some trouble with the wayward children of its own household. The movement known as "Modernism," a term invented by the Jesuits of Rome to denote various liberal trends of theological thought at variance with Catholic belief, drew from Pius X, in 1907, a furious fulmination in the encyclical *Pascendi Dominici Gregis* against what he termed "the synthesis of all heresies." And to safeguard the Church and the papal authority still more effectively, he sent out a circular letter to the Catholic clergy of Europe and America requiring all priests to take the anti-Modernist oath, the beginning and conclusion of which is as follows: "I accept everything which has been defined by the unerring magisterium of the Church . . . founded on Peter, the prince of the apostolic hierarchy. . . . So I promise, so I swear." In France, as a result of this, about fifteen hundred Catholic priests have rejected the papacy, while numerous others took the oath under protest, declaring that, while giving formal outward assent, they reserved the right of entertaining their own personal convictions. That is to say, they debauched their conscience for the sake of peace. Among the representatives of Modernism are men who hold extremely radical views, such as Loisy, the leader of French Modernism, as well as those who stand on more conservative ground. Loisy's critical position is subversive not only of Roman Catholicism, but also of Protestantism, indeed of Christianity itself. Father Tyrell, in England, attacked Medievalism and Ultramontanism, refused to recant, and was buried in unconsecrated ground. In Italy, too, Modernism has many defenders, among them some of the most eminent scholars, such as Prof. Giovanni Luzzi, of Florence, who protests against the Medieval ecclesiasticism of the Vatican. Scherr, Schnitzer *(Hat Jesus das Papsttum gestiftet?)*, Koch, and others in Germany raised their voices against the religious tyranny of Rome, and many of the clergy simply refused to take the anti-Modernist oath. The entire movement shows that the yoke of papal absolutism is galling the necks of many of Rome's most gifted sons.

Statistics. According to the latest available sources the Roman Catholic population of the world is 294,583,000, distributed as follows: Europe, 183,760,000; Asia, 5,500,000; Africa, 2,500,000; Oceania, 8,200,000; North America, 50,000,000; South America, 44,623,000.

Roman Catholic Foreign Missions in India. See *Missions, Foreign Catholic.*

Roman Congregations. The most important organizations of the Roman Curia, which transact most of the papal business. The membership consists of cardinals, who alone have votes, but most of the detailed work is done by expert subordinates. The decisions of the Congregations are final and are rated as decisions of the Pope himself. There are now (1921) thirteen congregations. 1) The Congregation of the Holy Office, or Inquisition, of which the Pope himself is prefect, deals with all questions of doctrine, with the repression of heresy, and with indulgences. One of its departments examines and condemns books that are considered dangerous (see *Index of Prohibited Books*). 2) The Congregation of the Consistory (Pope also prefect) prepares the business to be laid before the consistory (*q. v.*) and governs the dioceses not under Propaganda (see 7 below). 3) The Congregation for the Oriental Church has charge of all matters pertaining to relations with the Eastern Church. 4) The Congregation of the Sacraments deals with matters relating to matrimony, ordination, and the other "sacraments." 5) The Congregation of the Council has supervision of the secular clergy and the laity and of the observance of ecclesiastical law (fasting, tithes, etc.). 6) The Congregation of Religious Orders looks after all that pertains to religious orders and organizations. 7) The Congregation of Propaganda regulates ecclesiastical affairs in so-called "missionary" countries. 8) The Congregation of Rites has jurisdiction over rites, ceremonies, causes of beatification and canonization, and relics. 9) The Congregation of Ceremonies directs the ceremonial of the papal court. 10) The Congregation of Extraordinary Ecclesiastical Affairs, whose head is the Secretary of State, has no fixed scope. 11) the Congregation of Seminaries and Universities supervises the curriculum at Roman Catholic institutions of learning. There are besides, 12) the Congregation of Loreto (to care for the shrine at that place), and 13) the Congregation of the Fabric of St. Peter's (for maintenance and repairs).

Romanes, George John, English biologist; b. 1848 at Kingston, Can.; d. 1894 at Oxford; very active in scientific circles in England; ardent supporter of Darwinism; held atheistic views, but changed to theistic beliefs in late years.

Romanism since the Reformation. See *Roman Catholic Church, History of.*

Ronsdorf Sect. See *Ellerians.*

Rosary. A mode of prayer used in the Roman Church in connection with a string of 165 beads, 150 smaller beads being divided into 15 groups of 10 (decades) by the insertion of 15 larger beads. The rosary is begun by making the sign of the cross and reciting the Creed, the Lord's Prayer once, Ave Maria (*q. v.*) three times, and the Gloria once, while holding the small cross attached to the string. For each small bead an Ave Maria is said; for each larger one, the Lord's Prayer. During the recital of each decade a "mystery" is to be contemplated, there being five joyful mysteries (the Annunciation, Visitation, Birth of Jesus, Presentation, and Finding of Jesus in the Temple), five sorrowful mysteries (Agony at Gethsemane, Scourging, Crowning with Thorns, Carrying the Cross, Crucifixion), and five glorious mysteries (Resurrection, Ascension, Descent of the Holy Ghost, Assumption of Mary, Coronation of Mary). Rosaries are blessed by Popes, bishops, etc., and then convey indulgences. Members of confraternities of the rosary recite the rosary at least once a week; "living rosaries" (15 members) divide the decades for daily recitation. The idea of counting prayers was probably introduced by the early monks. The fact that Buddhists and Mohammedans have contrivances resembling the rosary makes Matt. 6, 7 apply all the more strikingly.

Roscellinus, Johannes. A false teacher of the last part of the 11th and the first decades of the 12th century; d. some time after 1120; chiefly known for his doctrine of tritheism, of three separate, self-existent beings instead of a trinity of persons in the divine essence, although he tried to avoid heresy by speaking of a union of the persons in power and will. He was opposed especially by Abelard in his book *De Trinitate* ("Of the Trinity").

Rosenius, Karl Olof; b. 1816, d. 1868; Lutheran lay-preacher and revivalist in Sweden; preached the Gospel of the grace of God unceasingly, but did not sufficiently distinguish between objective and subjective justification and stressed the "life within" more than the objective means of grace. His writings, originally appearing in the *Pietist,* were and are widely read. See *Bornholmers.*

Rosicrucians. Members of a mythical society, said to have been founded in the 15th century by Christian Rosenkreuz and kept secret until the 17th century. The first notice of this society appeared in *Fama Fraternitatis des loeblichen Ordens des Rosenkreuzes,* 1614, now regarded as fiction, the work of Johann Val. Andreae, a Lutheran theologian, whose motives in writing this satire were to combat alchemy, astrology, and Roman Catholicism. However, the publication was exploited by many interested in alchemy who claimed membership in the order and formed branches in various parts of Europe, which existed to the middle of the 18th century.

Rossetti, Dante Gabriel, 1828—82; British painter and poet; chief guiding spirit in the Pre-Raffaelite movement; influential in bringing about a revival of Gothic art in England.

Rota Romana. See *Curia, Roman.*

Rothe, Johann Andreas, 1688 to 1758; studied at Leipzig; Zinzendorf's pastor in Berthelsdorf; later pastor at Hermsdorf and finally at Thommendorf; wrote: "Ich habe nun den Grund gefunden."

Rothe, Richard; b. 1799, d. 1867; mediating theologian and defender of Union; holding, at bottom, Schleiermacher's principles; joined the *Protestantenverein,* an organization "for evangelical freedom," with strong liberal tendencies, denying the binding power of the Lutheran Confessions; an original thinker and prolific writer; professor at Wittenberg, Heidelberg, Bonn, Heidelberg.

Roumania. A country of Southeastern Europe, enlarged, since the World War, to include Transylvania, the Bukovina, and Bessarabia, with a population of almost 18,000,000, the inhabitants for the most part descendants of the ancient Roman Moesians and Dacians, the great majority of whom are members of the Orthodox Greek Church, which is the state church, although the other churches are permitted to exist. The Russian sect of the Lipovanians numbers about 150,000 and the Roman Catholics somewhat more. Evangelical Christians, especially those of the Lutheran confession, are much scattered, except in Bessarabia, while Methodists, Anglicans, and Presbyterians are also represented. Jews and Armenians together number about 300,000. See also *Greek Church.*

Rouse, Francis, 1579—1659; educated at Oxford; adopted the legal profession; held various political appointments; published numerous works; among his hymns: "The Lord's My Shepherd, I'll Not Want."

Rousseau, Jean Jacques, influential French author; b. 1712 at Geneva; apprenticed to engraver, then lackey, music teacher, clerk, tutor, private secretary, playwright, composer; lived mainly in France until exiled because of his *Emile;* fled to Russia and England; returned to Paris; d. 1778 at Ermenonville. His three great works are based on the principle that man is good by nature and that modern forms of society, being unnatural, cause evil. In *La Nouvelle Heloise,* an emotional love-story, passion disregards barriers of "man-made" morality. *Contrat social* teaches that all men are born free and that sovereignty is vested in the people. *Emile* (called by Goethe *das Naturevangelium der Erziehung*) claims to show that if a child is kept from error and vice and its inherently good nature developed, it can by itself attain to art, morality, and sense of God. While Rousseau antagonized some real abuses and stimulated some reformers constructively (*e. g.,* Pestalozzi), his influence on the whole has been detrimental, as he denied original sin and asserted that man has good moral impulses by nature. Not only did his theories bear fruit in the excesses of the French Revolution, but as apostle of naturalism his influence continues to the present day. His autobiography, *Confessions.*

Royal Arcanum. *History.* This order was founded in 1877 and incorporated under the laws of the State of Massachusetts as Supreme Council of the Royal Arcanum (Royal Secret). In order to enable members to increase their insurance within the ranks of the order, the Royal Arcanum Additional Benefit Association was incorporated in 1890 under the laws of New Jersey. Later this name was changed to Loyal Association. — *Character.* The Royal Arcanum is one of the largest fraternal beneficiary societies in the United States. Its motto is "Mercy, Virtue, and Charity," which is "mystically referred to in a manner known only to members." In his book *The Church and Secret Societies* Father Rosen proves from the ritual of the Royal Arcanum that the order is a *religious sect.* The "obligation," which is printed as part of the application for membership which a candidate must sign before his initiation (see *The Code of Constitution and Laws of the Royal Arcanum*), reads in its essential parts: "In the presence of Almighty God and these witnesses I do, of my own free will and accord, most solemnly promise that I will strictly comply with all laws, rules, and usages of this fraternity established by the Supreme Council of the Royal Arcanum. I will hold allegiance to said Supreme Council and be loyal thereto, as the supreme authority of the entire order. I will obey all orders emanating from the Supreme or Grand Councils or from the Subordinate Council of which I am a member, so long as they do not conflict with any civil or religious liberty. I will not defraud or wrong any department of this order or any member thereof, or suffer it to be done by others if in my power to prevent. I will never introduce anything of a political or sectarian character at any meeting of, or in any way bring reproach upon, this order. I will keep forever secret all that may transpire during my initiation and will never improperly communicate to any person any of the words, signs, or tokens; and should I be expelled or leave the order, I will consider this obligation as binding out of it as it is in it. . . . I will answer all proper signs of the fraternity and use all proper means to protect a brother from defamation. And should I violate this my solemn promise, I hereby consent to be expelled from this fraternity; and may God aid me to keep and perform all these obligations!" The application blank states that no one will be received who does not believe in a Supreme Being. Mongolians, whether of pure or mixed blood, are ineligible. (*Christian Cynosure,* Vol. L, No. 1, p. 6.) — *Membership:* 1,322 lodges with 126,847 benefit and 25 social members in the United States and Canada. Men only are admitted. Office of the Supreme Council, Boston, Mass.

Royal League. The Royal League is an offspring of the Royal Arcanum, founded in Chicago, in 1883, by members of the latter society for the purpose of modifying the methods of cooperative life insurance used by the Royal Arcanum. Otherwise there is very little difference between the two orders. The Royal League, very much as the Royal Arcanum, makes a feature of sociability, reading of papers, debates, and other entertainments. It has a female auxiliary known as Ladies of the Royal League. The order maintains the Fellowship Sanatorium of the Royal League at Black Mountain, N. C. Membership: 184 lodges, with 21,843 benefit and 142 social members, which are found mainly in the Middle West. Headquarters: Supreme Council, Chicago, Ill.

Royal Neighbors of America. This lodge is the female auxiliary of the Modern Woodmen of America. It was incorporated on March 21, 1895, and ad-

mits as members also men who belong to the M. W. A. To secure beneficiary membership, the candidate must first be a social member of the Royal Neighbors of America in good standing. — *Character.* While the order is a secret beneficiary society, it stresses the religious development of its members. At the meetings prayers are said, and hymns are sung. The order has an elaborate ritual, an altar of worship, a religious test, and chaplains (Worthy Chancellor); the Scriptures are read and divine blessings invoked at its meetings, and it demands "faith" as a basic principle of the organization. According to the burial rite every member is saved after death, whether believing in Jesus Christ or not. (For ritual see National Christian Association, Chicago, Ill.) The "obligation" demanded at the initiation reads: "I do, upon my most sacred honor, promise that I will not reveal nor communicate this work to any one, except to one whom I know to be a member of this society. I also promise and affirm that I will not knowingly wrong any one whom I know to be a member of this Camp; and I will not propose for membership any one whom I believe to be of bad repute; and I will sacredly guard all passwords, signs, grips, or unwritten work entrusted to me. I do in the presence of Almighty God promise that if I am adopted as a member, . . . I will, in addition to that which I have already promised, obey the laws, rules, regulations, and requirements of this society faithfully and conscientiously and will forever hold its interests as sacred as those of my own household, cheerfully performing my duties as a Neighbor. All this I do solemnly promise." Since 1921 male juveniles at the age of seventeen are admitted without becoming members of the Modern Woodmen of America for the maximum amount of a juvenile certificate, which is $500. Present status: 7,367 lodges, with 404,278 benefit and 69,284 social members in practically every State of the Union except Louisiana, Massachusetts, South Carolina, and Vermont. Headquarters: Rock Island, Ill.

Rubens, Peter Paul, greatest of Flemish painters, 1577—1640; did much portrait work; a master of technique, both in modeling and drawing, but strongly sensual; among his paintings: "The Crucifixion of Christ."

Rudelbach, Andreas Gottlob; b. 1792 at Copenhagen, d. 1862 at Slagelse, Denmark; heroic defender of sound Lutheranism; received his education in his native city; in 1829 accepted a call to Glauchau, Saxony, where, as pastor and superintendent, he exerted great and beneficial influence in promoting uncompromising Lutheranism, founding and editing, with Guericke, the *Zeitschrift fuer die gesamte lutherische Theologie und Kirche.* In 1845 the gross unionism of the state church forced him to resign his pastorate, and he returned to Denmark as pastor at Slagelse. Rudelbach was a man of profound learning and deep spirituality and a decided opponent of the Union. Among his many writings the most important is perhaps *Reformation, Luthertum und Union.*

Rufinus, Tyrannius, Latin churchwriter; b. in Northern Italy ca. 345; d. in Sicily ca. 410; friend of Jerome; of a strong ascetic tendency; settled on Mount Olivet to minister to pilgrims; made presbyter; translated many works of the earlier Church, also church history of Eusebius, which he continued; in later life in controversy with Jerome.

Ruhland, C. F. Th.; b. April 26, 1836, at Grohnde, Hanover; studied at Loccum; graduated from Concordia Seminary (Practical Dept.); pastor in Oshkosh (1859), in Wolcottsville and Buffalo, in Pleasant Ridge, Ill.; in 1872 he accepted a call to the churches in Dresden and Niederplanitz, Saxony, which had left the state church for the sake of confessional Lutheranism. His and Pastor Brunn's testimony bore much fruit, and in 1876 the Saxon Free Church was organized, Ruhland being elected president. On a visit to this country he lost his life in an accident June 3, 1879.

Rule of Faith (*Regula Fidei*). See *Apostles' Creed.*

Runkel, G.; originally affiliated with the Buffalo Synod, he joined Missouri in 1867, ministering to churches at Aurora, Ind., and Los Angeles, Cal.; at his death president of the California and Nevada District; d. 1905.

Ruopp, Johann Friedrich; b. at Strassburg; at the time of his death, 1708, adjunct of the theological faculty in Halle; wrote: "Erneure mich, o ew'ges Licht."

Ruperti, Hans Heinrich Justus Philipp; b. 1833 near Stade, Hanover; d. as Superintendent-General of Holstein 1899; 1873—6 pastor of St. Matthew's, New York; conservative Lutheran theologian.

Rupprecht, F. See Roster at end of book.

Russell, Arthur Tozer, 1806—74; studied at Cambridge; held a number of positions as curate and vicar, the last

near Brighton; wrote several books on hymnology; among his hymns: "O God of Life, Whose Power Benign."

Russellism. A strange religious perversion, deriving its name from a Millennial Dawn fanatic by the name of Charles Taze Russell. Born in Allegheny, Pa., February 16, 1852, he was privately educated and, for a while, belonged to the Congregationalists. He made an independent study of the Bible and of other religious books, the result of his meditations being a series of books under the collective title of *The Millennial Dawn* (The Divine Plan of the Ages; The Time Is at Hand; The Kingdom Come; The Day of Vengeance; The At-one-ment between God and Man; The New Creation). Like many another false prophet, Russell became estranged from his wife, who was granted a divorce. He tried in various ways to cheat her out of the alimony granted her by the court. At one time he was involved in a swindling scheme with so-called "Miracle Wheat," which was sold to farmers for sixty dollars a bushel, with the promise that it would yield fifteen times the crop of ordinary wheat. He had studied neither Hebrew nor Greek and yet posed as a scholar in expounding the Bible on the basis of the original tongues. His title of "pastor" is nothing but a newspaper degree, as he was never anything but a writing, lecturing, and traveling propagandist of and for his cult, known as The International Bible Students' Association. He and his followers have been trying, with fanatical zeal, to spread the false tenets which grew under the indefatigable hand of their leader.

The following is a summary of the false doctrines of Russellism: The invisible advent of Christ, for the opening of the "millennial dawn," was placed in 1874. In 1914, after a "hidden presence" of forty years, Christ's "open manifestation" was predicted. But 1914 came and went, and there was no visible revelation, so that the deluded followers of the cult were at last driven into a corner and had to admit: "We did expect the reign of Christ from 1914 onward to be visible. We have been disappointed." Russell's false teaching was exposed. — Another false doctrine is that concerning the resurrection of the dead; for Russell stated that the first resurrection of all saints took place in 1878. All the faithful, from John the Baptist back to Abraham, were raised from their graves in 1878, and all the faithful who have died since that date were in the moment of death changed into spirit beings and are with Christ in the Kingdom of Glory. Some of these were exalted to a divine, others to an angelic nature, the former sitting with Christ in thrones, the latter standing before the throne. All who died without ever having believed in Christ or without having had an opportunity to hear the saving Gospel were to be raised from 1914 onward. The wicked who once believed, but then forgot God, will never be raised, but were annihilated in the moment of death. All who live to see 1925 will never die, but will gradually be restored to human perfection. These statements have already judged themselves. — The Russellites deny the immortality of the soul, saying that "God did not give man a soul separate and distinct from man." "Man is only a little higher creature than an animal." The word "soul," to them, means only a living, breathing creature. And they say, concerning death: "What, then, dies? Russellites answer: It is the soul that dies." — With such anti-Biblical statements as the basis of their belief, it is not surprising that the Russellites reject the doctrine of hell and eternal punishment for the wicked. They say: "The only rational people who believe in hell are such as do not use their brains on the subject. The Old and the New Testament know nothing about hell. Hell always means second death, or annihilation." They do not realize that their denial of death involves the denial of the redemption through Christ. — The Russellites deny the Trinity. Russell says: "Verily, if it were not for the fact that this trinitarian nonsense was drilled into us from earliest infancy and the fact that it is soberly taught in theological seminaries by gray-haired professors, . . . nobody would give it a moment's consideration. . . . It is unscriptural as it is unreasonable." Naturally the Russellites deny the deity of Christ and of the Holy Ghost. To Russell, Jesus was nothing but a perfect man, who died as such. "It was His flesh, His life as a man, His humanity, that was sacrificed for our redemption." We know from the Bible that, if Jesus was a mere man, the world was never redeemed. Logically, Russell teaches no redemption at all, but makes every man his own savior. Russell's whole doctrine of redemption simply guarantees to man a certain kind of resurrection and a second chance or trial during the Millennium. His whole system is a perversion, which leads to hopelessness and damnation. To summarize, Russellism holds the following false tenets: It denies the doctrine of the Trinity; it denies that Jesus Christ was God before His incarnation; it teaches

that Christ was only a created spirit; it says that Christ's nature of humanity was annihilated on the cross; it states that the body in which He died may have been dissolved into gas; it asserts that all the unrighteous and wicked dead will be given a second chance, that those who do not want to live forever will have the privilege of being asphyxiated in the lake of fire, and that the finally impenitent are extinguished here and annihilated hereafter. All these wrong doctrines are overthrown by the simple facts of the Lutheran Catechism, as taken from the Bible. (See Monson, *The Difference.*)

Russia. The story of how the Gospel came to Russia is similar to that of the conversion of the Franks at the time of Chlodwig; for the Eastern Slavs accepted Christianity in a body when their Prince Vladimir was baptized. The foundation of the Russian Empire had been laid by the Norman or Varangian Rurik in 862. A century later Olga, a princess of his house, was baptized while on a visit to Constantinople. After personally studying the representations of Mohammedans, Jews, and missionaries of the Latin and Greek churches, Olga's grandson Vladimir sent envoys to other lands to report to him on the different religions. Constantinople and Justinian's Church of St. Sophia made such a deep impression on the envoys that they reported to the king in favor of Olga's religion. Married to Anna, sister of the Emperor Basil, Vladimir and his twelve sons were baptized at Kieff in 988, the idol Peroun was sunk in the Dnieper, and the whole population immersed themselves in its waters, while Greek priests read the baptismal service from the banks. The books of Cyrillus and Methodius (*qq. v.*) were read in their own tongue. Thus arose, in full stature, the Church of Russia, soon to become the strongest representative of the Greek Orthodox Church. Vladimir and his successors sought to make provision for schools and the training of the clergy, a certain degree of culture being in evidence in their ranks at that time; but conditions were unfavorable for a true religious awakening, and the masses were openly pagan and utterly ignorant. The Mongol invasion was a blow to the Church, weak as it was in true spiritual life, and the fact that natives became religious leaders shortly after was not conducive to a strengthening of religious consciousness. Gennadius, Patriarch of Constantinople during the middle of the 16th century, granted the Russian Church the right to choose and consecrate its own metropolitans. This resulted in delivering the Church to the power of the grand dukes, Ivan the Terrible dominating affairs with wilful caprice. Moscow became a third Rome, and the Church became a powerful agency in the country, with four archdioceses and seven dioceses. Monasteries multiplied, and the wealth of the Church grew to amazing proportions. In 1589 Job was consecrated independent Patriarch of Russia, as one of the four of the Orthodox Greek Church. But the Russian clergy, on the whole, remained ignorant, even the bishops being included in this category, so that Protestant travelers in the land reported that Christianity was practically non-existent. It was not till the 17th century that the influence of Western learning made itself felt in Russia, the college at Kieff, founded by Petrus Mogilas in 1631, being a center of learning for over a century. For a while the movement known as the Enlightenment was on the verge of entering Russia, but during the latter part of the reign of Alexander I a reaction set in, and during the greater part of the 19th century the more conservative church leaders were in power, with the theological seminaries in Petrograd, Moscow, Kieff, and Kazan as the centers of learning and influence. Up to the time of the establishment of the Soviet Republic (1922) the Orthodox Greek Church was the state church of Russia, almost 100,000,000 of the inhabitants being, at least nominally, members of this body. The reign of terror following the Bolshevist *régime* in Russia overthrew the Church as a ruling factor and, in most cases, produced chaos. It would be difficult to overemphasize the blasphemous manner in which sacred things were regarded and the diabolical methods with which they were treated. The Church seems to exist at the present time only on a plane of sufferance, with millions of former adherents openly blaspheming everything that is holy. — Of other churches that have entered the great domain of Russia the Roman Catholic Church was fairly strong in Russian Poland, now once more a part of an independent country. Their total number is now said to be less than a million souls. The Lutherans were particularly strong in the former Baltic provinces of Russia and in the northwestern part of the empire, as well as in the German colonies along the Volga. Before the World War they numbered some two and a half million souls; at present their number is placed at 1,500,000. The *Allgemeine Lutherische Synode* established a seminary at Petrograd (Leningrad) in 1925, with eight professors and thirty students. The Lutheran Church of Western Russia was

subjected to a severe persecution by the Bolsheviki, scores of pastors being martyred and much church property being destroyed. The Reformed churches of Russia enjoyed a measure of freedom before the World War, but their total number was well under a hundred thousand. — A feature of church life in Russia is the sectarianism found throughout the country, these sectarians being known under the collective name Raskolniki. As a result of this characteristic a number of sects came into existence, among them the Popovshchina (priestly), who confessed to retaining the orthodox Trinity of the Godhead while retaining the priests of the state church or their successors; the Bezpopovshchina (priestless), who, instead of ordained priests had only elders and readers, who expounded the Scriptures, heard confession, and baptized; the Khlysty (flagellants), with very outspoken fantastic views and given to orgies of ecstasy; the Skoptzi (self-castrators), with perverted views concerning sex in religion; the Molokani (milk-drinkers) and the Doukhobors (*q. v.*), who reject the Sacraments and often are given to wild extravagances tending to immoral customs; and the Stundists (keepers of special hours), who are antiritualists and hold many fanciful notions concerning immediate inspiration of their adherents.

Russian Bible Society. Authorized by an imperial ukase, 1813. The Greek, the Roman Catholic, the Lutheran, the Reformed, and the Armenian churches were represented in this society in order to spread the Bible in the entire Russian Empire. Opposition was aroused on the part of the Russian clergy, which in 1826 led to the suppression of the society by the Emperor Nicholas. In its place a Protestant Russian Bible Society was organized at St. Petersburg, which had to restrict its operations to the Protestant population.

Russian sects are divided into two groups. 1. The Raskolniki ("schismatics"), who dissent from the hierarchy and ritual of the Orthodox Church, but not from its dogma. Their origin dates back to the revision of the liturgy in the 17th century, which they opposed. There are two branches, the Popovtsy, who have priests, and the Bezpopovtsy, who do not. 2. Those who dissent also from the dogma. These sects arose mainly through foreign influence and number more than 200. The more important are the mystic Khlysty, who are anti-Trinitarian, and the Skoptsy, who practise castration, the rationalistic Doukhobors (*q. v.*) and Molokani, and the numerous pietistic-evangelical Stundists, who arose through Baptist influence ca. 1864. Russian sects have at all times been persecuted more or less by the Russian Church and were not given complete religious freedom until the revolution of 1917. Their adherents have been variously estimated up to 20 million. See also *Russia.*

Rutilius, Martin, 1550—1618; studied at Wittenberg and Jena; held charges at Teutleben and Weimar; the hymn usually ascribed to him: "Ach Gott und Herr, wie gross und schwer."

Rygh, George Alfred Taylor; b. 1860 in Chicago; graduate of Norwegian Luther College and Capital University; pastor; professor at Luther College 1883, Wittenberg Academy 1889—90, and North Dakota University; principal of Mount Horeb (Wis.) Academy; professor at St. Olaf College; editor of *United Lutheran;* coeditor of *American Lutheran Survey;* author and translator.

S

Sabatier, Louis Auguste, 1839 to 1901; French Protestant; b. at Vallon; professor of Reformed dogmatics at Strassburg 1868; expelled 1873 because of his animosity to German *régime;* professor of dogmatics (1877) in newly founded Protestant theological faculty of the Sorbonne; dean of the theological faculty 1895; conservative at first, absolutely liberal at last; d. in Paris.

Sabbath. There is much confusion, and there are a great many wrong notions which war against the spirit of the Gospel dispensation current among people concerning the "Christian Sabbath." Not only do the Seventh-day Adventists and kindred church-bodies urge a strictly legal observance of the Sabbath-day, but the Sabbatarian view is proposed for enactment into civil law by such organizations as the Sunday Observance Association, the Sabbath Association, etc.

What, then, is the Scriptural teaching regarding the Sabbath? — Certainly, it is a wrong notion to think that the Sabbath-day was established in Paradise. "On the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which

He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." Gen. 2, 2. 3. But there is not the slightest intimation in this that God commanded Adam and Eve to observe the seventh day as a day of rest. We are only told what God did, but not what man is to do. And so we nowhere read that Adam and Eve or Noah, or Abraham, or Isaac, or Jacob, or any of the other Patriarchs ever observed the seventh day as the Sabbath. Yet when God published His Law from Sinai, the Sabbath was a well-known institution. The Israelites knew nothing of the Sabbath-day when they left Egypt, for when God gave them manna from heaven, none of it would keep longer than one day, but on the sixth day a double portion was given. They were surprised at this, and they asked Moses what it meant. Moses told them, and the next day was the Sabbath of the Lord. And we are told: "The people rested on the seventh day." Ex. 16, 30. Clearly, this was the time when the Sabbath-day of the Old Testament was instituted. God gave the Israelites very strict laws, which should guide them in the proper observance of the day. Cessation from work was not the important feature of the Old Testament Sabbath. It was only a means to an end. The real purpose of the Sabbath is expressed in the words of the Decalog: "Remember the Sabbath-day to keep it holy; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. 20, 8. 11. The Sabbath-day was a memorial of God's love and kindness which He manifested in the work of Creation, and it was to incite the Israelites to give thanks and praise unto God. Again, Deut. 5, 15: "Remember that thou wast a servant in the land of Egypt and that the Lord, thy God, brought thee out thence through a mighty hand and by a stretched-out arm; therefore, the Lord, thy God, commanded thee to keep the Sabbath-day."

It is evident that this Sabbath-day of the Jews is not a law binding on Christians. The very fact that nobody to-day, not the Seventh-day Adventists nor even Jews, observes the Sabbath-day as God had commanded that it should be observed in the Old Testament goes far to show that some universal change in this matter must have taken place. And so it has. The Sabbath law was part of the Ceremonial Law of the Jews and not part of the Moral Law, which concerns all men and which for all times sets down what is right and wrong in the sight of God. — At least at one time Jesus did not only overlook, but even defended, a breach, by His apostles, of the Sabbath commandment. That incident is recorded in Mark 2, 23—28. There is no doubt that according to the Pharisaic understanding the plucking of ears of grain on the Sabbath-day was breaking the Law, that is, that part of the commandment which said, "Thou shalt not do any work" on that day, Ex. 20, 10. Therefore the Lord overlooks the act; and when the remonstrance is made by the Pharisees, He defends the disciples by three distinct arguments: first, by what David did (1 Sam. 21, 1—6) in eating the show-bread, consequently in breaking a Ceremonial Law; secondly, by announcing the general and incontrovertible principle: "The Sabbath was made for man, and not man for the Sabbath"; and thirdly, in drawing the conclusion: "So the Son of Man is Lord also of the Sabbath." When our Lord compares these two "trespasses," He has conclusively shown that as far as that part of the commandment about a specific day is concerned, it is of a ceremonial and transient character, which in itself should be respected as long as that Ceremonial Law is in force, but may as readily be omitted when the law should be abolished. If the Sabbath was "made for man," on account of man's needs and for his benefit, then, the conditions being changed, the law will change. And this very thing is about to happen. For, as indicated in the third argument, the Son of Man has the power to abolish even the Sabbath.

God had given the Jews certain laws which did not concern any one else; for example, the laws governing Circumcision, the Passover, the Day of Atonement, the sacrifice of lambs, etc. The purpose of these laws was partly to be a heavy burden on the children of Israel and so tend to keep awake in them the desire for a Messiah, who would redeem them from the curse of the Law. Then, again, these laws were to be a prototype of the work and the sacrifice of the Messiah. Now the Messiah has come, and hence all these ceremonies of the Old Testament have served their purpose and are revoked. The Lord Jesus expressly places the Sabbath law in the same class with the laws concerning sacrifices, as does Paul when he writes: "Let no man, therefore, judge you in meat or in drink or in respect of an holy-day or of the new moon, or of the

Sabbath-days; which are a shadow of things to come, but the body is of Christ." Col. 2, 16. 17.

It is asserted that, though the ceremonial part of the Sabbath law has become antiquated, the moral obligation to observe one of seven days as a day of rest remains and that Sunday, the first day of the week, is this divinely appointed New Testament Sabbath. However, neither Scripture nor the ancient Fathers placed the first day of the week instead of the Old Testament Sabbath. But the fact that the early Christians chose Sunday as a day of public worship is no proof that the Church Universal is in duty bound to do the same, so long as there is no divine command which requires this. The Scriptures, however, not only say nothing of such a command, but we rather read: "Let no man judge you in respect of an holy-day." So, then, there can be no divine command which requires the observance of any particular day. And when the Galatians obligated themselves to observe certain days, St. Paul expresses fear that they have lost faith, that they have lost the character of New Testament Christians, Gal. 4, 10. 11; 5, 4.

There can be no doubt, then, that there is in the New Testament no divinely appointed day of rest or worship. Why, then, do we observe Sunday? It is man's duty to worship, to honor, to praise his Maker. In the New Testament the law fixing particular days has been revoked, and only the command to worship God remains. Neither can man worship God as he pleases, but God has told us how to worship Him. His Word shall be preached. The Sacraments are to be administered. Public prayer and praise shall be in vogue. If this is to be done, it is evident that a certain time and place must be fixed for public worship. While in the Old Testament God prescribed time and place of public worship, He has in the New Testament left these details entirely to the discretion and the choice of His people. And so from the early times of the apostles the Christians have chosen Sunday, the day of Christ's resurrection, as the day which they would use for public worship.

The Augsburg Confession discusses the Sabbath and Sunday in Article XXVIII under the general topic of Ecclesiastical Power. The Lutheran confessors say (*Concordia Triglot*, pp. 91. 92, §§ 55—66): "It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order and without confusion, 1 Cor. 14, 40; cp. Phil. 2, 14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered, provided only that no offense be given. Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty and might know that the keeping neither of the Sabbath nor of any other day is necessary. There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical and that Christ had given commission to the apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known. The apostles commanded, Acts 15, 20, to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is."

Sabbatarianism. This term denotes the tenets of the Sabbatarians. In a

special sense it denotes all those who hold that the Christian Sabbath should be kept on the seventh-day (Saturday), especially the Adventists, Seventh-day Baptists, and some scattered communistic societies. In a wider sense the term also signifies those who hold that the Lord's Day should be observed among Christians exactly in the same manner as the Jews were enjoined to keep the Sabbath, or those who entertain rigid views regarding Sabbath observation. Thus in the Presbyterian *Shorter Catechism* we read: "The Sabbath is to be sanctified by holy rest all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercise of God's worship, except so much as should be taken up in the works of necessity and mercy." In the 17th century the recurrence of the Puritanical Sabbath interpretation led to a controversy regarding the manner in which Sunday should be kept. This arose out of the publication of King James's *Book of Sports*, published in 1618. A controversy was carried on between the High Churchmen, who were generally in favor of the king's views, and the Puritans, who were strongly opposed to them.

Sabellianism. See *Monarchianism*.

Sabianism. The religion of the Sabians, an ancient Mesopotamian sect, which consisted mainly in the worship of sun, moon, and stars.

Sacer, Gottfried Wilhelm, 1635 to 1699; studied law at Jena; was in military service; later practised law and held political positions, last at Wolfenbüttel; wrote: "O dass ich koennte Traenen g'nug vergiessen"; "Gott faehret auf gen Himmel."

Sachs, Hans, 1494—1576; famous German shoemaker and poet; one of the first singers of the Reformation in Germany; lived all his life in Nuremberg, except during his wanderings as journeyman; many of his poetical works pertain to the daily life of the German burghers, bringing home truths in a homely fashion; he wrote few poems which may fittingly be called hymns; one of his most celebrated poems: "Die Wittenberger Nachtigall" (meaning Luther).

Sacramentals. In the terminology of the Roman Church certain rites and actions, admittedly of ecclesiastical institution, but having some outward resemblance to Sacraments. Such are prayer (especially the Lord's Prayer) and alms, when said or given in the name of the Church or in a consecrated place; confession; the blessing of bishops and abbots; holy water (*q. v.*), blessed candles, medals, etc. The pious use of sacramentals is supposed to remit venial sins.

Sacraments, The. The Sacraments are sacred acts of divine institution, by which, wherever they are properly performed by the prescribed use of the prescribed external elements in conjunction with the divine words of institution, God, being, in a manner peculiar to each Sacrament, present with the word and elements, earnestly offers to all who partake of such Sacraments forgiveness of sins, life, and salvation and operates toward the acceptance of such blessings or toward greater assurance of their possession. This definition, though not found in Scripture in the same terms, is Scriptural inasmuch as it states the marks common to two peculiar institutions described in Holy Writ which in the Christian Church are designated as Sacraments, Baptism and the Lord's Supper. As these institutions are not termed Sacraments in the Holy Scriptures, there is no cogent necessity of restricting the term to these institutions. Any sacred rite or performance or institution, *e. g.*, the act of absolution, the administration of an oath, the rite of confirmation or ordination, might be called a sacrament. But when the Lutheran Church maintains that there are but two Sacraments and shapes its definition as above, we mean that the Scriptures know of but these two institutions admitting of this definition taken from Baptism and the Lord's Supper as institutions intended for the Church of the New Testament, and that, whatever else may be called a sacrament, is not of the same nature as these institutions to which we apply and restrict this term in theology. The proper performance of these sacred acts, in order that they may be sacramental acts, requires the prescribed use of prescribed external elements in conjunction with the words of institution. These elements — water in Baptism, bread and wine in the Eucharist — are essential to the respective Sacrament and so is their prescribed use. In Baptism and in the Lord's Supper, when these Sacraments are administered, the divine Author of these institutions is, in a peculiar way, present in and with the word and elements in their sacramental use. The spiritual blessing dispensed in the Sacraments is the benefit of Christ's redemption, forgiveness of sins, the salvation which Christ, the Mediator, has merited for all mankind.

And this appropriation of such benefits to the individual sinner is all the more apparent as, in the Sacraments, God takes each candidate for Baptism and each communicant, separately and individually assuring him, to whose body the sacramental water is applied, or him who eats and drinks his Savior's body and blood, that his sins are forgiven unto him. And here, again, the full pardon thus freely and unconditionally offered and extended to the sinner can be, and often is, rejected, its acceptance refused. The Sacrament is not a charm, a magic lotion or potion, but a means of grace. Being but another form of the Gospel, it, too, is the power of God unto salvation to every one that believeth. *(A. L. Graebner.)*

Sacraments, Roman Catholic. The *Catechismus Romanus* (II, 1. 6) defines Sacraments as follows: "The Sacraments of the New Law are signs instituted by God, not invented by men, of which we believe with certainty that they contain in themselves the power to effect whatever sacred thing they declare." The "sacred thing" which they declare and effect is said to be "the grace of God, which makes us holy and provides us with capacity for all divine virtues." (*Ibid.*, 7.) It is further taught that every Sacrament requires a material element in conjunction with words (10. 11). The Roman Church asserts that seven observances satisfy these conditions and that therefore the number of Sacraments in the New Testament is seven. This number was fixed in comparatively recent times. Till late in the Middle Ages theological writers assigned numbers varying from two to thirty. Bernard of Clairvaux named ten sacraments. Gradually the number seven established itself in favor; but it was authoritatively sanctioned only at the Council of Florence, in 1439. The Council of Trent (sess. VII, can. 1) binds the Roman Church to seven sacraments in these words: "If any one saith that the sacraments of the New Law were not all instituted by Jesus Christ, our Lord, or that they are more or less than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order [ordination], and Matrimony; or even, that any one of these seven is not truly and properly a sacrament: let him be accursed." The bold assertion that these seven "sacraments" rest on the institution of Christ, cannot look to the Bible for verification. No refinement of exegesis can extract from the story of Pentecost a sacrament of confirmation or show a sacrament of extreme unction established in Jas. 5. Even the voice of tradition fails. The Romanist is reduced to what, after all, is his real and only refuge, namely, to the fact that the Church has so decreed. Hence the *Catholic Encyclopedia* must content itself with claiming that for some sacraments Jesus "determined only in a general way that there should be an external ceremony, by which special graces were to be conferred, leaving to the apostles or to the Church the power to determine whatever He had not determined, *e. g.*, to prescribe the matter and form of the sacraments of Confirmation and Holy Orders." No Scripture-passages are offered in which Jesus leaves to the apostles or to the Church this remarkable power of determining what He has not determined. — Among its sacraments the Roman Church names three as being more necessary than the others: Baptism, Penance, and Holy Orders. The Eucharist is said to be the most sacred and glorious of the sacraments. Three sacraments — Baptism, Confirmation, and Holy Orders — are never repeated because they are supposed to impress an indelible mark on the recipient (see *Character Indelebilis*). Baptism prepares for the reception of the other sacraments, which can be conferred only on the baptized. Confirmation and Holy Orders are administered only by bishops, while only those who have received holy orders can validly administer the other sacraments (excepting Baptism in case of necessity). The validity of a sacrament is not made dependent on the personal worthiness of the officiating priest; though the priest be a hypocrite, the sacrament is valid if properly administered. But the comfort contained in this assurance is limited by the peculiar doctrine of "priestly intention," a doctrine of which the Scripture knows nothing and which was unheard of till the idle speculations of the scholastics gave birth to it. According to this doctrine the priest must have the intention of doing, in the sacrament, what the Church does, that is, he must intend to administer the rites which he is conducting, as a sacrament; if he lacks this intention or has another intention, the sacrament is not valid. "If any one saith that, in ministers, when they effect and confer the sacraments, there is not required the intention at least of doing what the Church does: let him be accursed." (*Council of Trent*, sess. VII, can. 11.) Roman writers vie with each other in minimizing the likelihood that even a bad priest would act without intention; but the fact remains that by

this doctrine they undermine the certainty of grace in the Sacraments and make the mental attitude of the priest an essential factor in their efficacy. Oddly enough, the Roman Church, under the same doctrine of intention, admits the validity of Protestant baptism and therefore does not rebaptize Protestant converts. In the doctrine of the Sacraments, as elsewhere, the insistence of the Roman Church on works as against faith is manifested, for it denies that the grace of God which is offered in the Sacraments is appropriated through faith alone and teaches instead that this grace is conferred by the performance of the sacramental act on all those who merely place no obstacle in its way. See *Opus Operatum;* see also *Baptism, Roman Catholic Doctrine of; Confirmation; Lord's Supper; Matrimony; Ordination; Penance; Priesthood; Unction, Extreme.*

Sacred Heart *(nuns).* A congregation which aims to spread devotion to the physical heart of Jesus by practising spirituality and doing works of mercy.

Sacred Heart of Jesus, Devotion to. The devotion paid in the Roman Church to the physical heart of Jesus. A French nun, Margaret Mary Alacoque, claimed that on June 16, 1675, Jesus, in a vision, declared to her that special devotion should be offered to His sacred heart. Rome was long unfavorable to the devotion, but the Jesuits pushed it vigorously, confraternities practising it multiplied, and step by step Rome yielded to the increasing pressure, first conceding the devotion and then a festival. The devotion steadily increased its hold on the Roman Church. Groups, congregations, and states consecrated themselves to the Sacred Heart. In 1875 this consecration took place throughout the Catholic world; on June 11, 1899, Leo XIII, as the "great act" of his pontificate, consecrated all mankind to the Sacred Heart. The object of the devotion is lucidly (?) defined by the *Catholic Encyclopedia* as "a devotion to the love of Jesus Christ in so far as this love is recalled and symbolically represented to us by His heart of flesh." The most important confraternity of the devotion is the League of the Sacred Heart, or Apostleship of Prayer, with more than 50,000 branches (1895) and over twenty million members. — The devotion to the Immaculate Heart of Mary is analogous.

Sacristan. A person having charge of the sacristy and its contents (vestments, etc.). This office, more responsible than that of sexton, was formerly held by clerics, but is now usually filled by laymen.

Saeculum Obscurum. A designation very commonly applied to the tenth century of the Christian era, on account of the practically total absence of theological productions, the similar retrogression in the domain of all other divisions of knowledge, and the demoralization and increasing worldliness of the clergy.

St. Andrew. See *Brotherhood of St. Andrew.*

St. Bartholomew, Massacre of. The name given to the slaughter of the Huguenots in Paris on the 24th of August (St. Bartholomew's Day), 1572. The number of victims is variously estimated, ranging from 1,000 to 10,000 in Paris and from 10,000 to 100,000 in the rest of the country. At the ringing of bells in the early dawn the murderers fell upon the hapless Huguenots, and for that day and the next an indiscriminate slaughter went on. Similar bloody tragedies were enacted in other towns throughout the country. The massacre was the postlude to the festivities attending the marriage of Margaret of Valois, the sister of the French king Charles IX, to Henry of Navarre, the head of the Huguenot party. This union was designed to end the religious strife and restore peace to the distracted kingdom. At the invitation of Charles the Huguenots came in large numbers to Paris to attend the wedding of their chief, duly celebrated on August 18. On August 22 Coligny, the intellectual leader of the Huguenots and one of the noblest characters of the age, was wounded by a shot from a window. The attempted assassination was the work of Catherine de Medici, the mother of Charles, who felt herself supplanted in the regard and confidence of her son by the great Huguenot. Charles visited his wounded adviser and swore vengeance against the perpetrators of the crime. On the 23d of August, Catherine held a council with her confederates; the weak and impulsive king was made to believe that a sinister plot, headed by Coligny, was on foot against him. On the following day the butchery began. It would seem, therefore, that the massacre was not the culmination of a previously laid plan, but a "bloodthirsty improvisation" of Catherine and her associates designed to deflect her son's vengeance for the bullet aimed at Coligny. Whatever may be the actual facts, the atrocious crime raised a cry of horror everywhere — except in Rome and Madrid. Gregory XIII struck a medal to commemorate the deed, and Philip II is said to have laughed aloud for the first time in his life.

St. Elisabeth. See *Elisabeth, St.*

Saint Gall (Sankt Gallen), capital of the canton Saint Gall and an important manufacturing center of Switzerland. In 613 St. Gallus, an Irish monk, settled here; 720 a Benedictine monastery was organized, which became the most famous seat of learning in Europe during the ninth and tenth centuries. Ekkehard, author of *Historia Waltharii*, and Notker Labeo, who translated the Psalms into German, labored here.

St. John, Frank B. Circumstances of life not known; hymn "I Do Not Come because My Soul" ascribed to him in M. W. Stryker's *Church Song*, 1889, with the date 1878.

Saint-Maur, Congregation of. See *Maur, Saint, Congregation of.*

St. Victore, Adam de. Prominent hymn-writer of the 12th century (died 1192); very prolific; most of the seasons of the church-year having been supplied with sequences by him, among which *Quem Pastores Laudavere* ("Whom the Shepherds Praised with Gladness").

Saints' Days, Roman Catholic. The Roman Church, in addition to the feasts of the church-year, such as Christmas, Epiphany, and Easter, observes numerous saints' days, *i. e.*, days assigned in its calendar to the memory and veneration of particular saints. Every new saint, as he is canonized, is allotted his day. Most of these days are observed only in the Mass and the office (see *Breviary*) of the day, and no general obligation regarding them rests on the laity. Others are "feasts of obligation," on which all are bound to hear Mass and abstain from servile work. During the Middle Ages, and even later, the great number of feasts of obligation was a serious nuisance, which kept the poor from earning a livelihood and encouraged others in laziness. In some places the workless days of the year, including Sundays, reached and even exceeded a hundred. This condition no longer obtains, though there are still large variations in different countries. In the United States there are only six days of obligation that may fall in the week: Christmas, New Year, Ascension, Assumption, All Saints, and Immaculate Conception. The Council of Baltimore, in 1852, would even have reduced the number to four, had not the Pope demurred. Among the saints' days may be mentioned the feasts of: 1. Mary: Nativity (Sept. 8), Annunciation (March 25), Assumption (Aug. 15), Immaculate Conception (Dec. 8), Presentation (Nov. 21), Visitation (July 2), Rosary (Aug. 5). 2. Apostles and Evangelists: Peter and Paul (June 29); Peter's Chains (Aug. 1); Peter's Chair (Jan. 18 and Feb. 22); Andrew (Nov. 30); Luke (Oct. 18); James the Great (July 25); James the Less and Philip (May 1); John (Dec. 27); Simon and Jude (Oct. 28); Mark (Apr. 25). 3. Others: Mary Magdalene (July 22); Cecilia (Nov. 22); Joseph (March 19); Anne, Mary's mother (July 26); Joachim, Mary's father (March 22); John the Baptist — Nativity (June 24); Stephen (Dec. 26); All Saints (Nov. 1); All Souls (Nov. 2); Guardian Angels (Oct. 2).

Saints, Worship of. This form of idolatry, which is practised in the Roman Catholic and the Eastern Churches, is lineally descended from the heathen cults that were uprooted by Christianity. Unsound tendencies appeared as early as the third century, but the real development of saint-worship came after Christianity had been fully established. The masses which then flooded the Church were not thoroughly Christianized, but retained various heathen concepts and customs, which, in course of time, established themselves in the Church in more or less modified forms. The claim of some writers that the gods, demigods, and heroes of heathen mythology were deliberately replaced by Christian equivalents may lack foundation, but the parallels between heathen cults and the adoration of saints are numerous and striking. Gradually the reverence which the early Church had shown to the memory of the martyrs and to their tombs was perverted into an adoration of these martyrs. On the supposition that they and other saints had special influence with God because of their merits and that in some way they received information of the needs of the faithful on earth and interceded for them with God, it was held very profitable to ask their intercession and to conciliate their favor by calling on them and giving them honor. In time these ideas became general, overrode all opposition, were adopted by church councils, and became a prolific source of other superstitions and heathenish usages. The saints practically developed into minor deities, to whom prayers and oblations were offered for aid. Each nation, city, profession, and trade was assigned its tutelary saint, and each individual had a guardian saint. One saint protected against hail, another against fire, a third against poison. St. Apollonia cured toothache, St. Otilia eye-trouble; St. Gallo looked after geese, St. Eulogius after horses, and St. Anthony after pigs. All this the Roman Church accepted expressly or tacitly and so accepts it to this day. The Council

of Trent enjoins on the ministers of Rome that "they especially instruct the faithful diligently concerning the intercession and invocation of saints," "teaching them that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them and to have recourse to their prayers, aid, and help, for obtaining benefits from God, through His Son, Jesus Christ, our Lord." (Sess. XXV.) The *Catechismus Romanus* (III, 2. 12) says: "Will they [the saints], if prayed to, not gain the forgiveness of sins for us and procure for us the grace of God?" Thus Rome makes the saints intercessors and mediators between God and men, in the face of such passages as 1 Tim. 2, 5; 1 John 2, 1; Heb. 4, 14—16; 7, 25. It robs Christ of His honor to confer it on creatures; it does this, however much it may insist that He is the one, or chief, Mediator; for it does not accept Him as the sole Mediator. Again, Rome commits idolatry in addressing prayers to any but God. It cannot escape this charge by making a distinction between *latria* (*q. v.*), offered to God, and *dulia*, offered to creatures. Even if the distinction were observed by the average Romanist, there would remain the fact that the Scripture contains not a single command, not a single promise, and not a single example on which such invocations can be founded, but demands, on the contrary, that prayer be addressed to God alone; *e. g.*, Ps. 50, 15; Matt. 4, 10. The invocation of saints, therefore, is not only superfluous and useless (Is. 63, 16; Job 14, 21), but sinful and wrong. It is evident, also, that a popular saint would require something approaching omnipresence and omniscience. — Roman writers frequently try to gloss over the facts in this matter. Cardinal Gibbons writes: "There are expressions addressed to the saints in some popular books of devotion, which, to critical readers, may seem extravagant." (*Faith of Our Fathers*, p. 148.) He excuses such expressions as enthusiastic hyperboles of affection. This excuse will certainly not be urged regarding the prayers in the Roman *Breviary*. Two such prayers are therefore offered here, each bearing a papal indulgence of 100 days. The following prayer, sanctioned by Leo XIII, is to be used by priests before saying mass in honor of a saint: "O Saint N., behold, I, a miserable sinner, trusting in your merits, offer now the most sacred Sacrament of the Body and Blood of our Lord Jesus Christ for your honor and glory. I pray you humbly and devotedly to intercede for me to-day that I may be able to offer so great a sacrifice worthily and acceptably, that I may be able, with you and all His elect, to praise Him eternally and to reign with Him, who lives and reigns forever. Amen." After Mass the priest may say the following prayer, approved by Pius IX: "Guardian of virgins, holy Father Joseph, to whose faithful care Innocence itself, Christ Jesus and Mary, virgin of virgins, has been committed: I beseech and implore you by both these dearest pledges, Jesus and Mary, that you will make me, preserved from all uncleanness, always serve Jesus and Mary most chastely, with an unspotted mind, a pure heart, and a chaste body. Amen." While the first of these prayers is an appeal for intercession, it will be noted that the second is much more: a direct appeal to St. Joseph to grant spiritual gifts — and that is plain, undisguised idolatry.

Salesian Nuns. See *Visitation Nuns.*

Salesians. A society of Roman priests, founded 1859, having for its chief purpose the teaching and training of neglected boys. Support is furnished chiefly by the society's tertiaries, called "cooperators."

Salig, Christian August; b. 1692, d. 1738 as rector at Wolfenbuettel; wrote history of the *Augsburg Confession* and of the Reformation; pietistic, yet very valuable.

Salvador. See *Central America.*

Salvation. See *Absolution, Atonement, Christ, Conversion, Election, Faith, Gospel, Grace, Means of, Incarnation, Propitiation, Redemption.*

Salvation Army. The Salvation Army owes its origin to William Booth, a minister of the English body known as the New Connection Methodists. From his earliest preaching, which began when he was sixteen years of age, he was deeply impressed with the fact that an important percentage of the crowds which fill the towns and cities of England lay outside the influence of the Christian churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, the first of which was held July 5, 1865. As the attendance increased, the meetings were held in a tent and afterwards in a theater. Evangelists were soon sent out in different directions to preach and teach. At first General Booth, with whom his wife, Mrs. Catherine Booth, was always intimately associated, regarded the army as primarily supplementary to the churches. However, as it enlarged, it developed into a distinc-

tive movement, with a people of its own. Although the movement was English in origin, it rapidly extended into other countries. Converts from England, finding homes in the United States, Canada, and other lands, began working according to the methods of the army and followed their efforts by urging the general to send them trained leaders from the International Headquarters in London. The first country thus entered was France, in 1880, followed by the United States in 1881. — *Doctrine.* The Salvation Army has no formal creed and gives little attention to the discussion of doctrinal differences. However, in general, it is strongly Arminian (Methodistic) rather than Calvinistic. It does not lay stress upon the Sacraments of Baptism and the Lord's Supper, regarding them as unessential. Admission to its membership is not founded upon any acceptance of creed, but is based upon the most solemn pledges to Christian and humane conduct. This includes total abstinence from intoxicating liquors and all harmful drugs. These pledges are known as the "Articles of War" and must be signed by every soldier. The form of worship is elastic, and no prescribed regulation is given for the conduct of services. These services include open-air meetings, a characteristic being the preaching of women, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday-schools for the conversion and training of children. — *Polity.* The actual government of the army is practically autocratic, though the commanding officer is assisted in decisions by officers of every grade and rank. The officers are commissioned to pass through training-schools or give other evidence of abilities sufficient to qualify them for their work. Educational tests are not emphasized, although mental qualifications are taken into consideration, and the applicant is urged to improve himself mentally, socially, and religiously. The International Headquarters of the Army are in London, but each country has its own organization, under the direction of the commander, who is assisted by a responsible officer for provinces. — *Work.* The work carried on by the Army is divided into two important branches, called, respectively, field and social work. The field work includes the societies or corps organizations, for religious meetings which aim at the conversion of sections of the community not reached by the Church, especially the vicious and criminal classes. The social department includes, in the United States, 25 rescue homes for straying women, 121 industrial homes for stranded and unemployed men, 86 night shelters and hotels for men and women of the street, as well as general relief work by all the officers engaged in field work. The income of the society is derived chiefly from contributions and from the sales of the *War Cry.* The property in the United States, held in the name of the Salvation Army, incorporated under the laws of the State of New York, is valued at $7,013,255. — In a strict sense, no Foreign Mission work is conducted by the Salvation Army in the United States, although it encourages the work of the Army in missionary countries by contributing men and money annually. Under the general auspices of the International Headquarters in London work is carried on in 62 countries and colonies under the direction of 23,688 commissioned officers and assistants, who receive the gratuitous help of 64,527 local officers and 29,023 bandsmen, with the added services of soldiers and adherents. This work includes distinctively missionary efforts in South Africa, India, Korea, Java, China, etc. The Army also conducts Sunday-schools and has corps cadet brigades, formed for the benefit of young people who look forward to officership in the Army. In 1916, in this country, the corps cadet training for future leadership numbered 1,883. The young people's legion has also been organized along the lines of the Christian Endeavor and other young people's societies. — Statistics, 1921: Salvation Army, U. S. A.: 3,728 officers, 1,117 organizations, and 108,033 communicants.

Salzburgers, Banishment of. The history of Protestantism in the Austrian crownland of Salzburg (ruled by an archbishop) is largely a history of oppression and persecution, culminating at various points in the expulsion of the Protestants. Introduced at an early period, the doctrines of Luther, in the face of repressive measures, made such progress that in 1588 Archbishop Dietrich, after a personal consultation with the Pope, gave the Protestants the choice either to return to the Church of Rome or to leave the country, the latter alternative including forfeiture of property. Numerous exiles found an asylum in Austria, Swabia, and elsewhere. These were followed by others 1613—15. Protestantism was thought to be exterminated, but it lived in secret, even among many who had outwardly returned to Catholicism, and nurtured itself on Lu-

theran books, carefully hidden from Catholic eyes. But the Jesuits sniffed out the heresy. Schaitberger, the leader of the Protestants, showed by a written confession that he and his associates were Lutherans and as such entitled to legal recognition under the provisions of the Treaty of Westphalia (1648). But this did not alter the intolerant course of the reigning archbishop. In the midst of winter (1685) a decree of banishment was issued, and groups of exiles, torn from their children, to say nothing of the loss of their property, wandered over the snow-clad mountains to Ulm, Augsburg, and other cities. The last edict of banishment was issued in 1731 on the pretext that the Protestants were fomenting sedition and rebellion. William I of Prussia received 20,000 fugitives, while a small number found refuge in the Colony of Georgia, in the New World.

Samoa, or the *Samoan Islands*, formerly called the Navigator Islands, a group of islands in the South Pacific Ocean, belonging, until 1814, in part to the United States of America and in part to Germany. The latter, since the World War, were taken over by Great Britain, being mandated to New Zealand, and are called Western Samoa. Area, 1,700 sq. mi. Population, ca. 50,000, of Polynesian stock. John Williams, the Apostle of the South Seas, sent out by the London Missionary Society, worked in Samoa. In 1830 he left behind 8 Tahitian teachers. The Wesleyan Methodist Missionary Society followed in 1835. The islands are now rated as Christian. The men trained in the L. M. S. school at Manua have done mission-work in the neighboring islands, going as far as the Gilbert Islands. French Roman Catholic missionaries came in 1845.

Sanchez, Thomas, 1550—1610; Spanish Jesuit; author of *De Matrimonio*, a work which, because of its shameless discussion of sexual immorality, belongs among the most notorious products of Jesuit casuistry.

Sanctus. See *Chants; Worship.*

Sanctification, in the general sense of its meaning, is the operation of the Holy Spirit in man which follows upon justification by faith and is conditioned by it. Justification is also a work of the Holy Spirit, but it necessarily precedes sanctification. Luther states in his Small Catechism: "He [the Holy Spirit] has sanctified me in the true faith"; "that is," as our explanation adds, "He has by faith renewed my heart and gives me power to struggle against, and overcome, Satan, the world, and the flesh and to walk in godliness and good works." — As opposed to this doctrine, Roman Catholics maintain that while the saving grace of God is operative in sanctification, the process neither follows logically upon Roman Catholic justification nor essentially differs from it. In accordance with the medieval and modern Roman Catholic doctrine of justification, it is sanctification which effects justification. Grace obliterates sin in man and endues him with supernatural righteousness and holiness through justification. Sanctification, therefore, considered as sanctifying grace, is the cause of justification, and the effects of sanctification form the content of justification, through which redemption from sin, as won by Christ, is imparted to man. — Rationalism has perverted the whole conception, since it understood sanctification to be the inner disposition which is to make man pleasing to God. Consequently the Rationalists laid stress upon sanctification in the sense of man's efforts for his own moral perfection. — In the Reformed Church and theology, sanctification comes into the doctrine of perseverance. Man is justified, indeed, freely by grace; but the justified must perform good works, which he is enabled to do by a second act of grace, inseparably connected with justification. This is regeneration, which sanctifies him. By this regeneration, or sanctification, however, man does not attain full perfection. His whole consolation rests upon the fact of justification. Sanctification is necessary for the elect and justified in order to preserve the grace of their justification, and thus it follows justification with an inner divine necessity.

Sanday, William, 1843—1918; Anglican; b. at Holme Pierrepont, Nottingham; priest 1869; professor of exegesis at Exeter; divinity professor and canon of Christ Church, Oxford. *Authorship and Historical Character of the Fourth Gospel*, 1872; contributions to *Ellicott's Handy Commentary*, 1878; joint editor of *Variorum Bible*, 1880; *Examination of Harnack's "What Is Christianity?"* 1901, etc.

Sandt, G. W.; b. 1854; educated at Philadelphia (Mount Airy Lutheran Seminary); connected with the *Lutheran* since 1896 and its editor-in-chief since 1907; author of *American Lutheran Union and Church Unity* and of a life of Dr. T. E. Schmauck.

Sandwich Islands. See *Hawaiian Islands.*

Sankhya Philosophy. See *Brahmanism.*

Sansovino, Andrea, a Tuscan sculptor and architect, 1460—1529; appointed by Pope Julius II to build the tombs of Cardinals Rovere and Sforza; among his other works: "Baptism of Christ"; "Madonna and Child."

Santo Domingo, or the *Dominican Republic,* a republic occupying the eastern section of the island of San Domingo, or Haiti, in the West Indies. The Republic of Haiti occupies the western portion of the island. Area, 19,325 sq. mi. Population in 1921, 897,405, chiefly of mixed Spanish, African, and Indian descent with only a few whites. San Domingo, the capital (founded in 1495), has a population of some 27,000. Roman Catholicism is the state religion, but other faiths are tolerated. Missions by the Board for Christian Work in Santo Domingo, Free Methodist Church, Protestant Episcopal Church, Christian Missions in Many Lands, Moravians, Wesleyan Methodist Missionary Society. Statistics: Foreign staff, 41; Protestant community, 3,965; communicants, 1,067.

Sapper, Karl F. W.; b. 1833; studied at Hermannsburg and was sent to America by Pastor Louis Harms 1866; pastor at Carondelet (St. Louis), Mo., and Bloomington, Ill.; d. 1911; member of the Board for Colored Missions.

Sarawak. See *Malaya, British.*

Sarcophagus (in art). A stone coffin or chestlike tomb, bearing elaborate carvings and inscriptions. Many sarcophagi have been preserved from the early period of the Church, and the sculpture-work on them is as elaborate as that of the paintings in the catacombs, pictures from both the Old and the New Testament being used freely; some fine specimens in Ravenna and in the Lateran Museum.

Sarpi, Paolo, 1552—1623; Italian monk and historian; stern foe of the papacy and the Jesuits; championed the cause of the Republic of Venice in its quarrel with Paul V. Sarpi's history of the Council of Trent is strongly anti-papal. Sarpi has been called a semi-Protestant. He was suspected of heresy by the Inquisition. "I wear a mask," says he, "but only of necessity, because without it no one can live in Italy."

Sartorius, Ernst Wilhelm Christian; b. 1797, d. 1859; confessional Lutheran theologian; educated at Goettingen; professor at Marburg and Dorpat; 1835 till his end superintendent-general at Koenigsberg.

Saskatchewan. See *Canada.*

Satan. See *Devil.*

Saubert, Johann, 1638—88; b. at Nuremberg; at time of his death professor of theology and superintendent at Altdorf; published the *Nuernbergisches Gesangbuch* (Nuremberg Hymnal) in 1677; wrote: "Es donnert sehr, o lieber Gott."

Saupert, A.; b. 1822; sent over by Pastor Loehe; directed by Professor Winkler, of Columbus, O., to Evansville, Ind., 1845; pastor there to his death, 1893; joined Missouri Synod 1848; founded all the older congregations in Evansville and vicinity.

Saurin, Jacques, 1677—1730; greatest French Protestant pulpit orator; b. at Nimes; pastor in London, The Hague (d. there). *Discourses upon the More Memorable Events in the Bible; Sermons.*

Savonarola, Jerome, 1452—98; a Dominican Monk; an Italian reformer of considerable note, very properly put in line with Wyclif, Hus, and Jerome of Prague. His success, however, was only temporary, chiefly because of his confusing Church and State. He had attained to a purer knowledge of the saving truth through diligent study of Augustine and Holy Writ and, since 1489, came into the light as an eloquent, passionate, even recklessly bold preacher of repentance at Florence. Though he scathingly rebuked the sins of the rulers of his time, not even sparing the Pope, and of the people and insisted on clean living, yet he did not hold that men could be saved by their own works or by indulgences, but that the grace of God, through Christ Jesus, was the only means to this end and that really good works could be expected only where the heart had been regenerated by faith. But Savonarola also set himself up as a divinely inspired prophet and believed himself chosen to reform, not only the Church, but also the State. In many instances his predictions, both political and such as pertained to the private life of individuals, proved to be true. He became the idol of the people of Florence and vicinity, who now began to put into practise not only his moral and religious, but also his political ideals of a democratic theocracy. The Pope's attempt to dissuade him from his reformatory endeavors by the offer of the red hat was futile. He preferred the red hat of martyrdom. Meanwhile political affairs grew unfavorable for him and thwarted some of his predictions. There also ensued a famine,

which pressed heavily upon the people. Popular favor began to waver, the nobles and the libertine youth had long been filled with rage against him, and now, in 1497, the papal ban was hurled at him, and the interdict was pronounced over the city. A fanatical mob took him prisoner, his bitterest enemies became his judges, and they condemned him to be hanged and burned at the stake as a demagog and heretic. He died (May 23, 1498) in pious submission to, and cheerful trust in, Him who died for him. His chief work, *Trionfo della Croce* (Triumph of the Cross), is an able apology of Christianity. Luther republished an exposition of the 51st Psalm, written by Savonarola in prison, because he considered it an example of evangelical doctrine and Christian piety.

Savoy Declaration. The *Westminster Confession* (1646) and the *Savoy Declaration* (1658) are generally accepted by the Congregational churches as their creed, although "no Congregational church is obliged to accept any creed or declaration of faith." The *Savoy Declaration* differs little from the *Westminster Confession,* except that it discards its Presbyterianism in polity and denies the authority of magistrates to interfere with ecclesiastical liberty. Some of its distinctive features are as follows: It founds the authority of Scriptures upon internal evidence and the testimony of the Holy Spirit alone, emphasizes predestination and limited redemption, and urges the Puritan view of the Sabbath.

Saxon Confession is Melanchthon's *Repetition of the Augsburg Confession,* which he prepared to present to the Council of Trent in 1551, for which neither the *Augsburg Confession* itself nor Luther's *Smalcald Articles* seemed suitable in the circumstances just at that time. Though he had to consider the changed times, Melanchthon had no intentions of altering the teaching of the confession. It was never read at the Council, for Maurice of Saxony turned on the Kaiser, and the Council scattered.

Saxons, Conversion of. See *Conversion of the Franks, Saxons, and other Germanic Nations.*

Saxony. Lutheran Free Church of Saxony and Other States. The spirit of indifference and unionism, which, in 1817 and later, had brought about the "Union" in Prussia between the Lutheran and Reformed churches, had also produced in the other Lutheran state churches a practical union between truth and error. Notorious unbelievers were not merely retained in office, but were advanced to the most important positions, while faithful preachers of the Gospel were frequently frowned upon and in some instances forced out of office. The forming of free churches, standing on the confessional basis, offered the only escape from this intolerable condition. Thus the Saxon Free Church came into existence. This body was organized by Lutherans in Saxony and Hesse-Nassau. In 1846 Pastor F. Brunn, with 28 families, withdrew from the state church on account of the "Union" and formed the independent congregation at Steeden. (See *Brunn.*) In 1853 Pastor Hein withdrew and became pastor of two other "free" congregations. Pastor Brunn, through the study of the Bible and of Luther, of the Lutheran dogmaticians and Walther, had learned to know and love true Lutheranism and labored incessantly to spread it at home and abroad. — In Dresden, Saxony, an association of awakened Lutheran laymen was formed about the middle of the 19th century, which had for its object the study and spread of Lutheranism. They held private devotional meetings, in which they read the Bible, Luther's writings, the Lutheran Confessions, Brunn's *Ev.-Luth. Kirche und Mission;* and through Dr. C. F. W. Walther, in 1860, these men, both at Dresden and Zwickau, became earnest readers of the *Lutheraner* and even of *Lehre und Wehre.* By these means and through their connection with Pastor Brunn they became well grounded in the teachings of the Lutheran Church, so that, when in 1868 the abolition of the confessional oath was agitated in Saxony, to be replaced by a vaguely worded vow, they vigorously protested to the church authorities. When, in 1871, the change went into effect, they, for conscience' sake, withdrew from the state church as being no longer truly Lutheran and formed independent congregations. A number of the clergy had joined in the protest, but not one of them had the courage to cast his lot with these faithful Lutheran laymen. Pastors Brunn and Hein were unable, because of distance and stress of work, to minister to their fellow-confessors. From the Breslau Synod they differed in the doctrine of the Church and the ministerial office. Dr. Walther, to whom they applied, recommended Pastor Ruhland, of Pleasant Ridge, Ill., to them, who was known to them by his forty theses on the state churches. In 1872 he was installed as pastor of Trinity Church of Dresden and St. John's Church of Planitz. In 1873 Dresden called Pastor E. Lenk, and Pastor Ruhland remained in Planitz till 1879. (See *Ruh-*

land.) — In August, 1876, a preliminary meeting was held for the purpose of organizing a synod. The draft of a constitution was laid before the congregations for approval, those in Nassau and five in Saxony, and on November 6, 1876, the Synod of the Ev. Luth. Free Church of Saxony and Other States was organized. Pastor Ruhland was the first president. At the first annual meeting at Planitz, in 1877, 9 pastors (among them Lic. G. Stoeckhardt and O. Willkomm, later president), 1 teacher, and 6 lay delegates were present. The Free Church, with its official organ *Die Ev.-Luth. Freikirche* (H. J. Naumann in Dresden, publisher), bravely fought the battle of true Lutheranism and despite much opposition and many obstacles has had a steady and healthy growth. A number of pastors and congregations from the state churches joined it in the course of time. In 1892 its membership was: 12 congregations, 12 pastors, and ca. 3,000 souls, in 130 localities in Saxony, Nassau, the Grandduchy of Hessen, Rhenish Prussia, Hanover, and Pomerania. In 1908 the *Hermannsburger Freikirche*, 7 pastors with their congregations, merged with the Saxon synod, which to-day comprises 130 congregations and preaching-stations in 456 localities, 37 pastors, 8,875 souls, 2,009 voting members, 1,938 pupils in the day-schools, in Saxony, Thuringia, Prussia (3 pastors in Berlin), Hessen, Baden, Wurttemberg (Stuttgart), Bavaria, Hamburg, Bremen, and in Memel and Denmark. Th. Nickel, D. D., president; P. H. Petersen, vice-president; H. Stallmann, secretary; Mr. P. Heylandt, treasurer. In 1922 a seminary was established in Berlin-Zehlendorf, which obviated the necessity of sending students to America. Since the revolution of 1918 the growth of the Free Church has been more rapid. A number of pastors of the *Volkskirche* have joined or are preparing to join it, and its services are being attended by ever-increasing numbers. "There is no large city where we could not be represented if we had the men." — In 1855 Pastor N. P. Grunnet withdrew, for the same confessional reasons, from the state church of Denmark and organized the *Ev. Luth. Free Church in Denmark.* His preaching attracted thousands. He was later assisted by his son, who had studied theology at the seminary of the Missouri Synod. The results of employing lay preachers proving disastrous in the extreme, the Missouri Synod sent over two pastors who, after Pastor Grunnet's death, took charge of the remnants of his flock. In 1911 the Danish Free Church united with the Saxon Synod. At present one pastor (from Missouri), stationed at Copenhagen, has charge of the nine stations; he publishes the *Luthersk Vidnesbyrd* (*Lutheran Witness*). — The congregation in Muehlhausen, Alsace, formerly belonged to the Saxon Free Church. Since the World War the *Ev. Luth. Free Church of Alsace-Lorraine* was formed. It consists of four pastors, who, besides serving their charges, also minister to small flocks in Switzerland. Official organ, *Der Elsaessische Lutheraner.* See *Missouri Synod's Foreign Connections.*

Saybrook Platform. One of the platforms of Congregationalism adopted in 1705 in Connecticut, which was formally abrogated in 1784, although it remained in more or less active use for many years longer. The framers of this platform accepted the Westminster and Savoy confessions with respect to doctrine, but not as to church government.

Sayce, Archibald Henry, 1846—; Anglican, Orientalist; b. at Shirehampton; priest 1871; professor of Assyriology, Oxford, 1891; member of Old Testament Revision Company. *Monuments of the Hittites; Higher Criticism and the Verdict of the Monuments;* etc.

Scaliger, Joseph Justus, 1540 to 1609; illustrious French classical scholar; b. at Agen, France; joined Reformed Church 1562; professor at Geneva 1572; Leyden 1593; founder of modern chronology; d. at Leyden. *De Emendatione Temporum,* etc.

Scapular. Two little pieces of woolen cloth, joined by cords, worn under the clothing by devout Roman Catholics, one segment on the breast, the other on the shoulders. Scapulars were introduced by the Carmelites, to whose general, Simon Stock (d. 1265), the Virgin Mary is said to have handed a scapular with the promise, "No one dying in this scapular will suffer eternal burning." Pope John XXII (1316—34), in his *Sabbatine Bull,* relates that Mary appeared to him and informed him that she goes to purgatory every Saturday to free those who wear the scapular. Some Romanists accept this bull as genuine, others reject it. Scapulars must be properly blessed and worn constantly to be effective. There are now about a score of different kinds, and as many of these as desired may be worn, one over the other. Since the wearing of numerous pieces of wool is very irksome in summer, the papal provision of 1910 is much to be admired, according to which a medal may be worn instead of a scapular or any number of scapulars. It

should be carefully noted, however, that this scapular medal must be separately blessed for each scapular represented, and also that when a scapular or medal is found, stolen, sold (except commercially), or given away, it is just so much wool or metal, the blessing having departed.

Scarlatti, Alessandro, 1659—1725; no record of early life; *maestro* in several cities, last of the royal chapel in Naples; taught also in several conservatories; among his sacred music eight oratorios and more than 200 masses.

Scepticism. See *Skepticism.*

Schade, Johann Kaspar, 1666—98; studied at Leipzig and Wittenberg; *Diaconus* at Berlin, with Spener as *Probst;* earnest and faithful pastor; wrote: "Meine Seel', ermuntre dich"; "Meine Seel' ist stille".

Schaefer, Theodore; b. 1846, d. —; chief expositor of work of Inner Missions (*q.v.*); since 1872 president of Deaconess Home at Altona; wrote: *Die weibliche Diakonie,* 3 vols.; *Leitfaden der Inneren Mission; Praktisches Christentum,* 4 vols.

Schaeffer, C. F., 1807—79; Lutheran professor of theology in the Columbus Seminary 1840—46; at Gettysburg 1857 to 1864, at Philadelphia, 1864—79. Active as a writer.

Schaeffer, C. W., 1813—96; nephew of C. F. S.; Lutheran; successor of his grandfather, F. D. S., in Germantown, 1849—74; professor in Philadelphia Seminary 1864—96; president of General Synod 1859; of General Council, 1868. Author of *Early History of the Lutheran Church in America,* 1857; translated many hymns from the German, among which: "Come, O Come, Thou Quickening Spirit."

Schaff, Philip, 1819—93; Reformed theologian; b. at Chur, Switzerland; studied in Germany; traveled extensively; tutored in Berlin;; professor of theology at Mercersburg, Pa., 1844; part founder of the Mercersburg theology; secretary of Sabbath Committee, New York City, 1863; professor in Union Seminary 1870, holding various chairs; prominent in the Evangelical Alliance and in the revision of the English Bible; d. in New York City. *History of the Christian Church;* edited translation of *Lange's Bibelwerk;* edited *Schaff-Herzog Encyclopedia, The Nicene and Post-Nicene Fathers,* etc.

Schaitberger, Joseph, 1658—1733; leader of the Salzburgers at the time of the expulsion decree in 1685. After a vain endeavor to secure legal recognition for himself and his followers by proving that they adhered to the *Augsburg Confession* (recognized with Calvinism and Catholicism by the Peace of Westphalia 1648), he settled at Nuremberg, supporting himself with hard labor and writing tracts for the encouragement of his oppressed associates at home.

Schaller, Johann Michael Gottlieb; b. February 12, 1819, at Kirchenlamitz, Bavaria; confirmed and instructed in Latin, etc., by Pastor Wm. Loehe; attended the *Gymnasium* at Nuremberg; studied theology at Erlangen, where he graduated 1842. After serving as vicar at Windsbach and at Kattenhochstadt, Bavaria, he came to America in 1848, at the instance of Pastor Loehe, who was anxious to have the American Church profit by the splendid gifts of "his Timothy" and hoped to have him assume the direction of affairs in Michigan. However, Schaller became pastor of the congregation in Philadelphia in 1849. He joined the Missouri Synod the same year. In 1850 he acted as vicar during the vacancy in Baltimore. At the session of the Missouri Synod of 1850 he was convinced by Walther's arguments that Loehe had fallen into error, and his love of the truth was greater than his respect and great love for his spiritual father. The same year he became pastor of the Church in Detroit and later vice-president of the Northern District. From 1854 to 1872 he served as vicar (of President Wyneken), and later as pastor, of Trinity Church, St. Louis. In 1857 he was elected president of the Western District. From 1872 to 1886 he was professor of Church History and other branches in Concordia Seminary, St. Louis. D. November 19, 1887.

Schaller, Johannes; b. December 10, 1859, in St. Louis; d. February 7, 1919, at Wauwatosa; son of Prof. G. Schaller; graduate of Northwestern College and St. Louis Seminary; pastor at Little Rock 1881; Cape Girardeau, 1885; professor at New Ulm (then a theological seminary) 1889. When this institution was converted into a teachers' seminary, 1893, he became its president and as such exerted wide and wholesome influence in the cause of parish-schools, of which he was an ardent and convincing advocate. On Hoenecke's death he was made president of Wauwatosa Seminary, 1908, taking the vacant chair of dogmatics. His scholarship was supported by a most winning personality, which reached out far beyond the classroom. His *Bibelkunde,* translated by himself

and entitled *Book of Books*, is used as text-book in many Lutheran institutions. His *Pastoral Praxis* (1913) deals more fully with the problems of the Lutheran pastor in the United States. Valuable and the best index to Schaller as theologian and man is *Biblical Christology* (1918). His death when in his prime (February 7, 1919) was a serious loss to Lutheran America.

Schalling, Martin, 1532—1608; studied at Wittenberg, favorite of Melanchthon; Diaconus at Regensburg, then at Amberg; later preacher at Heidelberg, finally at Nuremberg; wrote "Herzlich lieb hab' ich dich, o Herr."

Scheele, Karl; b. 1810, d. 1871 at Wernigerode; Lutheran in state church; pastor and academical teacher; wrote *Die trunkene Wissenschaft und ihr Erbe an die evangelische Kirche.*

Scheele, Kurt Henning Gezelius von; b. at Stockholm, 1838; Swedish Lutheran theologian; professor at Upsala; bishop of Wisby; wrote on catechetics and symbolics; collaborator on *Zoeckler's Handbuch;* d. 1918.

Scheffer, Ary, 1795—1858; French painter, influenced by German art of his time; choice of lyrical subjects of the Bible, which he presents from the viewpoint of sentiment; among his paintings: "Christ the Comforter," showing strong socialistic tendency.

Scheffler, Johann, 1624—77; studied at Strassburg, practised medicine at Oels; turned Catholic and became a rabid controversialist under the name Angelus Silesius in 1653; imperial court physician in 1654; priest at Neisse in 1661, officer at court of prince-bishop of Breslau in 1664; finally, in 1671, in monastery; wrote: "Die Seele Christi heil'ge mich"; "Jesu, komm' doch selbst zu mir"; "Mir nach, spricht Christus."

Scheibel, Johann Gottfried; b. 1783 at Breslau; a fearless champion of Lutheranism; at first pastor, in 1818 also professor of theology, in his native city; wrote against Rationalism, and when Frederick William III introduced the Union of the Lutheran and Reformed churches, he opposed it and was suspended in 1830; in 1832 he moved to Dresden, but was compelled to leave the city because of a polemical Reformation sermon; 1836 at Glauchau, 1839 at Nuremberg; d. there in 1843.

Scheidt, Christian Ludwig, 1709 to 1761; b. at Waldenburg; at time of his death *Hofrat* and librarian in Hanover; wrote "Aus Gnaden soll ich selig werden."

Scheidt, Samuel, 1587—1654; studied under Sweelinck at Amsterdam; organist and *Kapellmeister* to Margrave of Brandenburg at Halle; treated working out of choral artistically; published some figured chorals.

Schein, Johannes Hermann, 1586 to 1630; entered Electoral Chapel at Dresden as soprano, studied at Schulpforta and at Leipzig University; *Kapellmeister* at Weimar, finally cantor in Leipzig; his *Cantional* contained more than 300 sacred songs.

Schelling, Friedrich Wilhelm Joseph von, German philosopher; b. 1775 at Leonberg, Wurttemberg; d. 1854 at Ragaz, Switzerland; professor at Jena, Wuerzburg, Munich; since 1841 at Berlin. His philosophy underwent several changes. At first he developed his *Identitaetsphilosophie* (the ideal and the real are absolutely identical) and a pantheistic system of nature philosophy, which was opposed to current rationalistic theology, and greatly influenced his contemporaries. Later he became theist, influenced by the theosophist Boehme (*q. v.*). Still later he approached Biblical Christianity more closely.

Schemelli, Georg Christian, 1676 to 1736; *Kantor* at Zeitz; his great work a hymnal with 954 hymns, the musical part of which was arranged by J. S. Bach.

Schenk, Hartmann, 1634—81; b. at Ruhla, near Eisenach, at time of his death pastor in Ostheim; wrote hymn for the close of service: "Nun, Gott Lob; es ist vollbracht."

Schertzer, Johann Adam; b. 1628; d. as professor of theology at Leipzig 1683; author of an excellent Hebrew grammar and of a number of dogmatic and polemic works: *Breviarium Theologiae; Systema Theologiae; Collegium Anticalvinianum.*

Schicht, Johann Gottfried, 1753 to 1823; early training as organist and pianist; law student at Leipzig; pianist at *Gewandhauskonzerte;* afterward conductor; *Kantor* of Thomaskirche; three oratorios and other sacred music.

Schieferdecker, Georg Albert; born 1815; graduate of University of Leipzig; came over with M. Stephan; ordained 1841 as pastor in Monroe Co., Ill.; pastor in Altenburg, Mo.; president of Western District 1854. Divested of the pastorate by his congregation and of his membership in Missouri Synod for his Chiliasm, he joined the Iowa Synod. Renouncing his error, he again joined Missouri and became pastor in Hillsdale and Coldwater, Mich., and (1876) in New Gehlenbeck, Ill.; d. 1891. Author of devotional books.

Schick, Georg; b. 1831, attended the *Gymnasium* at Frankfort on the Main; studied theology and philosophy at Erlangen, Berlin, Heidelberg, graduated 1851; studied at the Sorbonne (Paris); private tutor; refused to enter the service of the unionistic state church as assistant pastor in Frankfort; joined Missouri Synod as pastor in Chicago 1854; professor of ancient languages at Concordia College (St. Louis, Fort Wayne) 1856, with title of Conrector, later Rector; made Doctor of Philosophy 1906 by St. Louis Seminary; retired 1914; died 1915. He was a master of the science of philology and of the art of teaching the classical languages.

Schinkel, Karl Friedrich, 1781 to 1841; German architect; studied drawing and design at Berlin; professor at Berlin Royal Academy; erected many public buildings and churches; books on architecture.

Schirmer, Michael, 1606—73; studied at Leipzig; taught at the Gray Friars' *Gymnasium* in Berlin; had many domestic and personal afflictions to bear; wrote: "Nun jauchzet, all' ihr Frommen"; "O Heil'ger Geist, kehr' bei uns ein."

Schism (*σχίζειν*, to split) is the term employed to denote a division, or rupture, in the Church on questions of discipline or church government. See also *Heresy*.

Schism between East and West. The complete and permanent separation of the Greek and Roman churches was long a-preparing. The first tangible beginning may be said to have lain in the formal adoption of the *Filioque* (*q. v.*) from the Athanasian into the Nicene Creed by the Council of Toledo, 589. The Greeks called this a falsifying of that symbol. The second Trullan Council of Constantinople (*Quinisextum*), 692, decided a number of differences between the two churches in favor of the Greeks. (Certain Latin council decrees and papal decretals were ruled out as sources of canon law, while certain Greek documents were added, some rulings of the Roman Church concerning celibacy, fastings, images, etc., were condemned, and the Patriarch of Constantinople once again was declared equal to the Bishop of Rome.) But the matter became really acute when Photius, Patriarch of Constantinople, whom Pope Nicholas I would not recognize, called the Eastern bishops to a council at Constantinople in 867, at the same time charging the Pope with divers heresies (falsifying of a symbol, false doctrine of the Holy Ghost, of fasting, etc.). This gave the threatening schism a doctrinal basis and made of a personal quarrel a quarrel of the churches. The council took sides with Photius and pronounced the ban upon Nicholas. Although a later council at Constantinople, 869, condemned Photius and favored the Pope, yet a politico-ecclesiastical question concerning Bulgaria prevented a real cementing of the two churches. Later Photius again came into power, and because he would not agree to give up his claims to Bulgaria at another synod at Constantinople, 879, he was afterward put under the ban by the Pope. The quarrel, after resting for two hundred years, broke out again when Michael Cerularius, Patriarch of Constantinople, in 1053, renewed the accusations of Photius, adding as a new indictment the Roman practise of using unleavened bread in the Lord's Supper. In 1054 each party put the other under the ban, and thus the rupture became complete and has never again really been healed, though various attempts were made, the last and most energetic, and for a brief time seemingly successful, under Joannes VII Palaeologus at Florence, 1439. The doctrinal differences named were probably not the most vital reasons for the schism, but rather the unwillingness of the East to submit to the Pope.

Schism, Papal (*Great Schism*). The great division in the ranks of the Church at the end of the fourteenth and the beginning of the fifteenth century, agitating and shattering the Church as no other schism had done before. After the death of Pope Gregory XI, in 1378, sixteen cardinals residing at Rome elected Archbishop Bartholomew, of Bari, as Pope Urban VI, while thirteen other cardinals, dissatisfied with their choice, went to Avignon, in Southern France, and elected Cardinal Robert of Geneva as Pope Clement VII, alleging that coercion had been brought to bear upon the College of Cardinals at the election in Rome. Sentiment in Italy and also in Germany, England, Denmark, and Sweden favored Urban VI, while France acknowledged Clement VII, later drawing also Scotland, Savoy, Castile, Aragon, and Navarre to his cause. Thus two Popes, each with his College of Cardinals, were arrayed against each other, the controversy occasionally assuming alarming proportions and being carried on with great bitterness. Urban VI was followed by Boniface IX (1389—1404), Innocent VIII (1404—06), and Gregory XII (1406—15). Clement VII (died 1394) was followed by Benedict XIII. In order to remove the schism, the Council of Pisa (1408) deposed both Greg-

ory XII and Benedict XIII, electing in their place Alexander VI, who was succeeded in 1410 by John XXIII. But the two deposed Popes refused to acknowledge the action of the council, with the result that three men now claimed to be the successors of Peter. The Council of Constance (1414—18) in 1415 declared that it possessed the supreme ecclesiastical authority. It deposed John XXIII and once more declared Benedict XIII as a schismatic, the latter, however, defying the sentence of deposition till his death in 1424. The council, on November 11, 1417, elected Martin V, and this election gradually received the approval of the majority of church dignitaries. The last opposition came to an end in 1429, when Clement VIII, nominal successor of Benedict XIII, relinquished his dignity.

Schlatter, Adolf; b. 1852; Reformed theologian; studied at Basel and Tuebingen; professor at Greifswald 1888; Berlin, 1893; Tuebingen, 1898; his theology of the modern type; wrote on Biblical theology, historical, and exegetical subjects.

Schlatter, Michael, 1716—90; German Reformed pioneer; b. in Switzerland; ordained in Holland; sent by the Holland synods as missionary to German Reformed people of America 1746; pastor in Philadelphia and Germantown 1747; organized German Reformed Synod same year; resigned his charge 1755; chaplain of Royal American Regiment 1757—9; thereafter in retirement; d. near Philadelphia.

Schleiermacher, Friedrich Daniel Ernst; b. 1768 in Breslau; d. 1834 in Berlin; founder of modern Protestant theology; the son of a Reformed army chaplain; entered the Moravian Seminary at Barby in 1785; dissatisfied, he left in 1787 for Halle, where he studied Kant and Greek philosophy; for a time private tutor; in 1796 Reformed preacher at the Charité in Berlin. Against the then prevailing "enlightenment" he wrote, in 1799, his *Reden ueber die Religion*, in which he gave his conception of religion and the Church. Religion is to him "the taste and feeling for the infinite." Of this work it is said that it has influenced modern theology more than any other work; but it utterly failed to do justice to the Christian religion. Schleiermacher here lays the foundation for the entirely subjectivistic character of present-day theology. According to him, Christianity does not even claim to be the final form of all religion. Traces of the philosophy of Kant, Leibniz, and Spinoza may be found in this work. In 1802 Schleiermacher had himself transferred to Stolpe; in 1804 he was appointed professor at Halle, 1807 in Berlin; 1809 he became preacher at the *Dreifaltigkeitskirche* and in 1810 dean of the theological faculty of the new university. In this double capacity he remained to the end of his life. In 1811 he issued his *Kurze Darstellung des theologischen Studiums*, in which he showed theology as an organic whole and practical theology as its fruit. His chief work is *Christlicher Glaube, nach den Grundsaetzen der evangelischen Kirche im Zusammenhang dargestellt* (1821—2). Here religion is defined as the feeling of absolute dependence upon God, who is the highest Causality, manifesting Himself in His attributes of omnipotence, eternity, omnipresence, and omniscience. In Christ was the highest consciousness of God; redemption through Him is the communication of His consciousness of God to the believer. The result in the faithful is regeneration. Christ's supernatural birth, resurrection, ascension, and second advent are discarded. The Holy Spirit is regarded as a spirit proceeding from Christ and pervading the Church, the community of the regenerate. — Schleiermacher, though attacking Rationalism, did not teach Biblical Christianity. He was both a rationalist and a pantheist. His pernicious influence upon modern Protestant theology is clearly traceable, having led it into the paths of developing its doctrines from the inner consciousness of the individual heart instead of founding it upon the impregnable rock of Holy Scriptures.

Schletterer, Hans Michel, 1824—93; studied at Ansbach, Kassel, and under David and Richter at Leipzig; teacher and *Kapellmeister;* finally founder and director of Augsburg School of Music; several cantatas, 17 books of choruses.

Schlicht, Levin Johann, 1681—1723; b. at Kalbe, professor at the *Paedagogium* in Halle; at time of his death pastor in Berlin; very learned; wrote: "Ach, mein Jesu, sieh, ich trete."

Schlueter, J. W. Theodor; b. February 18, 1872 at Scharmbeck, Hanover; educated at the Bremen *Gymnasium* and at St. Louis; pastor at Fulda and Courtland, Minn.; professor at Springfield Seminary 1905; at the Northwestern College of Lutheran Wisconsin Synod, 1908; wrote *Luthers Leben.*

Schmauck, Theodore Emmanuel; the leading spirit in the Lutheran General Council at the beginning of the 20th century and its last president, who "cast

the great influence of his personality into the balance for the advancement of conservative Lutheranism"; the son of Pastor Benj. Wm. Schmauck; b. in Lancaster, Pa., May 30, 1860; entered Pennsylvania University 1876; graduating with high honors in 1880, he entered the Philadelphia Seminary. Upon his graduation in 1883 he became the associate of his father in "Old Salem" Church in Lebanon, Pa. He continued to serve this church after his father's death till his own end came. In 1889 Schmauck became the literary editor of the *Lutheran* and took over the editorship of the *Lutheran Church Review* in 1895. In 1896 he began the publication of the *Lutheran Graded Series and Commentaries for Sunday-schools.* He was preeminently the Lutheran pioneer in this field. His qualifications for leadership caused him to be elected, in 1903, to the presidency of the General Council, an office which he held until this body was merged into the United Lutheran Church (1918). Under his able leadership the General Council reached its confessional high-water mark in 1907. In 1911, in addition to his many duties as pastor, preacher, editor, president, and member of many boards, he became professor of Apologetics and Ethics at Mount Airy. When the prospects of a merger between the General Council, the General Synod, and the United Synod in the South began to materialize, Schmauck's conservatism at first caused him to look with disfavor upon such a union. But his influence was on the wane. He yielded and became one of the chief promoters of the merger movement and also of the organization of the National Lutheran Council, 1918. With all his other activities he found time to write a large number of books; outstanding among them: *A History of the Lutheran Church in Pennsylvania, 1638—1820; The Confessional Principle and the Confessions of the Lutheran Church* (with Dr. Benze), "an epoch-making work" (Jacobs); *How to Teach in Sunday-school,* the ripe fruit of many years of study in this field. D. March 23, 1920. (See Sandt, *Theodore Emmanuel Schmauck, D. D., LL. D.*)

Schmid, Heinrich; b. 1811, professor at Erlangen 1848—81; d. 1885; best known for his *Dogmatik der ev.-luth. Kirche,* a presentation of Lutheran dogmatics from orthodox Lutheran theologians; translated into English by Hay and Jacobs; *Church History* and other historical writings.

Schmidt, Carl Christoph; b. November 8, 1843, at Bonfeld, Wurttemberg; graduate of St. Louis Seminary 1868; pastor in New York City, Elyria, O., Indianapolis, Ind., St. Louis, Mo.; vice-president of Western District of Missouri Synod 1889—91; President, 1891—8; vice-president of Missouri Synod 1899 to 1908; Doctor of Divinity *honoris causa;* wrote: *Erkenntnis des Heils; Glaube und Liebe; Katechismuspredigten; Lasset euch versoehnen mit Gott; Leichenreden; Weg des Lebens.* D. October 25, 1925.

Schmidt, Christian, 1683—1754; b. at Stolberg, at time of his death pastor of the *Bergkirche* near Eilenburg; wrote: "Frohlocket, jung und alt."

Schmidt, Erasmus; b. 1560, d. 1637; adjunct of philosophy at Wittenberg, professor of Greek and mathematics; author of a Latin translation of the New Testament with notes, an improvement on Beza's work; also editor of a concordance of the New Testament, which was the basis of K. G. Bruder's *Concordance.*

Schmidt, Friedrich August; b. in Germany January 3, 1837; graduate of Concordia College 1853, and of Concordia Seminary 1857; pastor at Eden, N. Y., and Baltimore (Missouri Synod 1857 to 1861); teacher at Luther College 1861 to 1872; Norwegian Synod professor at Concordia Seminary 1872—6, Luther Seminary 1876—86, Antimissouri Seminary 1886—90, Augsburg Seminary 1890—3, United Norwegian Church Seminary 1893—1912; edited *Lutheran Watchman* 1866—7, *Altes und Neues* 1880—5, *Luthersk Vidnesbyrd* 1882—90, *Luthersk Kirkeblad* 1890—5; author of *Naadevalgsstriden,* 1881; *Sandhed og Fred,* 1914; created D. D., by Capital University 1883.

Schmidt, Hans Christian; b. May 25, 1840 at Flensburg, Schleswig; d. March 6, 1911, in India; trained by Groenning for missionary work; commissioned by the American Lutheran General Synod 1870; arrived at Rajahmundry, India, 1870; first home furlough in 1883; second, 1894; declined recall to America 1901, removing to the Nilgiris 1903, where he died. Was a successful missionary.

Schmidt, J., D. D. See Roster at end of book.

Schmidt, Johann Eusebius, 1670 to 1745; studied at Jena and Erfurt; curate, then pastor at Siebleben, near Gotha; popular hymn-writer; wrote: "Fahre fort, fahre fort, Zion."

Schmidt, Sebastian; b. 1617, d. 1696; rector and minister at Lindau; professor of theology in Strassburg during the

Thirty Years' War; wrote works on exegetical and Biblical theology, *Collegium Biblicum;* edited a Latin translation of the Bible, published at Strassburg after his death.

Schmolck, Benjamin, 1672—1737; studied at *Gymnasium* in Lauban, afterward in Leipzig, where he was also crowned as poet; assistant to his father, at Brauchitzschdorf, in 1701; *Diaconus* at Schweidnitz in 1702, later *Archidiaconus,* senior, and finally inspector, holding out in his difficult position, in the midst of a Catholic population, till his death; popular preacher, diligent pastor; wrote, among others: "Der beste Freund ist in dem Himmel"; "Tut mir auf die schoene Pforte."

Schmucker, B. M., 1827—88; son of S. S. Schmucker; a great Lutheran liturgical scholar; educated at Gettysburg; held pastorates at Martinsburg, Va., Allentown, Easton, Reading, and Pottstown, Pa. Always more conservative than his father, he became a member of the General Council through the influence of Dr. Krauth. Coeditor of *Hallesche Nachrichten.*

Schmucker, J. G., noted pastor and author in Lutheran General Synod, 1771 to 1859; b. in Germany; studied under Paul Henkel and in University of Pennsylvania; joined Pennsylvania Ministerium in 1792; pastor at Hagerstown and York.

Schmucker, S. S., 1799—1873; perhaps the most influential man in the Lutheran General Synod in the middle of the 19th century; author of most of its organic documents; "not merely a unionistic, but a pronounced Reformed theologian"; studied at Princeton, pastor at New Market, Va., 1818—20; professor at Gettysburg 1826—64; "Father of the Evangelical Alliance." Trying to substitute the *Definite Platform* (*q. v.*) for the *Augsburg Confession,* he "alienated from him many of his former friends and clouded the evening of his days."

Schneegasz, Cyriacus, 1546—97; studied at Jena; pastor at Friedrichroda, at the same time adjunct to the superintendent at Weimar; diligent pastor, mighty in Scriptures; wrote: "Das neugeborne Kindelein"; "Herr Gott Vater, wir preisen dich."

Schneider, Johann Christian Friedrich, 1786—1853; attended Zittau *Gymnasium* and Leipzig University; studied music under Unger at Zittau; organist and musical director in Leipzig; many oratorios, cantatas, and choruses.

Schneller, Johann Ludwig; b. January 15, 1820, at Erpfingen, Wurttemberg; d. October 18, 1896, in Jerusalem; schoolteacher at Bergfelden 1838; Klein-Eisslingen, 1839—40; Gansslosen, 1840 to 1842; Vaihingen, 1843—47; St. Chrischona, near Basel, 1847—54; transferred to Jerusalem, 1854—60, where he founded large orphanage after massacre in Syria by Mohammedans, teaching various branches of handicraft; also organized a teachers' seminary and an asylum for the blind. His work is being continued in Jerusalem by his son Ludwig.

Schnepf, Erhard; b. 1495; influenced by Luther's Disputation at Heidelberg in 1518; reformed Nassau; reformed Wurttemberg on the return of Duke Ulrich; driven from his chair at Tuebingen for opposing the Interim in 1548; helped to organize the University of Jena; opposed the Philippists; d. 1558.

Schnorr von Carolsfeld, Baron Julius, 1794—1872; German painter; trained principally at Vienna and Rome; earlier work shows influence of Duerer; later joined the classicists; became associated with Cornelius, Overbeck, Schadow, and Veit; later work in style of Renaissance; distinguished especially for his *Bible in Pictures,* full of creative power.

Schodde, G. H., Ph. D.; b. 1854 in Allegheny, Pa., educated at Columbus, Tuebingen, and Leipzig; professor at Columbus since 1880; editor of *Lutheran Standard* 1880—90; of the *Theological Magazine* since 1897; contributor to the *Independent* and the *Sunday-school Times.* D. 1917.

Schoeberlein, Ludwig, 1813—81; studied in Munich and Erlangen; tutor in his earlier years, later professor at Heidelberg and Goettingen, at latter place also director of liturgical seminary; prominent liturgiologist, founder of liturgical monthly *Siona,* later edited by Herold; wrote: *Ueber den liturgischen Ausbau des Gemeindegottesdiensts, Schatz des liturgischen Chor- und Gemeindegesangs,* and other works.

Schoenherr, Johann Heinrich, German theosophist; b. 1770 at Memel; d. 1826 at Koenigsberg. His theology, which claimed to harmonize revelation and natural sciences, is dualistic. Fire and water are principles of all reality. The universe and God are the result of their union and interaction.

Schoenherr, Karl Gottlob, painter of historical subjects; b. 1824; professor at the academy in Dresden; many

Biblical pictures, among them "Christ at the Door"; d. 1912.

Scholasticism. The name of the dominant Occidental theology, chiefly dogmatics, of the later Middle Ages, so called from its being taught in the schools. It did not aim at creating new doctrines, but generally took for granted that the then existing *corpus doctrinae* of the Church, both Scriptural and man-made doctrines, was the embodiment of the truths of religion, and by dialectics (examining and dissecting the concepts) and speculation (investigating the nature of transcendental matters) it attempted to discuss these doctrines, to comprehend, harmonize, and prove them, not from the Bible, but from reason. The manner of this reasoning was largely patterned after that of Aristotle, whose philosophical works became known to Western thinkers in the thirteenth century. A mooted philosophical question gave rise to opposing factions in Scholasticism during the whole time of its domination; *viz.*, Whether the general concepts are themselves real, whether one knows the essence of things by their means, or whether these concepts are merely a method of thinking required by the peculiarities of our reason, without guarantee that our thinking really grasps the nature of things. On this question philosophers were divided into three schools: two diverging schools of Realism and a school of Nominalism. Nominalism held, with the Stoics, that the general concepts *(universalia)*, which designate the common characteristics of a class of things, are mere abstractions made by human reason from the existing objects *(nomina)* and having no reality outside of the human mind *(universalia* POST *res)*; but Realism, with Plato and Aristotle, contended for the reality of the general concepts, for their objective existence before, and outside of, the human mind. But the one school of Realism, following Plato, taught that the general concepts were actually and really present as prototypes in the divine reason, before the things themselves came into being, and then also in the human mind before the contemplation of the empirical things *(universalia* ANTE *res)*, while the other school, with Aristotle, considered the general concepts to lie in the things themselves and thence to get into the human mind only by means of experience *(universalia* IN *rebus)*. Since Augustine, Realism had dominated in philosophical theology, until, toward the end of the 11th century, Roscelinus advocated Nominalism, applying it chiefly to the doctrine of the Trinity. He was chiefly opposed by Anselm of Canterbury, the true father of Scholasticism. Other celebrated exponents of Scholasticism were Abélard, Peter Lombard, Alexander of Hales, Albertus Magnus, Thomas Aquinas, Duns Scotus (the former a Dominican, the latter a Franciscan; after them are named the Thomist and Scotist factions, the former given to Aristotelian Realism, the latter to Platonic), Occam (Nominalist), and Biel (*qq. v.*). — In the 12th century Scholasticism was fighting for recognition; in the 13th it reached its zenith; in the 14th and 15th it declined and degenerated altogether into a petty wrangling over words. Though, as thinkers, some of the Scholastics ranked high, they were not really theologians, since they lacked the one essential of a theologian, the purpose and ability of setting forth nothing more or less than the truths of the Bible. — The *mystics* of the Middle Ages, in part, stood out as opponents of dialectic Scholasticism, as Bernard of Clairvaux (*q. v.*), Rupert (the former also a champion of Biblical theology); in part they blended Mysticism and Scholasticism, as especially Bonaventura (*q. v.*). Roger Bacon was another of the few learned men of those days who contended for the sole authority of the Scriptures; also Nicolaus de Lyra, Gerson (*qq. v.*), and some others.

Schongauer, Martin, ca. 1445—91; German painter, himself a pupil of Isenmann; teacher of Holbein the Elder and Duerer; delicacy combined with monumental effects; painted Madonna of the Rose Bower.

School Brothers and Sisters. About half the Roman Catholic children of school age in this country attend parochial schools. Each diocese has its own educational organization, over which the bishop is supreme. There is no central national authority. Fully nine-tenths of the teachers are members of religious orders and societies, some of which were formed for this specific purpose. Each order trains its members for their work, and the diocesan school board is supposed to establish their fitness before they enter on teaching. The proportion of male to female teachers is not more than one to fifteen. Some of the educational orders also carry on secondary schools. The statistics (1921) for the most important teaching communities are as follows (the first figure indicates the number of members; the second, that of pupils): Christian Brothers: 963; 29,072. Brothers of Mary: 517; 12,256. Brothers Marists: 169; 4,746.

Xaverian Brothers: 270; 7,481. Benedictine Sisters: 3,155; 50,117. Sisters of Charity: 10,764; 236,103. Dominican Sisters: 5,817; 81,556. Franciscan Sisters: 8,457; 165,022. Felician Sisters: 1,687; 77,710. Sisters of St. Joseph: 8,147; 189,472. Sisters of Mercy: 6,554; 106,335. School Sisters of Notre Dame: 4,316; 121,913. Ursulines: 1,823; 26,429.

School, Catechetical, of Alexandria. Designed primarily for the practical purpose of instructing Jews and heathens in the essentials of Christianity preparatory to baptism. But in the philosophic atmosphere of Alexandria, the center of Greek and Jewish learning and Gnostic speculation, it assumed the character of a theological seminary and exercised a powerful influence on the trend of theological thought (see *Alexandria, School of Interpretation*). The origin of the school is traditionally traced to the Evangelist St. Mark. Its earliest teacher of whom we have definite information was Pantaenus, a convert from Stoicism, ca. 180. He was succeeded by Clement and Clement by Origen (to 232), under whose leadership the school attained the pinnacle of its fame. At the end of the fourth century the school disappeared.

Schop, Johann; prominent musician in Hamburg ca. 1640; noted violinist; wrote tunes to several of Rist's hymns, also for his *Hausmusik.*

Schreiber, August Wilhelm; born August 11, 1839, at Bielefeld, Westphalia, Germany; died May 22, 1903, at Barmen, Germany; educated at Halle and Erlangen; offered his services to the Rhenish Mission Society 1865; was sent to Sumatra 1866; returned to Germany 1873, after having translated nearly the whole New Testament into Battak; in 1884 second inspector at the Mission House and in 1889 first inspector; visited the fields in South Africa, the Dutch East Indies, and China; represented a large number of German missionary societies 1900 at the Ecumenical Missionary Conference in New York City.

Schreuder, Hans Palladan Smith; b. June 18, 1817, at Sogndal, Norway; d. January 27, 1882, at Untunjambili, Natal, Africa; consecrated bishop of the cathedral of Bergen 1866; founder of the Schreuder Mission in South Africa.

Schreuder Mission. See *Norwegian Church Mission.*

Schroeckh, Johann Matthias, born 1733, died 1808; professor at Leipzig and Wittenberg; rationalistic church historian; his chief work, *Christliche Kirchengeschichte,* in 45 volumes; the two last edited by Tzschirner.

Schroeder, Johann Heinrich, 1667 to 1699; studied at Leipzig, under influence of Francke; pastor at Meseberg; Pietistic tendency; wrote: "Eins ist not, ach Herr, dies eine."

Schubert, Gotthilf Heinrich von; b. 1780, d. 1860; Lutheran; a firm believer in the Bible; first studied theology, but because of rationalism turned to medicine and natural sciences; professor at Erlangen and Munich; his chief scientific work, *Die Geschichte der Seele.* He found in nature the footprints of God. Brilliant author of Christian tales.

Schuerer, Emil; b. 1844, d. at Goettingen 1910; theologian of the Ritschlian School; professor at Leipzig, Giessen, Kiel, 1895 at Goettingen; chief work: *Geschichte des juedischen Volks im Zeitalter Jesu Christi* (done into English).

Schuette, Konrad Hermann Louis, 1843—1926; professor of mathematics at Capital University, Columbus, O., 1872; president of the institution in 1890, also professor of Symbolics at the Seminary; elected general president of the Joint Synod of Ohio and Other States in 1894; became president of the National Lutheran Council in 1923; contributed five original hymns and several translations from the German to the hymnal of 1880, among the latter: "O Holy, Blessed Trinity"; "Now Christ, the Very Son of God"; author of *Church-member's Manual, Before the Altar, Testimonies unto Church Union.*

Schuetz, Heinrich (*Sagittarius*), 1585—1672; choirboy at Kassel; law student at Marburg; studied music under Gabrieli at Venice; organist at Kassel, *Kapellmeister* and conductor at Dresden, also court conductor at Copenhagen; most influential German composer of his century in developing and promoting good church music; applied Italian choral style to semidramatic church music as brought to perfection by Bach; published much sacred music, including Passion music, psalms, and symphonies.

Schuetz, Johann Jakob, 1640—90; studied law at Tuebingen, practised at Frankfurt; intimate friend of Spener, later a separatist; wrote: "Sei Lob und Ehr' dem hoechsten Gut."

Schultens, Albert, 1686—1750; Dutch Orientalist; b. at Groningen; professor of Oriental languages at Franeker and Leyden (d. there); father of modern Hebrew grammar, pioneer of Comparative Semitics; wrote *Hebrew Origins,* etc.

Schultze, Viktor, 1851—; since 1883 professor of church history and Christian archeology at Greifswald; has written many monographs in his field: *Das evangelische Kirchengebaeude; Archaeologie der altchristlichen Kunst; Die altchristlichen Bildwerke und die wissenschaftliche Forschung,* and others.

Schulz, Johann Abraham Peter, 1747—1800; studied under Kirnberger at Berlin; held various positions as teacher of music, *Kapellmeister,* and director; distinguished as composer; one oratorio; cantata: *Christi Tod.*

Schumann, Robert, 1810—56; studied at Zwickau *Gymnasium* and at Leipzig; applied himself to musical study at Heidelberg; distinguished for composition and literary work, prolific; successful in writing tunes; also some organ music.

Schwagerehe. See *Degrees, Prohibited.*

Schwan, Heinrich Christian; born April 5, 1819, at Horneburg, Hanover; studied at the *Gymnasium* of Stade and at the universities of Goettingen and Jena; graduated 1842; after tutoring for a short time, was ordained September 13, 1843, taking charge of a mission in Leopoldina, Bahia, Brazil. Having promised his uncle Wyneken to keep the need of the Lutherans in the United States in mind, he came over in 1850, was installed as pastor of the small congregation at Black Jack (New Bielefeld), Mo., and received as member of the Missouri Synod at its fourth annual meeting (1850). In 1851 he was called to Zion Church, Cleveland, O., serving it till 1899, during the last decades as associate pastor. From 1852 to 1878 he served as vice-president of the Central District, vice-president of the General Body, and president of the Central District; from 1878 to 1899 as president of the General Body. On the fiftieth anniversary of his ordination, 1893, Luther Seminary of the Norwegian Lutheran Synod conferred upon him the honorary degree of Doctor of Divinity. D. May 29, 1905. — Dr. Schwan is counted among the fathers of the Missouri Synod. An earnest disciple and able exponent of confessional Lutheranism, he was one of the chief builders of the faithful and flourishing Lutheran church of the city of Cleveland and a trusty counselor and teacher of the whole Synod, his influence extending even beyond its confines. His unwavering fidelity to the Lutheran Confessions, combined with a fine Christian tact, a well-poised mind, and sound judgment concerning men and the times, together with his modesty and refinement, fitted him for the position of President, especially during the trying days of the controversy on election and the stirring times of the period of expansion then setting in. A lifelong student and expert teacher of the Catechism, he ably supervised the writing of the Synodical Catechism, published in 1896 and in constant use in the homes, schools, colleges, and churches of the Synod. The synodical sermons printed in the *Lutheraner* reveal his mastery in unfolding the meaning of the text and in presenting and aptly applying the most sublime truths in simple, popular language.

Schwartz, Christian Friedrich, one of the foremost Lutheran missionaries to India; b. October 28, 1726 at Sonnenburg, Prussia; d. February 13, 1798 at Tanjore, India. Through A. H. Francke's influence, Schwartz was prevailed upon to enter the service of the Danish-Halle Mission in Tranquebar, arriving there July 30, 1750. Four months after his arrival he delivered his first Tamil sermon from Ziegenbalg's pulpit. He moved from Tranquebar to Trichinopoly, where he labored from 1762 to 1778. In 1767 he became an English chaplain, severing his connection with the Danish-Halle Mission. In 1778, at the request of the Rajah, he settled at Tanjore and later was made guardian to the heir apparent. His political and religious influence was far-reaching, his probity universally acknowledged.

Schwarz, Johann Michael Nikolaus; b. March 21, 1813, at Hagenbuechach, Bavaria; missionary to India 1843; director of seminary 1845—9; Trichinopoly, 1852—9; Mayaveram, 1859 to 1869; d. June 21, 1887, at Tranquebar; an author of repute; revised Tamil Bible.

Schweizer, Albert, professor at Strassburg; wrote in the *Leben Jesu* investigations; standard book on Joh. Seb. Bach; now medical missionary in Africa.

Schweizer, Alexander; b. 1808, d. 1888; professor and pastor in Zurich; eminent Reformed theologian and dogmatician; greatly influenced by Schleiermacher; chief representative of the left wing of this school.

Schwenkfelders. This body traces its origin back to the work of Kaspar Schwenkfeld, a counselor at the court of the Duke of Liegnitz, in Silesia. When Luther entered upon his work of reforming the Church, Schwenkfeld, at the age of twenty-five, threw himself into the new movement with great energy. Al-

though he was not an ordained clergyman, he took a prominent part in the religious work and especially in the Reformation of the Church in Silesia. However, as he was independent in his thinking, he soon began to preach doctrines which brought him in opposition to the Reformation. Thus he rejected the doctrine of justification by faith, took exception to Luther's adherence to Scripture as the only source and norm of faith, and inveighed against the Lutheran doctrine of the efficacy of the Sacraments as means of grace. He also rejected pedobaptism and in 1531 declared himself at variance with all the articles of the *Augsburg Confession*, claiming that he would rather be a papist than a Lutheran. Strongly opposed to the formation of a Church, he did no more than gather congregations, in consequence of which he was compelled to flee from one place to another in order to escape persecution. He died in Ulm in 1561. After his death his followers, although not organized into an independent church-body, assembled for occasional meetings and conferences in Silesia, Switzerland, and Italy. In order to escape persecutions, these followers, early in the 18th century, decided to emigrate to America; and in September, 1734, about 200 persons landed at Philadelphia. They obtained homes in Montgomery, Bucks, Berks, and Lehigh Counties, Pa., where the greater number of their descendants are now to be found. Toward the close of the Revolutionary War a closer church organization was formed, and in 1782 a constitution was adopted. In common with the Quakers, Mennonites, and kindred bodies they voiced their opposition to wars, secret societies, and the taking of oaths.

The doctrinal standards of the Schwenkfelders are set forth in the following books: *The Confession of Faith of Schwenkfelders in Goerlitz*, 1726; *Catechism of Schwenkfelders in America*, 1855. Christ's divinity, they hold, was progressive, and His human nature partook more and more of the divine nature, without losing its identity. The Lord's Supper, a symbol of both Christ's humanity and divinity, is regarded as a means of spiritual nourishment, however, without any change of the elements, such as is asserted in transubstantiation. They regard infant baptism as not apostolic and the mode of baptism as of no consequence. The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, and the trustees annually. The members of the local churches meet in a district conference at least once a year. The district conferences are members of the General Conference, in which all church-members have equal rights and privileges without distinction of sex. The General Conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. Besides limited Home Mission work the denomination carries on mission-work, through boards of other churches, in India, Africa, and Japan. — Statistics, 1921: 6 ministers, 7 churches, 1,336 communicants.

Scofield Reference Bible, edited by the Rev. C. I. Scofield, D. D. Its special features are: All the great words of the Scripture are clearly defined; chain references, with final summaries, cover all the great topics of Scripture; every book of the Bible has an introduction and analysis, which facilitates book-study, the true method of Bible-study; helps at hard places; apparent contradictions are reconciled and explained; the types are explained and illustrated by New Testament references; the Greater Covenants are analyzed and explained; the prophecies are harmonized, thus becoming self-explanatory. The text is the Authorized, or King James, Version, with emendations in the margin where needed. Not to be recommended for general use.

Scotists. See *Scholasticism*.

Scotland. Strict Calvinism was speedily and successfully established in Scotland through the vigorous measures of John Knox. The struggle between Presbyterianism and Episcopalianism lasted over a century, but since 1688 Scotland has been overwhelmingly Presbyterian. The first presentation of Scotch Presbyterian doctrine was the confession composed by John Knox in 1560. This, however, was replaced by the *Westminster Standards* in 1647. The union with England (1707) brought Scotland no political or industrial prosperity. Both the landed aristocracy and the crown claimed the right of appointing clericals to office, which was incompatible with the unity and independence of the system of Scotch Presbyterian organization. In 1743 the Covenanters, who had already separated, organized as Reformed Presbyterians. In 1752 a new body separated and called itself the "Relief." In the course of a century the number of separatist organizations had grown to about 500 congregations; in 1847 they were combined as the United Presbyte-

rian Church. At the beginning of the 19th century a reawakening under Thomas Chalmers took place in the Church of Scotland. However, the patronage struggle was resumed, which finally led to the "Disruption" and the organization of the Free Church of Scotland. The Free Church doubled its membership in the next sixty years, until in 1874 the Right of Patronage was removed by Parliament, when the Established Church again gained in popularity. The close of the last century, therefore, witnessed three great Presbyterian churches in Scotland: the Established Church, the Free Church, and the United Presbyterian Church. The difference between them was principally their various attitudes as to the relation of Church and State. Negotiations for union between the Free and United churches, opened in 1863, resulted in the organization of the United Free Church of Scotland, October 31, 1900. A small minority of 27, who opposed the union, now declared itself to be the only true, legitimate Free Church and laid claim to all the property of the organization. A settlement was finally accomplished after a long-continued struggle. Besides the bodies mentioned, there are three other small Presbyterian churches in Scotland: 1) the Free Presbyterian Church, 2) the Reformed Presbyterian, 3) and the original secession, properly called the Old Light. — *The Scotch Episcopal Church.* The Scotch Episcopal Church was in former times the great rival of the Presbyterian Church, but after the downfall of the Stuarts that Church was almost eliminated from the country. In 1792 it was granted full toleration. — *Congregationalists.* The Congregational Church in Scotland was founded in 1728 by John Glas, a minister of the Established Church. Other Congregational churches were organized later; they joined the Congregational union organized in 1863. A division in the Secession Church in 1841 resulted in the founding of the Evangelical Union. In 1896 the Congregationalist Church and the Evangelical Union were united to form the present Congregational Union of Scotland. The number of Baptists in Scotland is comparatively small. Their doctrine is Calvinistic, their worship simple, and their organization strictly Congregational, for which reason they are enumerated under this heading. — Among the other Protestant bodies the Methodists, both Wesleyan and primitive, are most important. There are also small bodies of Quakers, Irvingites, Unitarians, and Swedenborgians. The Roman Catholic Church is represented in Scotland by about half a million members, most of whom are of Irish descent, although 30,000 of them are Scotch. This element is found among the Highlanders of Gaelic tongue, who have remained loyal to the Roman Catholic hierarchy. Institutions such as Bible and tract societies, city missions, schools for morally neglected children, temperance societies, and others have been created by the Church.

Scott, Thomas, 1705—75; teacher; belonged to Independents; minister at Ipswich; sole pastor of congregation after 1740; several collections of hymns, in which: "Return, O Wanderer, Return."

Scott, Sir Walter, 1771—1832; received very broad education; holds very high rank as novelist and historian; very successful also as poet; no direct contributions to hymnody, but lines: "When Israel of the Lord Beloved," from *Ivanhoe,* and paraphrase of *Dies Irae:* "That Day of Wrath, That Dreadful Day," have come into use.

Scott's Bible. A family Bible, with original notes, practical observations, and marginal references, published in 1796, 4 vols., and in the 9th edition, in 1825, 6 vols., by Thomas Scott, a clergyman of the Church of England (b. 1747, d. 1821).

Scotus Erigena, John, b. and probably educated in Ireland; principal of the court school at Paris 847; had a knowledge of Greek exceptional for his days. Though probably neither priest nor monk, he yet discussed theological questions, but from a standpoint of philosophy. His doctrine is the first attempt at a speculative dogmatics in the Occident, and he is the connecting link between Greek and Occidental philosophy, having some influence on Scholasticism.

Scotus, John Duns (*Doctor Subtilis*); celebrated Scholastic; Franciscan, b. in Ireland (?), taught philosophy and theology; since 1300 in Oxford, Paris, Cologne; founder of Scotist School and theologico-philosophic system opposed to that of Thomas Aquinas; with a tendency to Nominalism, radically changing the content of religious and moral concepts. (Will not dependent upon reason, but *vice versa.* — God does not will what is good, but what God wills seems good to man.) See *Scholasticism.*

Scouts. See *Boy Scouts, Girl Scouts.*

Scriven, Joseph, 1820—86; educated at Trinity College, Dublin; went to Canada in 1845, living last at Port Hope, on Lake Ontario; his hymn "What a

Friend We Have in Jesus" a great favorite.

Scrivener, Frederick Henry Ambrose, 1813—91; Church of England theologian and New Testament scholar; wrote many books on New Testament criticism; edited a Greek text of the New Testament.

Scriver, Christian, 1629—93. His father died in 1629; boy able to get education with help of rich relative; studied at Rostock; tutor at Segeberg; *Archidiaconus* at Stendal 1653; pastor at Magdeburg 1667; later also assessor at the consistory; then scholarch and finally senior; in 1690, *Konsistorialrat* and private chaplain at Quedlinburg. Very popular and influential preacher; author of *Seelenschatz* and of *Zufaellige Andachten* (devotional books); hymns full of devotion and with power of Gerhardt; wrote: "Der lieben Sonne Licht und Pracht"; "Auf, Seel', und danke deinem Herrn."

Scudder, John, missionary of the Reformed (Dutch) Church; b. September 13, 1793, at Freehold, N. J.; d. January 13, 1855, at Wynberg, South Africa; sent to Ceylon by the American Board; transferred, in 1836, to Madras for literary work. The Arcot Mission grew up under his direction. Eight sons, two granddaughters, and two grandsons have been in the service of that mission. Ill health drove him to Africa, where he died.

Seamen's Homes. Owing to the fact that the life of a seaman takes him away from the home and exposes him to many temptations, institutions have been established which seek to provide a home for seafaring men while they are on shore. Homes have also been established for disabled seamen (*e. g.,* Sailors' Snug Harbor, Staten Island, N. Y., founded 1801). The American Seamen's Friend Society, editing the *Sailors' Magazine,* cares for seamen in New York, sends chaplains to other ports, and places libraries on vessels. — Mission-work among the seamen is carried on by various Lutheran church-bodies at various ports.

Seckendorf, Veit Ludwig von, German Lutheran statesman and scholar; b. 1626, d. 1692 as chancellor of the newly founded University of Halle. His chief work is his *Commentarius Historicus de Lutheranismo seu de Reformatione* (1688—92), a monumental work, a refutation of the Jesuit Maimbourg; still indispensable for every historian of the Reformation because of the wealth of original sources. It was abridged and translated into German by Chr. F. Junius, reprinted in Baltimore 1865.

Second Advent of Christ. See *Advent of Christ, Second.*

Secular Clergy. Parish priests, bishops, and other members of the Roman clergy who live in the every-day world *(saeculum)* without being bound by a monastic rule are called secular clergy, in distinction from the members of religious orders, who have withdrawn from the world, are bound by a rule *(regula),* and are therefore known as regular clergy. The secular clergy essentially contains the hierarchy and holds precedence.

Secularism. See *Atheism.*

Security, Knights and Ladies of (*Security Benefit Association*). This lodge was chartered under the laws of the State of Kansas in 1892 by members of the Masonic Fraternity, the Ancient Order of United Workmen, both Orders of the Woodmen, and others. Councils of Knights and Ladies of Security are practically private social clubs rather than mystic temples; nevertheless they maintain a ceremonial and a ritual, "calculated to impress upon the mind of the novitiate the importance of wisdom, security, protection, and fraternity." The National Executive Committee decides all questions relative to the ritual ceremonies and secret work and prescribes the secret work itself. (*Constitution and Laws,* sec. 15.) The "obligation" reads in part: "I agree, if accepted as a member of the order, to be bound by all its laws now in force or that may be hereafter enacted, without reservation or exception as to the character or nature of such after-enacted laws." (Sec. 87.) Every lodge has a "prelate and an altar." The duties of the "prelate" are to conduct the devotional exercises of the council and to administer the obligations of the order. (For prayers see *Christian Cynosure,* Vol. LI, No. 12, April, 1919, p. 363.) Upon the "altar," which is placed in the center of the lodge, should rest a "fine, well-bound copy of the Holy Bible." There is also an elaborate funeral ritual. (See *Christian Cynosure,* Vol. LI, No. 12, p. 363 sqq.) Recently this order changed its name to *Security Benefit Association,* without, however, essentially changing its character. It conducts a mutual cooperative farm of 404 acres near Topeka, Kans., with homes for aged members and for orphans of deceased members, and a hospital. The S. B. A. does business in 38 States and in the District of Columbia. It has a novelty in a "moving-picture degree."

To get this degree, a subordinate council is required to procure a minimum class of 100 new members. More than 40,000 members have been initiated in this way in recent years. Membership: 1,982 lodges with 227,835 benefit members. There is also a juvenile department with 13,510 members, which has a ritual of its own.

Sedulius, Coelius. Little is known of this hymn-writer beyond the fact that he flourished about the middle of the 5th century and that he was converted to Christianity comparatively late in life; published a number of works, most of them in the field of sacred poetry; wrote the so-called Alphabet Hymn of twenty-three sections, from which are taken *A Solis Ortus Cardine* ("From Lands which See the Sun Arise") and *Hostis Herodes Impie* ("Herod, Thou Foe Most Impious"), both of which are in common use in translations.

Seeberg, Reinhold; b. 1859 in Livonia; studied at Dorpat and Erlangen; at first associate professor at Dorpat; in 1889 professor of church history and New Testament exegesis at Erlangen; 1898 professor of systematic theology at Berlin; influential Lutheran theologian of modern type; author of an extensive *History of Dogma* and other works.

Segnatura. See *Curia, Roman.*

Seiss, Jos. A.; noted pulpit orator and author; b. March 19, 1823; son of a Maryland miner; grew up under Moravian influences; educated at Gettysburg; licensed by the Lutheran Virginia Synod 1842; held pastorates in Maryland, including Baltimore, 1842—58; 1858 pastor of old St. John's, Philadelphia; from 1874 till his death, 1904, he served the Church of the Holy Communion. Seiss exerted a strong influence in the Pennsylvania Ministerium and the General Council, serving a number of terms as president of both bodies. He is the author of *Ecclesia Lutherana, Lectures on the Gospels, On the Epistles.* His works *On the Last Times* and *On the Apocalypse* are pervaded with chiliasm. His pulpit style was stately, dignified, and artistic rather than churchly.

Selle, Christian August Thomas; b. 1819 in Gelting, Schleswig; subteacher at fifteen; emigrated to America 1837; printers' apprentice and factory-worker, he privately studied theology and was licensed to preach by Ohio Synod; continued his studies under the guidance of Dr. Sihler; pastor of First St. Paul's Church, Chicago, 1846; charter member of the Missouri Synod; at Crete, Ill., 1851; Rock Island, Ill., 1858; second professor at the Teachers' Seminary (Fort Wayne, Addison), 1861 and editor of the *Schulblatt;* retired 1893; d. 1898.

Sellin, Ernst Friedrich Max; born 1867; since 1908 professor of Old Testament exegesis at Rostock; wrote on Old Testament subjects; critic; editor-in-chief of a comprehensive modern commentary on the Old Testament; wrote volume on Minor Prophets.

Selnecker, Nikolaus; b. 1530, d. 1592; studied at Wittenberg, favorite pupil of Melanchthon; *Privatdozent* at Wittenberg; 1557 second court preacher at Dresden; 1565 professor of theology at Jena; 1568 professor and pastor at Leipzig, also court preacher at Wolfenbuettel; coworker on the *Formula of Concord;* later spent some time at Halle, Magdeburg, and Hildesheim, obliged to bear much enmity on account of his uncompromising position on sound Lutheranism; a very prominent figure in the ecclesiastical history of the latter half of the 16th century; wrote: "Ach bleib bei uns, Herr Jesu Christ"; "Hilf, Helfer, hilf in Angst und Not"; "Lass mich dein sein und bleiben," and other hymns.

Semi-Arianism. See *Arianism.*

Seminaries, Theological. Higher institutions for the special professional training of ministers of the Gospel (clergymen, pastors, preachers), their rank embracing every form of training-school from a theological high school to a full graduate seminary. The designation itself is derived from the Latin word *seminarium,* nursery of young trees. Since the time of the Council of Trent the name has been applied as official designation of institutions engaged in the training of clergymen, and not only in the Roman Catholic Church, but in the Protestant denominations as well. The word is not to be confused with the term *seminar,* which is now applied to a class for advanced study or research, chiefly in universities and full seminaries. In a number of instances the name seminary is used for the classical pretheological schools, the real professional school being designated as a *Stift* or theological college. — When the Protestant churches were established in this country, early in the 17th century, the congregations at first drew on the Fatherland for ministers. But this method proved unsatisfactory for a number of reasons, and so the second or third generation of American citizens was obliged to consider the training of its own pastors and preachers. It was this consideration which led to the

founding of Harvard College, now Harvard University, for the prospect of leaving "an illiterate ministry to the churches when our present ministers lie in the dust" held real terrors for these staunch Bible defenders. The Lutherans of the East, in the early years, often resorted to the laboratory training of young men for the ministry; that is, men were educated for the ministry by spending a number of years in the home of some older pastor, studying languages, philosophy, and the theological branches preparatory for the work and then being examined by a committee or even by an entire synodical body in convention assembled before being admitted to the ministry. The first separate seminary in America was established by the Dutch Reformed Church at Flatbush, Long Island, N. Y., in 1774. Soon afterward other seminaries were opened, their number increasing very rapidly during the first half of the 19th century, until at the present time more than 150 seminaries are doing work in the United States alone. — The organization of the average seminary is the following. At its head is a president, who serves as chairman of the faculty and usually represents the institution toward the outside. A dean may be in charge of certain administrative and disciplinary functions. As a rule, four or five departments of instruction are distinguished — that of exegetical theology, that of historical theology, that of systematic theology, that of practical theology, and that of philosophy. The department of exegetical theology usually offers courses in Arabic, Greek, Hebrew (or in Semitics and in New Testament philology), English exegesis, Biblical isagogics, hermeneutics, textual and higher criticism, and related subjects. The department of historical theology offers courses in church history, including its individual periods and epochs, especially the history of the Reformation and denominational history, history of doctrine, patristics, and related topics. The department of systematic theology offers courses in dogmatics, apologetics, ethics, Christian evidences, theism, history of religion, philosophy of religion, general moral philosophy, and related topics. The department of practical theology offers courses in pastoral calling, church polity, homiletics, catechetics, liturgics, church music, elocution, religious education, diaconics and missions, Christian sociology, and related topics. The department of philosophy usually offers courses in history of philosophy, problems of philosophy, systems of philosophy, psychology, metaphysics, logic, and related subjects. The tendency in recent years is to extend the range and nature of the courses offered in order to lay greater stress on what is called the social program of the Church. As soon as this tendency goes beyond the lines laid down in the Bible, it is naturally to be deplored and condemned. — Four types, or kinds, of seminaries are now distinguished: 1) Seminaries that actually require college graduation for admission, these being the regular graduate seminaries, some of which now offer some advanced work beyond that demanded for a diploma; 2) seminaries which require at least two years of college work or special pretheological training for admission; 3) seminaries which require only high school graduation or its equivalent; 4) seminaries which have no definite scholastic standards for admission. To the last class belongs especially the growing number of Bible schools and mission-training schools. Quite a few seminaries are now affiliated with colleges or universities, either as departments or by virtue of special articles of agreement. In the Lutheran Church the "practical" seminary does not require Bible languages and certain other college subjects for admission, while the "theoretical" seminary places a pretty strong emphasis on the knowledge of Latin, Greek, and Hebrew. — The institutional control of theological seminaries is, in most cases, vested in a board of control or a board of trustees, usually elected directly by the church-body under whose auspices the seminary is maintained. This body is in direct control of the business or financial end of the institution, with directive powers in the internal administration of the school which they serve. When the board of trustees is large and unwieldy, it is deemed advisable to have a separate board, usually known as the executive committee, in actual charge of the institution. The faculty members, particularly in the Lutheran Church, are pledged to the confessions of their Church, and a declaration to that effect is usually required at the time of their induction into office. — The entrance requirements of the various institutions vary with the character or type of school which they represent. In graduate theological seminaries a full college course or its equivalent is demanded for admission. In church-bodies which maintain special schools for pretheological training, graduation from such academies or junior colleges is the only requisite. In still other cases certain

standards are "preferred," or "desired," or "expected," but nothing definite is demanded. Methods of teaching are still largely informational, although conversational and functional methods are gradually being introduced in some of the schools. — Among the chief theological seminaries of America are the following, the information including the name, the location, the date of establishment, and, in most cases, the confessional standpoint: —

Hutchinson Theological Seminary, Hutchinson, Minn., 1910 (Seventh-day Adventist); Berkeley Baptist Divinity School, Berkeley, Cal., 1889 (Northern Baptist); Colgate Theological Seminary, Hamilton, N. Y., 1819 (Northern Baptist); Crozer Theological Seminary, Chester, Pa., 1867 (Northern Baptist); Divinity School, University of Chicago, Chicago, Ill., 1865 (Liberal); Kansas City Baptist Theological Seminary, Kansas City, Kans., 1901 (Northern Baptist); Newton Theological Institution, Newton Center, Mass., 1825 (Northern Baptist); Rochester Theological Seminary, Rochester, N. Y., 1850 (Liberal); Southern Baptist Theological Seminary, Louisville, Ky., 1858 (Conservative); Southwestern Baptist Theological Seminary, Fort Worth, Tex., 1908 (Conservative); Bonebrake Theological Seminary, Dayton, O., 1873 (United Brethren in Christ); Christian Divinity School, Defiance, O., 1868 (Christian Church); Bangor Theological Seminary, Bangor, Me., 1814 (Congregational); Hartford Theological Seminary, Hartford, Conn., 1834 (Liberal); Oberlin Graduate School of Theology, Oberlin, O., 1834 (see *Oberlin Theology*); Yale Divinity School, New Haven, Conn., 1822 (Liberal); Drake University Bible College, Des Moines, Iowa, 1881 (Disciples of Christ); Evangelical School of Theology, Reading, Pa., 1881 (Evangelical Association); Evangelical Theological Seminary, Naperville, Ill., 1873 (Neutral); Eden Theological Seminary, St. Louis, Mo., 1855 (Evangelical Synod, Liberal Tendency); Boston University School of Theology, Boston, Mass., 1839 (Methodist Episcopal); Drew Theological Seminary, Madison, N. J., 1868 (Methodist Episcopal); Garrett Biblical Institute, Evanston, Ill., 1855 (Methodist Episcopal); Iliff School of Theology, Denver, Colo., 1903 (Methodist Episcopal); Maclay College of Theology, Los Angeles, Cal., 1885 (Methodist Episcopal); Westminster Theological Seminary, Westminster, Md., 1884 (Methodist Protestant); Moravian Theological Seminary, Bethlehem, Pa., 1863 (Moravian Church); Austin Presbyterian Theological Seminary, Austin, Tex., 1902 (Presbyterian); Columbia Theological Seminary, Columbia, S. C., 1828 (Presbyterian); Union Theological Seminary, Richmond, Va., 1867 (Presbyterian); Theological Seminary of the Cumberland Presbyterian Church, McKenzie, Tenn., 1842; Auburn Theological Seminary, Auburn, N. Y., 1820 (Presbyterian); Bloomfield Theological Seminary, Bloomfield, N. J., 1867 (Presbyterian); Dubuque Theological Seminary, Dubuque, Iowa, 1852 (Presbyterian); Lane Theological Seminary, Cincinnati, O., 1829 (Presbyterian); McCormick Theological Seminary, Chicago, 1830 (Presbyterian); Presbyterian Theological Seminary at Omaha, Nebr., 1891; Princeton Theological Seminary, Princeton, N. J., 1822 (Conservative); San Francisco Theological Seminary, San Anselmo, Cal., 1871 (Presbyterian); Western Theological Seminary, Pittsburgh, Pa. (Presbyterian); Reformed Presbyterian Theological Seminary, Pittsburgh, Pa., 1810; Pittsburgh Theological Seminary, Pittsburgh, Pa., 1868 (United Presbyterian); Xenia Theological Seminary, St. Louis, Mo., 1794 and 1877 (Conservative); Berkeley Divinity School, Middletown, Conn., 1854 (Protestant Episcopal); Divinity School of the Protestant Episcopal Church, Philadelphia, Pa., 1862; Episcopal Theological School, Cambridge, Mass., 1867; General Theological Seminary, New York, N. Y., 1822 (Protestant Episcopal); Nashotah House, Nashotah, Wis., 1842 (Protestant Episcopal); Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va., 1823; Seabury Divinity School, Faribault, Minn., 1860 (Protestant Episcopal); Western Theological Seminary, Chicago, Ill., 1883 (Protestant Episcopal); Theological Seminary of the Reformed Episcopal Church, Philadelphia, Pa., 1887; Theological School of the Christian Reformed Church, Grand Rapids, Mich., 1876 (Conservative); Theological Seminary of the Reformed Church in America, New Brunswick, N. J., 1784 (Conservative); Central Theological Seminary, Dayton, O., 1850 (Reformed Church in U. S.); Reformed Church Theological Seminary, Lancaster, Pa., 1831; Meadville Theological Seminary, Meadville, Pa., and Chicago, Ill., 1846 (Liberal); Crane Theological School, Tufts College, Mass., 1852 (Liberal); Ryder Divinity School, Chicago, Ill., 1851 (Universalist, Liberal); Harvard Theological School, Cambridge, Mass., 1650 and 1819 (Liberal); Union Theological Seminary, New York, N. Y., 1836 (Liberal).

The foremost theological seminaries of the various Lutheran bodies in America are the following: *A.* Of the United Lutheran Church: Hartwick Seminary, Otsego Co., N. Y., 1797; Theological Seminary, Gettysburg, Pa., 1826; Susquehanna University, Selinsgrove, Pa., 1858; Lutheran Theological Seminary, Mount Airy, Philadelphia, Pa., 1864; Southern Theological Seminary, Columbia, S. C., 1830; Hamma Divinity School, Springfield, O., 1845; Chicago Seminary, Maywood, Ill., 1891; Western Midland Seminary, Fremont, Nebr., 1895; Martin Luther Seminary, Lincoln, Nebr., 1913; Pacific Theological Seminary, Seattle, Wash., 1911. *B.* Of the Joint Synod of Ohio: Capital University Seminary, Columbus, O., 1830; Luther Seminary, St. Paul, Minn., 1884. *C.* Of the Iowa Synod: Wartburg Theological Seminary, Dubuque, Iowa, 1854. *D.* Of the Buffalo Synod: German Martin Luther Seminary, Buffalo, N. Y., 1840. *E.* Of the Augustana Synod: Augustana Seminary, Rock Island, Ill., 1860. *F.* Of the Norwegian Lutheran Church: Luther Seminary, St. Paul, Minn., 1917. *G.* Of the Lutheran Free Church: Augsburg Seminary, Minneapolis, Minn., 1869. *H.* Of the Eielsen Synod: Lutheran Bible School, Minneapolis, Minn., 1917. *I.* Of the United Danish Church: Trinity Seminary, Blair, Nebr., 1884. *J.* Of the Danish Church: Grand View College, Des Moines, Iowa, 1896. *K.* Of the Suomi Synod: Suomi Seminary, Hancock, Mich., 1896. *L.* Of the Finnish National Church: Theological Seminary, Ironwood, Mich., 1918. *M.* Of the Missouri Synod: Concordia Theological Seminary, St. Louis, Mo., 1839; Concordia Seminary, Springfield, Ill., 1846. *N.* Of the Wisconsin Synod: Theological Seminary, Wauwatosa, Wis., 1865. *O.* Seminaries located outside of the United States: Waterloo Seminary, Waterloo, Ont., 1911; Lutheran Seminary, Saskatoon, Sask., 1913; Concordia Seminary, Porto Alegre, Brazil, 1907; Theological Seminary, Berlin-Zehlendorf, Germany, 1921; Concordia Seminary, South Australia. — For statistics see Kelly, *Theological Education in America*, *Lutheran World Almanac*, and other annuals.

Semi-Pelagians. See *Pelagians.*

Semler, Johann Salomo; b. 1725, d. at Halle 1791; father of modern Biblical criticism; was raised in Pietistic surroundings, but soon drifted into Rationalism. In 1752, at the instance of Baumgarten, he was called as professor of theology to Halle, where with his rationalism, by word and letters, he undermined almost all the doctrines of the Church. Miracles and prophecies are explained as deceptions and accommodation to prevailing ideas of time and surroundings. At the end he realized the destructive influence of Rationalism; he had sown the wind and was reaping the storm. He died of a broken heart.

Sendomir Consensus. Lutheran, Zwinglian, and Moravian Poles met in 1570 at Sendomir, on the Vistula, and agreed on a common confession while acknowledging that of each party. Of course, their controversies soon broke out afresh.

Senegal-Niger, Upper. A colony in French West Africa. Senegal has an area of 74,112 sq. mi. and a population of 1,225,523. Niger has an area of 349,400 sq. mi. and a population of 1,084,043. The inhabitants in Senegal-Niger are chiefly Mandingoes, Foolahs, Sarakoles, and other Negro tribes. Animism prevails. Islam has a large following. Missions have been begun by the Paris Mission Society. Statistics: Foreign staff, 2; Protestant Christian community, 70; communicants, 35.

Senegambia. See *Senegal-Niger.*

Senfl, Ludwig, 1492—1555; pupil and successor of Heinrich Isaak, *Kapellmeister* of Imperial Chapel at Munich; later court conductor; eminent composer of counterpoint; among his published works *Quinque Salutationes Domini Nostri Hiesu Christi* and *Magnificat 8 Tonorum;* many manuscripts of sacred music in the Munich Library.

Sensationalism, or *Sensualism,* the theory that all knowledge or ideas originate in sense perceptions. Philosophically it leads to empiricism (*q. v.*); ethically, to hedonism (*q. v.*).

Sensualism. See *Sensationalism.*

Separate Baptists. The origin of this body may be traced to the revival movement of Whitefield, which culminated in the Great Awakening. Indorsing this revival, small groups of Baptists separated themselves from the Regular Baptists, who were opposed to the revival, forming a separate denomination, among whom were the leaders Isaac Backus and Shubael Stearns. In 1787 the Regular and Separate Baptists in Virginia formed a union, adopting the name United Baptist Churches of Christ in Virginia. Separate Baptists reject all creeds and confessions of faith, but publish in the minutes of their yearly meetings articles of belief, which, in the main, agree with the general confessions of the Free-will Baptists. They regard

footwashing as an ordinance of Christ and reject the strict Calvinistic doctrine of election, reprobation, and fatality, preaching the general atonement of Christ and the freedom of salvation for all who will come. Statistics, 1916: 47 ministers, 46 churches, 3,902 communicants.

Sequences, or Tropes. A hymn or tractus following the gradual, originally inserted to fill the space of time during which the lector proceeded from the epistle-ambo to the gospel-ambo.

Serampore Brotherhood. See *India* and *Missions*.

Seraphim. Heavenly beings described Is. 6 as an order of angels who stand around the heavenly throne, having each six wings, also hands and feet, and praising God with their voices. They are commonly classified with the cherubim as archangels. See *Angels, Cherubim*.

Serbia. Now a part of Jugoslavia (language, Slavic). Adopted Christianity in the eighth century. To-day a small number of Evangelical, Roman Catholic, Jewish, and Mohammedan inhabitants are enjoying religious toleration, but the state church is the Serbian Orthodox Church (5,602,227 members), affiliated with, and holding the same views as, the other Eastern Orthodox churches. Highest authority: the National Synod, consisting of the Patriarch and three other bishops.

Serbian Orthodox Church in the United States is under supervision of the archbishop of the Russian Orthodox Church of the United States, with which it agrees in doctrine and polity. Statistics, 1916: 12 congregations, 14,301 members, 29 priests.

Serle, Ambrose, 1742—1812; commissioner in the English government transport office; author of several prose works, one of which includes hymns; wrote: "Thy Ways, O Lord, with Wise Design."

Servetus, Michael, noted Spanish physician and anti-Trinitarian; b. 1511 at Tudela; studied at Toulouse; at coronation of Charles V came to Germany, where, in 1531, he published his anti-Trinitarian doctrines in *De Trinitatis Erroribus;* returned to France, where his main work, *Christianismi Restitutio*, appeared, 1553. After he had escaped the Catholic inquisition, he was arrested while passing through Geneva and through Calvin's influence condemned to death as heretic and burned alive, October 27, 1553.

Servites. The fifth mendicant order, founded 1239, devoted to the glorification and service of the Virgin. Its members serve missions and teach in secondary schools.

Settlements. In modern social work, special rooms or houses (settlement houses, neighborhood houses, etc.) devoted chiefly to social welfare work. A settlement house usually includes meeting-rooms, soup-kitchens, day-nurseries, gymnasiums, and sometimes dispensaries. A notable example is Hull House, in Chicago.

Seuel, Edmund, manager of Concordia Publishing House of Missouri Synod; b. April 21, 1865; studied at Fort Wayne, Ind. (Concordia College) and St. Louis, Mo. (Concordia Seminary); Lutheran pastor at Ogallala, Nebr.; professor, then president of Walther College, St. Louis; became manager of the Publishing House in 1907; treasurer of the Missouri Synod since 1914.

Seven Sleepers of Ephesus. Christian youths who, according to a legend, having been walled up, during the Decian persecution, in a cave, fell asleep and awoke after ca. 200 years to find the Christian Church everywhere established.

Seventh-Day Adventists. The movement which resulted in the formation of the Seventh-day Adventist Denomination originated in a discussion as to the correct interpretation of the passage in Dan. 8, 13. 14: "Then shall the sanctuary be cleansed," which Wm. Miller and other Adventist leaders had interpreted as referring to the cleansing of the earth at the coming of Christ which they looked for in 1844. With the passing of that period some, upon renewed investigation, became convinced that while there had been no mistake with regard to the time, there had been an error in interpreting the character of the event, since the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as High Priest. This work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven, which is to precede the coming of Christ as described in the judgment scene of Dan. 7, 9. 10, which shows an "investigative judgment" in progress in heaven, while events are still taking place on earth. The standard of this investigative judgment was to be the Law of God as expressed in the Ten Commandments, which formed the code that was placed in the Ark of the Covenant in the earthly

sanctuary, a type of the heavenly sanctuary. The fourth precept of this Law commanded the observance of the seventh day of the week as the Sabbath, and they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day. The passage in Rev. 14, 6—14, particularly that portion beginning with the phrase, "The hour of His judgment is come," they interpreted as a representation of the final work of the Gospel; and they understood it to mean that with the coming of this "judgment" (in 1844, as they believed) a movement was imperative to carry to every nation and tongue a warning against following tradition and a call to men to follow the commandments of God and the faith of Jesus. They also believed that when this final message had been carried to all the world, Christ would come to reap the harvest of the earth. In 1845 and 1846 a few persons in New England, formerly First-day Adventists, began to observe the seventh day of the week and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. Prominently connected with this movement were three persons — Joseph Bates, James White, and Mrs. Ellen G. White, the last-named being looked upon in the early history as possessing the gift of prophecy and as receiving instruction for the Church from time to time by the direct inspiration of the Holy Ghost. In 1849 they began the publication of a paper at Middletown, Conn. Later they established their headquarters at Rochester, N. Y., but in 1855 transferred them to Battle Creek, Mich., and in 1903, to Washington, D. C. At a conference held in Battle Creek in October, 1860, the name "Seventh-day Adventist Denomination" was for the first time formally adopted as their official name. As far as doctrine is concerned, Seventh-day Adventists have no formal or written creed, but claim to take the Bible as their rule of faith and practise. They believe, however, in the following points of doctrine: The Law of God is the divine standard of righteousness, binding upon all men. The seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's Law and should be observed as such. Immersion is the only proper form of baptism. Man is not by nature immortal, but receives eternal life only by faith in Christ. The state to which man is reduced at death is one of unconsciousness. The personal, visible coming of Christ is near at hand and is to precede the millennium; at this coming the living righteous will be translated, and the righteous dead will arise and be taken to heaven, where they will remain until the end of the millennium. During the millennium the punishment of the wicked will be determined, and at its close Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, together with his followers, meet final destruction. They make the use of intoxicants or tobacco in any form a cause for exclusion from church-fellowship, advocate complete separation of Church and State, are opposed to all religious legislation, strongly condemn "higher criticism," practise open communion, as also foot-washing, accept the special gifts, maintain a tithing system, and are congregational in their polity. They are largely anti-Trinitarians, deny Christ's deity, and are at variance with the fundamental teachings of Christianity as laid down in the Apostles' Creed. Their peculiar doctrines are set forth in: *Scripture References, Who Changed the Sabbath? Appeal on Immortality, Personality of God, Synopsis of Truth, A Brief Exposition of the Views of the Seventh-day Adventists*, by Uriah Smith. Statistics, 1921: 712 ministers, 2,232 churches, 100,658 communicants.

Seventh-Day Baptists. The first Seventh-day Baptist church was organized at Newport, R. I., in 1871. Other organizations were effected as early as 1700 at Philadelphia. In 1728 the founding of the Ephratah Community of German Baptist Brethren resulted in the organization of the German Seventh-day Baptists. In doctrine the Seventh-day Baptists are Reformed and incline to the Calvinistic group of Baptists. Their distinguishing feature is the observance of the seventh day as the Sabbath, and they devote much time to showing the error of adopting another day instead and the evil consequences flowing from this supposed perversion. Church-membership is granted only to those who have been immersed. In polity they are intensely independent Congregationalists, the General Conference possessing only advisory powers. In their missionary efforts the work of Sabbath reform is carried on very much in the fanatic spirit of Stephen Mumford, the first Seventh-day Baptist in America (1664). In the foreign field they are active in China, British Guiana, Holland, and Java. In 1921 they had in the United States 97 ministers, 71 churches, and 7,774 communicants.

Severinghaus, J. D., 1834—1905; leader among the Germans in the Lutheran General Synod; graduated from Wittenberg Seminary 1861; founder of the *Lutherische Kirchenfreund* 1869; established connections with Breklum in 1878; founded a seminary in Chicago 1883, which was afterwards transferred to Atchison, Kans.

Sexual Life. The sexual tendency, the inclination which causes the normal adult person of either sex to seek the society of persons of the opposite sex, is normally and naturally to find its outlet and expression in the state of marriage, or holy matrimony. The relation in which one man and one woman, living together in sanctification and honor, 1 Thess. 4, 4, and in which either spouse renders to the other due benevolence, 1 Cor. 7, 3, is not only in full accord with the will of God, but it has also been shown by history to be the most conducive to a normal, healthy life and to the full development of the best powers of service. If the Lord, for reasons best known to Him, denies to a person such a life partner or takes him away before the full measure of life has been filled, then such a person will practise the proper continence by keeping his or her members in subjection and by overcoming every form of sexual lust and depravity by the approved means of work and prayer. Celibacy, such as practised in the Roman Catholic Church, is abnormal, unnatural, and out of harmony with the will of God, as clearly expressed in 1 Tim. 3, 2. 12. It is a matter of historical record that men who misunderstood the exhortation to chastity or believed themselves bound by the so-called vows of chastity (that is, of celibacy) rendered themselves impotent, incapable of contracting marriage, thereby hoping to keep the natural desires in subjection. Such a course is not in agreement with the will of God. — On the other hand, every use and abuse of either the primary or secondary organs of sex outside of their decent, sanctified use in holy matrimony conflicts with that chastity and decency which God expects from all men, according to the Sixth Commandment. Thus fornication, the cohabitation of people who are not married, is named as a work of the flesh. Acts 15, 10; Gal. 5, 19. Adultery, the cohabitation of two people, either of them or both being married, is likewise most emphatically condemned in Holy Scriptures. Mark 10, 11; Gal. 5, 19. By the same token all undue familiarity of adult persons outside the married estate, such as dallying, hugging, petting, and kissing, is not permitted. Even close relatives, in whose case exhibitions of tenderness are permissible, will be careful not to carry such expressions to excess. Prov. 5, 20; 6, 27. 28; Ezek. 23, 3. 8. 21. The sin of masturbation, or self-abuse, is mentioned in the Bible only with extreme loathing. Rom. 1, 24. The same is true of other sex perversions, such as were practised by the heathen at the time when Christianity was first proclaimed, such as pederasty, Rom. 1, 26. 27, and sodomy, chiefly in the nature of cohabitation with beasts, Lev. 18, 23. — Over against these perversions the Bible clearly teaches that the normal sex life of men and women should be that of holy wedlock, the purpose of which is the procreation of children and cohabitation for mutual care and protection.

With regard to sex education there can be no doubt that parents, teachers, guardians, and pastors have a duty to perform, namely, that of bringing up their children in chastity and decency. However, this should not be done in an indiscriminate manner, possibly even by making the children acquainted with evils concerning which ignorance would have been a better defense, but in the manner indicated by Luther in his masterful exposition of the Sixth Commandment, the positive side of chastity and decency being stressed almost exclusively. This can be done without challenging curiosity, as the development of the children and circumstances calls for it. If the miracles attending procreation are brought to the attention of children in the right manner, especially at the time when their bodily development warrants and demands this information, they will enter into the years of greatest dangers fully equipped to cope with the situation, for the basis of their attitude is the fear and love of God. For specific sex instruction the boys will ordinarily depend upon their father; the girls, upon their mother. If it is advisable to broach subjects pertaining to sex education before classes, it is best to separate the sexes. Sometimes a short talk by a doctor to a class of young men and by a nurse to a class of young women, if done in the right spirit, may be recommended. See also *Birth Control; Dancing; Marriage.*

Seyffarth, Gustav; b. 1796 in Uebigau, Province of Saxony; attended St. Afra's School, Meissen; studied theology, philosophy, and philology at Leipzig for four years; took the degree of Doctor of Philosophy; continued his studies, especially of the languages of the ancient Bible versions; published a work on the pronunciation of Greek;

was in charge of the continuation of Spohn's work on the Egyptian language — one of the most learned Egyptologists of his day. Since 1823 professor of archeology at Leipzig; resigned because of the intrigues of the Freemasons, drawing a full professor's pension. Meeting Walther and Wyneken in 1851, he came to America and filled gratuitously, for three years, a professorship at Concordia College and Seminary, St. Louis. Returned to his archeological studies in New York 1859; d. in childlike faith 1885. A most prolific writer.

Shakers. Popular name of oldest American communistic sect, the "United Society of Believers in Christ's Second Appearing," or "Millennial Church," founded about the middle of the 18th century in England by Ann Lee (*q. v.*). In 1747 a number of Quakers, incited by the fanatic preaching and ecstasies of the "French Prophets," formed a small society, the members of which, because of their movements during religious excitement, were derisively called "Shaking Quakers." These were joined, 1858, by Ann Lee, who became the real founder of the sect and a "prophetess," claiming to be an incarnation of Christ and enjoining celibacy upon her followers. Because of persecution and imprisonment she emigrated to America, 1774, with eight adherents. They first settled at Watervliet, N. Y., gaining followers in spite of persecution. The first society was organized, 1787, at Mount Lebanon, N. Y., which has remained the headquarters of the sect to the present day. Its missionary activity reached its height 1805—35, when new societies were organized in Eastern States, in Kentucky, Ohio, and Indiana, with a membership of 5,000. But since 1860 it has suffered a steady numerical decline, having only 12 societies and 367 members in 1916 and 6 societies in 1922. — Their teachings are as follows: God has a dual nature, partly male, partly female. Adam, created in God's image, also was dual. His fall consisted in transgressing the law of chastity. Christ, like all other spirits, also is dual and was incarnated in Jesus and Ann Lee, representing male and female elements of God. However, neither Jesus nor Ann Lee are to be worshiped, only loved and honored. Consequently the Shakers reject the Holy Trinity and atonement, also physical resurrection, Last Judgment, and eternal damnation. Other tenets are their pronounced communism, celibacy, non resistance, and non-participation in war, perfectionism, spiritism, insistence upon public confession. The government of each community is vested in four elders, two men and two women. Their services consist of hymns, addresses, and especially of a certain rhythmical marching, in which men and women are grouped separately.

Shamanism. Name of animistic cult of Uralo-Altaic peoples of Northern Asia, applied also to that of Eskimo and American Indian tribes. It is practised by the *shaman*, or medicine-man, who, combining the functions of exorcist, sorcerer, priest, and doctor, claims to be able to command supernatural forces, divine, heal, drive out evil spirits, and, in general, avert evil and accomplish good for those who employ him, and plays a leading rôle in ceremonial dances and feasts. The trance, induced by self-hypnotism, and the use of drums are common characteristics of his performances.

Shammai, Jewish Rabbi of first century B. C., contemporary of Hillel (*q. v.*) and with him member of Sanhedrin. In opposition to the liberal-minded Hillel he favored a strict, even severe, interpretation of the Law.

Shastras, or *Shasters,* strictly, the law books of the Hindus, but in common usage, any of their sacred writings, including the *Vedas* (*q. v.*), their commentaries, and the six orthodox systems of Indian philosophy. See *Brahmanism.*

Shedd, William G. T., 1820—94; Presbyterian; b. at Acton, Mass.; pastor; professor, last in Union Theological Seminary, New York City (d. there); wrote: *History of Christian Doctrine; Dogmatic Theology;* etc.

Sheldon, Charles Monroe, 1857—; Congregationalist; b. at Wellsville, N. Y.; pastor at Waterbury, Vt., and Topeka, Kans.; minister at large; aim: to advance practical Christianity; prolific miscellaneous writer.

Shem-hammephorash, שֵׁם הַמְּפֹרָשׁ, term used by Jews of Middle Ages to designate the Tetragrammaton, יהוה, the Old Testament divine name, commonly pronounced "Jehovah" by Christians. The Jews avoided its pronunciation. Magic powers were attributed to it by the Kabbala (*q. v.*), and he who knew its secret could perform miracles. Meaning of term not assured; perhaps "the distinctive name." Also a designation of ridicule used by Luther in writing against the Jews.

Shiites (from Arabian *shi'a,* "party"). Name of one of the two main divisions of Mohammedanism. The principal difference between them and the other great

division, the Sunnites (*q. v.*), is their belief that the caliphate is hereditary and not elective, that consequently it belonged to Ali, Mohammed's son-in-law, and his descendants, and that the first three caliphs, Abu-Bekr, Omar, and Othman, who were elected to the office, were usurpers. They are found scattered over the whole Moslem world, but especially in Persia, where their confession was made the state religion in 1512, and among the common people of India. Of the total Mohammedan population of the world of 221,000,000, the Shiites number about 15,000,000. They are divided into many sects. The religious systems of the Assassins, Druses, and Babists (*qq. v.*) are derivative of the Shiite religion.

Shintoism. The ancient native religion of Japan. The primitive Japanese cult was a crude polytheistic nature-worship. It included the worship of all those beings that excite admiration, awe, or terror. To these was applied the name *kami*, the Japanese name for the deity; literally, "above, superior." Such *kami* were, besides human beings, the sun, the heavens; rain, thunder, winds; animals, such as the tiger, wolf, fox, serpent, also birds; plants, trees, mountains, seas, etc. In time these crude beliefs developed mythological aspects. The chief source of our knowledge of ancient Japanese cosmogony and mythology are two old semihistorical records, the *Kojiki*, compiled 712 A. D., and the *Nihongi*, compiled 720 A. D. They relate that a male *kami*, Izanagi, and a female *kami*, Izanami, together brought the islands of Japan into existence and also gave birth to many of the gods and goddesses in the Shinto pantheon. The most eminent of these is Amaterasu, the sun-goddess, who now holds the highest rank and is worshiped at Ise, the center of Shintoism. This crude nature-worship had no name until the 6th century A. D., when Buddhism (*q. v.*) was introduced into Japan and the name Shinto, a Chinese expression meaning "the way of the gods" and the equivalent of the Japanese *Kami-no-michi*, was applied to the native religion to distinguish it from its new rival. From that time on Shintoism developed other features, which were partly due to Chinese influence. Ancestor-worship (*q. v.*) crept in, and the dead, especially deceased emperors, famous men, scholars, warriors, began to be regarded as *kami*. New *kami* were continually added to the pantheon, until they became innumerable. The gods are, as a rule, considered to be beneficent, though they may cause illness and misfortune, if their worship is neglected. On the other hand, the aid of the gods is sought as a protection against plagues and disasters. Important is the fact that reverence for the emperor became a part of Shintoism, and the native religion was made to serve the interests of his house. This cult of the mikado was given a quasihistorical basis by attributing divine descent to him. He is the direct descendant of the sun-goddess. The Shinto shrines are simple, unpainted, wooden structures. Before them are the *torii*, gateways, consisting of two uprights, with two cross-beams at the top, the upper slightly curved and projecting beyond the lower. The interior of the temples is almost bare. There are no idols, unless the *shintai*, or "god-bodies," are regarded as such. These *shintai* are mirrors, swords, precious stones, and other objects, in which the *mitama*, or spirit of the deity, is believed to reside. However, these *shintai* are contained in boxes and are seldom exposed to public view. The *shintai* of the chief deity, the sun-goddess, is the mirror, a symbol of the brilliancy of sunlight. The Shinto cult has a ritual and a hereditary priesthood, the emperor being the chief priest. Celibacy is not enjoined upon the priests, neither do they wear any distinctive dress except when they officiate. Public worship in the ordinary sense is not held, the priests worshiping by themselves. The laity, however, also come to the shrines to worship. A bell or gong is rung to call the attention of the god or goddess to the worshiper. The worship consists of obeisances and clapping of hands. Offerings of food, drink, and fabrics were formerly made, but these have in modern times been replaced by the *gohei*, sticks, to which strips of white paper are attached. These, of course, are merely representations or imitations of the fabrics formerly offered. — Shintoism has no code of ethics for its followers. It considers man to be inherently good, and everything is well if he follows his own good impulses. Any impurities caused by contact with things that defile can be easily cleansed away, and bathing is one of the principal means of purification. There is no sense of sin, and consequently the ideas of forgiveness of sins and of redemption are entirely lacking. The teachings regarding the soul and the life beyond the grave are vague. Belief in life after death is expressed, but there is no teaching regarding heaven and hell. To sum up, Shintoism is a mixture of nature-, ancestor-, and hero-worship, a cult that has neither sacred

books nor dogmas nor a code of ethics. — After the introduction of Buddhism into Japan Shintoism remained an independent cult for some time, but about the 9th century it was absorbed by the alien religion. The two religions formed one system under the name of Ryobu-Shinto, in which Buddhism, however, exerted the greater influence. This state of affairs continued until the 18th century, when a strong reaction in favor of Shintoism set in. This revival of the ancient faith, with its mikado cult, led to the restoration of the imperial power in 1868, which had for centuries been eclipsed by the *shoguns*, the Japanese feudal lords. However, a cult so barren in ethical teachings as Shinto is, compared with Buddhism, could exert only little influence on the people. It is now little more than a vehicle for the expression of patriotism and loyalty to the emperor and is kept alive by pilgrimages and festivals. As it is practically impossible to differentiate between Shintoists and Buddhists in Japan, no statistics regarding the adherents of each can be given. The census of 1919 gives the following figures: 49,459 Shinto shrines, 66,738 minor shrines, 14,698 priests, 71,626 Buddhist temples, 36,086 minor temples, 52,894 priests and priestesses.

Shrubsole, William, 1759—1829; in earlier years shipwright in the dockyard at Sheerness, then clerk; later clerk in the Bank of England; then secretary to the Committee of the Treasury; wrote: "When Streaming from the Eastern Skies."

Siam, Kingdom of, country in Eastern Asia. Area, 194,568 sq. mi. Population (official estimate), 1922, 9,322,000, of Mongolian and Indonesian stock. Buddhism is the state religion. Animism prevails throughout the country. Islam has many followers. Nestorianism had a footing in the 19th century. Missions were begun by Karl Guetzlaff under the Netherlands Missionary Society in 1828. Persecutions have done much to hinder the work. Including Laos, missions are carried on by American Bible Society, Presbyterian Church in U. S. A., Seventh-day Adventists, Churches of Christ in Great Britain, Society for the Propagation of the Gospel. Statistics: Foreign staff, 102; Christian community, 14,846; communicants, 8,344.

Sibel, Kaspar, 1590—1658; Dutch Reformed; b. at Unterbarmen, Germany; pastor; last charge Deventer, Holland (d. there); arranged for Synod of Dort; revised Dutch Bible; manuscript autobiography.

Sickingen, Franz von; b. 1481; champion of the knights against the princes; wrote for the Reformation and would gladly have given most of his income to translate Luther into French to win the Kaiser; twice invited Luther to his castles, "inns of righteousness" for the persecuted reformers; killed in fight against Elector of Treves at Landstuhl in 1523.

Sibylline Books. A collection of apocryphal prophecies, partly of Jewish, partly of Christian origin, containing polemics against polytheism, visions of a Golden Age, the coming of Christ, the final Judgment, etc. The mass of material accumulated from the second century B. C. to about the fourth or fifth A. D. Some of the Christian Fathers unhesitatingly appealed to these oracles in defense of Christianity. Others used them with caution or ignored them entirely.

Sieck, Henry; b. 1850 at Mannheim, Baden, graduate of Concordia Seminary 1873; pastor in Memphis, Tenn., South Bend, Ind., Zion Church, St. Louis, and elsewhere in the Missouri Synod; president of St. John's College, Winfield, Kans., 1893; pastor of Mount Olive Church, Milwaukee; published several volumes of English sermons; d. 1916.

Siegler, Richard; graduate of Northwestern College and Milwaukee Seminary (Lutheran); pastor at Barre Mills 1886—1910; field representative of educational institutions and missions of Wisconsin Synod (since 1917 of Joint Synod).

Sieker, Johann Heinrich; b. 1838 at Schweinfurth, Bavaria; emigrated to Wisconsin, 1847; studied at Gettysburg (Wisconsin Synod had no seminary of its own); ordained as Lutheran pastor of Granville, Wis., 1861; in full accord with the leaders of Wisconsin Synod in its withdrawal from the General Synod; pastor of Trinity, St. Paul, 1867, becoming a member of the Minnesota Synod and its president; induced it to withdraw from the General Council and to join the Synodical Conference; pastor of St. Matthew's, New York, the oldest Lutheran congregation in the United States, 1876; joined Missouri in 1881, the congregation in 1885; founder of Concordia Institute, Bronxville, developed from the academy of St. Matthew's, the congregation becoming a most generous supporter of the college, Inner Mission, and charitable institutions.

Sierra Leone. A British colony and protectorate on the west coast of Africa, between Liberia and French Guiana.

Area, 31,000 sq. mi. Population, 1,541,311, mostly Negroes. Missions by a number of Reformed churches and societies. Statistics: Foreign staff, 108; Christian community, 37,913; communicants, 19,413.

Sieveking, Amalie; b. 1794, d. 1859; gave her services to the hospitals in Hamburg during the cholera epidemic of 1831; formed a Protestant sisterhood, 1832, for the care of the sick and the poor.

Sievers, G. E. C. Ferdinand; b. 1816 at Lueneburg, Hanover; graduate of Goettingen; studied at Berlin and Halle. Won through Wyneken's appeal, he headed the Lutheran colonists sent by Loehe, who founded Frankenlust, Mich., 1847, remaining their pastor till his death, 1893. An energetic missionary, he traveled in Michigan, Ohio, Wisconsin, and Minnesota, founding congregations in Bay City and vicinity, and in Minneapolis and other parts of Minnesota. As chairman of the Board for Missions among the Heathen he frequently visited the stations of the Indian Mission. His incessant appeals in behalf of Foreign Missions resulted in the founding of the Missouri Synod's Foreign Missions, 1893.

Sigismund, John. See *John Sigismund.*

Signorelli, Luca, ca. 1441—1523; Italian painter; applied anatomical knowledge to painting; frescoes in Cathedral of Orvieto, including "Resurrection of the Dead"; "Madonna Enthroned," in the Cathedral of Perugia.

Sihler, Wilhelm; b. November 2, 1801, at Bernstadt, Silesia; entered college at ten, the military school at fifteen, lieutenant at eighteen. Taking his discharge, he entered, 1826, the University of Berlin, where he heard philosophical, philological, and a few theological lectures; a great admirer of Schleiermacher. Graduating as Doctor of Philosophy, he tutored for a year and in 1830 became instructor at a private college in Dresden. A rationalist till now, the grace of God here led him to know his sinfulness and his Savior and, greatly through his intercourse with such pronounced Lutherans as Professor Scheibel, Dr. Rudelbach, and Pastor Wermelskirch, to study and love the Bible and the Lutheran Confessions. Forced to relinquish his position at Dresden on this account, he became a private tutor in Livonia, 1838 on the island of Oesel, 1840 at Riga. Desirous of entering the ministry, Wyneken's *Appeal,* together with the advice of his pastoral friends and the Dresden Mission Society, won him for the work in America. Recommended by Dr. Rudelbach and by Pastor Loehe, the professors at Columbus, O., directed him to Pomeroy, O., where he preached his inaugural sermon January 1, 1844. Here he contributed articles to the *Lutherische Kirchenzeitung* and wrote *A Dialog of Two Lutherans on Methodism.* Through the *Lutheraner* he became acquainted with Walther and the other confessional Lutherans. In 1845 he, with others, withdrew from the Ohio Synod because of its unionistic position. In July of the same year he became Wyneken's successor at Fort Wayne, having charge of three preaching-stations besides and laboring with great success for the planting of the Church in the surrounding counties. A thoroughly Scriptural preacher (he published three volumes of sermons) and conscientious pastor, insisting on purity of doctrine, holiness of life, and the old-fashioned Lutheran Church discipline, and, particularly, laying great stress on the training of the children in school and *Christenlehre,* as well as on the training of children and adults in the Catechism, he left behind him, at his death, October 27, 1885, "a congregation thoroughly indoctrinated, full of living faith, and rich in good works." — The Missouri Synod owes its character and growth, under God particularly to three men — Walther, Sihler, and Wyneken. Sihler took a prominent part in the work of the conferences leading to the organization of the Synod. He was its first vice-president, overseeing the Eastern part of the Synod, and the first president of the Central District, zealous in preserving pure Lutheranism and ever alive to its missionary opportunities. Taking up the work, begun by Wyneken, of training men for the ministry, he established, with the help of Loehe, the Practical Seminary at Fort Wayne (1846) and served as its president and professor till 1861. In 1857 he founded, with others, the Teachers' Seminary, at the Fort Wayne College; he was president of Concordia College, Fort Wayne, and repeatedly served as instructor. A zealous champion of confessional Lutheranism and a keen-eyed, warm-hearted promoter of Synod's practical work, advocating these things with all the force of his sturdy Christian character (at conventions and colloquies) and of his blunt and vigorous pen (he wrote a number of pamphlets and over 100 articles for Synod's periodicals), he put a lasting mark upon Synod.

Sikhs. Originally an Indian sect, now grown into a nation, principally found in the Punjab. Founded by Nanak (b. 1469), who endeavored to unite Mohammedanism with Hinduism, rejecting the social and ceremonial restrictions of the latter. Their chief religious tenet is strict monotheism. The doctrines of reincarnation, karma, and nirvana (*qq. v.*), were retained, while the Hindu caste system and pilgrimages were rejected. Their sacred book is the Grantha, preserved in the capital, Amritsar. In the middle of the 19th century they came into conflict with the British, who defeated them in two campaigns and in 1849 annexed the Punjab. They number 3,238,803 (census of 1921).

Simeon Stylites. See *Stylites.*

Simon, Richard, 1638—1712; Roman Catholic scholar and critic; one of the pioneers of the historico-critical method in its application to the books of the Bible. His *Histoire Critique* ("Critical History of the Old Testament"), published in 1678, was condemned as heretical, but was republished by the author in Rotterdam in 1685. Simon also made respectable contributions to the study of the Biblical text and of ancient versions.

Simony (for derivation of word see Acts 8, 18—20). The purchase or sale of anything spiritual for money or other temporal consideration. Many of the earlier church councils found it necessary to condemn simony, and Justinian (533) caused an imperial decree against it, engraved on marble, to be placed in St. Peter's Church at Rome because simony had been used in papal elections. Pope Gregory I (599) urged various bishops to purge their churches of simony; the practise had evidently become general. It rose to still greater heights in the 11th century. In 1033 a twelve-year-old boy became Pope as Benedict IX, his father having bought the papal dignity for him. Benedict, in turn, sold the office to Gregory VI. A resolute opponent of simony arose in Gregory VII (1073—85), who was determined to put an end to lay investiture as then practised, which he termed simony. Kings and other rulers claimed the right of nominating candidates to ecclesiastical dignities that fell vacant in their territories and of investing them with the material possessions that went with the office. During the vacancy of a benefice the ruler appropriated the income. He also took the personal property of the deceased prelate and received a fee from the new incumbent at his investiture. Under such conditions, benefices were often practically sold to the highest bidder regardless of his fitness. Gregory's efforts led to a long struggle, which was ended by later Popes through a compromise, in which the Church gained most of her points. But if Gregory had driven the devils of simony out of the temporal princes, they appear to have made their lodging thereafter in the hierarchy, particularly at Rome. Popes became the worst offenders. It is illuminating to find that some of the later canonists taught that what was simony in others was not simony in the Popes, because everything in the Church was theirs. Dante's *Inferno* makes Nicholas III the mouthpiece of the simoniacs in hell and refers to the simony of Boniface VIII and Clement V. On the eve of the Reformation the venality of Rome reached its height. Everything spiritual was frankly for sale, and the most shameless methods were employed to increase the profits, the same preferment being sold to as many as possible, though only one could hold it, and old men being preferably appointed, so that a new vacancy might occur soon. From this curse, as from some others, the Roman Church was delivered by the Reformation.

Sin. Sin is Scripturally defined as the transgression of the divine Law. 1 John 3, 4. Sin always has its root in the will of the individual. Irrational beings cannot sin. Yet this does not mean that every sin is connected with a direct act of the will; it may be involuntary, or it may be a state or condition. There are different kinds and different degrees of sin: original sin (see *Original Sin*); actual sin — every act, thought, emotion, conflicting with the Law of God. Actual sins may be involuntary or may be sins of ignorance. Acts 17, 30. There is the sin of omission, which is a neglect of duty or a failure to measure up to full responsibility. But there is also voluntary or presumptuous sin, committed against the warnings of conscience and with the consent of the will, a violation of known duty. The necessary consequence of sin is guilt; on the part of God, it is righteous wrath and punishment. Wilful sins grieve the Spirit and sear the sinner's conscience until he can no longer feel the point of the Spirit's sword. Heb. 4, 12. The heart becomes too hard to be softened or pricked and the sinner too blind to see and too deaf to hear. He no longer desires salvation; he has sinned away his day of grace. The Lord in love had pleaded with him, but he refused to hear and repent; and when, in the day of

reckoning, he cries for mercy, his cries are unheard. The day of salvation has ended, and the door of mercy is closed. The Lord declares: "My Spirit shall not always strive with man." Gen. 6, 3. There is a limit to God's long-suffering and patience. Acts 7, 51—53. This state of hardening of the heart is not identical with the unpardonable sin. The hardened state of the soul may be reached by omitting to do what the Holy Ghost wants, namely, to accept Christ. The unpardonable sin, on the other hand, while a true hardening (self-hardening) of the heart, always implies the rejection and repudiation of truths which had once been accepted by intellect and conscience. See *Sin, Unpardonable.*

Sin, Original *(Inherited).* This term, in its ordinary acceptation, does not refer to the origin of sin in the beginning, but it signifies both the guilt of Adam's sin imputed to his offspring (hereditary guilt), Rom. 5, 12 (see *Formula of Concord,* I, Art. 1; Sol. Decl., § 9, and the corruption of man's nature which took place when sin entered and which ever thereafter has inhered in the human will and inclinations. The texts which particularly refer to original sin are Gen. 5, 3; John 3, 6; Ps. 51, 5; Gen. 6, 5; Job 15, 14; Rom. 14, 23. It is plain that original sin is not an activity, but a quality, a state, an inherent condition. It exists even though there be no conscious, voluntary act of the internal or external powers, of the mind or the body. Yet it is "a root and fountainhead of all actual sins." It is their parent, and they are its offspring. It is the silent, unseen cause; they are the effects. — The description of original sin given in the *Augsburg Confession,* Art. II, contemplates it not in the abstract, as though it were something which subsists in itself and were capable of being viewed apart, but as inhering in the nature of man and inseparable from it even in thought, so long as it continues to exist. It has no existence apart from human nature and hence cannot be described as something that is "essential and self-subsisting." (See *Formula of Concord,* Epitome, chapter I.) The Second Article, therefore, speaks of men with sin, the sin with which they are born, and declares that this sin consists in this, that they are "without the fear of God, without trust in God, and with concupiscence." It sets forth their natural disability from birth with reference to that which is good in the eyes of God, and their positive inclination toward all that is evil. When it says that they are "without the fear of God, without trust in God," the meaning is, not only that they do not, but that they cannot and can never, by their own reason or strength, truly fear God, or trust in Him and love Him as He would have them fear, trust, and love. In order that they may do this, a work of divine grace is necessary in them. And when the article says that they are "with concupiscence," the meaning is that they are, in all the powers of their being, in those of the understanding, reason, heart, and will as well as in those of the body, full of evil desire and evil inclination, according to Gen. 8, 21 and 6, 5: "The imagination of man's heart is evil from his youth," "only evil continually." — The reality of original sin is denied by all forms of Pelagianism (see *Pelagianism*), which includes the Modernistic error and Christian Science. Against all these errors our Confession affirms that "this disease, or vice of origin, is truly sin." The *Formula of Concord* says: Original sin "is an entire want or lack of concreated original righteousness in Paradise, or of God's image, according to which man was originally created in truth, holiness, and righteousness, and at the same time an inability and unfitness for all the things of God." And further: "Original sin (in human nature) is not only such an entire absence of all good in spiritual, divine things, but instead of the lost image of God in man it is at the same time also a deep, wicked, horrible, fathomless, inscrutable, and unspeakable corruption of the entire nature and all its powers, especially of the highest, principal powers of the soul in understanding, heart, and will; that now, since the Fall, man inherits an inborn wicked disposition and inward impurity of heart, evil lust, and propensity. We all, by disposition and nature, inherit from Adam such a heart, feeling, and thought as are, according to their highest powers and the light of reason, naturally inclined and disposed directly contrary to God and His chief commandments; yea, they are enmity against God, especially as regards divine and spiritual things. For in other respects, as regards natural, external things which are subject to reason, man still has, to a certain degree, understanding, power, and ability, although very much weakened, all of which, nevertheless, has been so infected and contaminated by original sin that before God it is of no use." (*Concordia Triglotta,* p. 863.) And, again, the same confession says: "We believe, teach, and confess that original sin is not a slight, but so deep a corruption of human na-

ture that nothing healthy or uncorrupt has remained in man's body or soul, in his inner or outward powers." (*Ibid.*, p. 781.) — In order that human nature may be delivered from this horrible evil and healed, the Holy Spirit's work of regeneration and sanctification is necessary; and as a means to this end He uses Baptism; for original sin condemns and brings eternal death "upon those not born again through Baptism and the Holy Ghost." (*Augsb. Conf.*, Art. II. *Conc. Trigl.*, 43.) It is covered and forgiven before God for Christ's sake "in the baptized and believing." (*Form. of Con. Conc. Trigl., l. c.)* "He that believeth and is baptized shall be saved." Mark 16, 16. — The final separation of the human nature and the corruption inhering in it, which separation God alone can effect, will come to pass "through death, in the resurrection, where our nature which we now bear will rise and live eternally, without original sin, and separated and sundered from it." (*Form. of Con. Conc. Trigl.*, 873.)

Sin, The Unpardonable. To this sin the following passages refer: Matt. 12, 31; Mark 3, 29; Luke 12, 10; Heb. 6, 4—6; 1 John 5, 16. If we compare these passages with one another, it becomes plain that the sin against the Holy Ghost, or the unpardonable sin, consists in a knowing, conscious, stubborn, and malicious opposition to divine truth once recognized as such, and in blasphemous hostility against it. J. Gerhard defines it as "an intentional denial of evangelical truth, which was acknowledged and approved by conscience, connected with a bold attack upon it, and voluntary blasphemy of it." Quenstedt sets it forth in three points somewhat more elaborately. "The sin against the Holy Ghost consists 1) in a denial of evangelical truth, which was evidently and sufficiently acknowledged and approved and which denial was effected by a full, free, and unimpeded exercise of the will; 2) in a hostile attack upon the same; 3) in a voluntary and atrocious blasphemy." — The stubborn and malicious opposition, which is the essence of the unpardonable sin, may be further distinguished as follows: 1) Some not only have internally experienced the truth, given their assent to it, but have also externally received it and have nevertheless set themselves against it, to which class all apostates belong, and to whom Heb. 6, 4 applies. 2) Others have not outwardly confessed themselves to it, but are at the same time convinced in their minds of its reality, yet, notwithstanding, obstinately and wickedly oppose it, as the Pharisees and scribes did, who did not believe in the doctrines of Christ, but were convinced from the works of Jesus and the Scriptures of the Old Testament that Christ was true God and revealed divine truths. From this it is easily perceived that the Apostle Peter, though he denied his Master and the truth, as also Paul, who was a reviler, a blasphemer, and a persecutor of divine truth previous to his conversion, are not to be classed among those who have committed the sin against the Holy Ghost, in that the first transgressed hastily, through fear of men, and the second did so through ignorance, as he says 1 Tim. 1, 13. — The unpardonable sin is called the sin against the Holy Ghost not with reference to the person of the Holy Spirit, who then would appear to have precedence of the Father and the Son, but must be understood of His office, in that He reveals, and testifies to, the heavenly truths. It is a conscious resistance to the special work of the Holy Ghost to call, enlighten (Eph. 1, 17. 18), convert, renew (Eph. 5, 9; Titus 3, 5), and sanctify man (2 Thess. 2, 13; Eph. 4, 30; 1 Cor. 6, 11). — This sin is unpardonable not because of any unwillingness in God, but because of the condition of him who commits it. This sin cannot be forgiven, not because the mercy of God and the merits of Christ are not sufficiently great, but because in consequence of his obdurate rejection of the Word of the Holy Spirit, the judgment of final obduration is pronounced against him. The Holy Spirit has forsaken him utterly, and repentance has become impossible.

Sins, Venial and Mortal. The Roman Church teaches that sins, in their own nature, vary in degree of gravity, the weightier ones meriting eternal death (mortal sins), while the lighter ones only weaken grace and can be satisfied by temporal punishment (venial sins). The character of a sin is held to be determined by the amount of deliberation involved and the degree of wrong committed (theft, *e. g.*, being mortal or venial according as the amount stolen is large or small). Only mortal sins require the sacrament of penance (see *Confession, Auricular*). The guilt of venial sins can be removed by good works. (*Catechismus Romanus*, II, 5. 46.) — This philosophical distinction conflicts with the Scripture, which teaches that every sin as such merits the wrath of God, Jas. 2, 10; Gal. 3, 10; Matt. 5, 18. 19, and is therefore mortal, Rom. 6, 23; Ezek. 18, 4; but that every sin

ceases to be mortal when faith in Christ intervenes, Rom. 8, 1; 1 John 1, 7. The relative deadliness of sin, accordingly, is not dependent on intrinsic differences in sins, but solely on the sinner's relation to Christ.

Singmaster, J. A.; b. 1852; educated at Gettysburg; held Lutheran pastorates in Pennsylvania and in Brooklyn, N. Y., 1876—1900; then became professor of Systematic Theology in Gettysburg Seminary; president of the seminary since 1906; president of General Synod 1915 to 1917; editor of *Lutheran Quarterly* and author of *Systematic Theology, Reformers before the Reformation*, etc.; outlined the mode of procedure for the "Merger" of 1918; d. 1926.

Sisterhoods. Of the Roman Catholic sisterhoods, or religious organizations for women, which are not treated in separate articles (as are *Angelicals, Benedictines*, etc.), the following may be briefly mentioned: 1) Sisters of the Good Shepherd (50 houses in the United States in 1921). An institute to shelter fallen women and girls who come voluntarily or are sent by civil or parental authority (called penitents); also neglected children (called preservates). Penitents may remain for life as quasi-members of the society (magdalens). — 2) Little Sisters of the Poor. An institute to provide for homeless old men and women. As there is no fixed income, funds are usually procured by begging from door to door. — 3) Sisters of the Holy Child Jesus. Founded by Mrs. Connelly, an American convert. Their principal object is the education and instruction of females of all classes and ages, either individually (as prospective converts) or in schools and colleges. — 4) Sisters of St. Joseph. A name borne by various communities, some educational, others conducting homes, hospitals, asylums, etc. — 5) Felician Sisters. An educational sisterhood, founded in Poland, teaching in Polish parish schools. — 6) Sisters of the Immaculate Heart of Mary. An educational sisterhood. See also *Brotherhoods*.

Sixtus IV, Pope 1471—84; b. 1414; was little concerned with theology, but all the more with politics and business; had some splendid buildings erected at Rome; recreated the Vatican Library, but was avaricious and practised nepotism and simony in a degree astounding even in a Pope; introduced the Inquisition in Spain 1478.

Sixtus V, Pope 1585—90; showed great executive ability and diplomatic pliancy; had Sixtine edition of *Vulgata* prepared.

Skepticism. That phase of philosophic thought which, in opposition to dogmatism, holds that the attainment of truth is impossible. Its principal exponent among the ancient philosophers was Pyrrho of Elis (b. ca. 365 B. C.). Like the Stoics and Epicureans, Pyrrho pursues the practical aim of finding mental peace and quiet. To obtain this, however, all metaphysical speculation is futile, resulting rather in perplexity and disquiet. No two schools of philosophy agree on first principles, because the essence of things is incomprehensible. The attitude of the sage is therefore a suspension of judgment. He neither denies nor affirms categorically, since in every case the *pro* and the *con* may be defended with equal force and plausibility.

Skoptsi. See *Russian Sects*.

Slander. A sin against the Eighth Commandment, its particular features being a form of defamation by which another person (or persons) is held up to ridicule, disgrace, contempt, and hatred, chiefly in speech, signs, and gestures, to which we may add the written or printed defamation known as libel. While a libel may be produced without being communicated, slander can hardly be said to have any existence unless it is communicated to the mind of another. Black *(Law Dictionary)* defines slander as the speaking of false and malicious words concerning another whereby injury results to his reputation, and a slanderer as one who maliciously and without reason imputes a crime or fault to another of which the latter is innocent. — The Bible is very emphatic in its denunciation of slander. We read: "I have heard the slander of many; fear was on every side, while they took counsel together against me." Ps. 31, 13. "He that uttereth a slander is a fool." Prov. 10, 18. The prophet Jeremiah reproaches the sinners of his day with the words: "They are grievous revolters, walking with slanders." Jer. 6, 28. And again: "Take ye heed every one of his neighbor; . . . every neighbor will walk with slanders." Jer. 9, 4. A stern rebuke is that of Asaph: "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." Ps. 50, 20. And the Lord says: "Whoso privily slandereth his neighbor, him will I cut off." Ps. 101, 5. The New Testament takes exactly the same position. Rom. 3, 8; 1 Tim. 3, 11. — The insidious feature of slander is this, that the victim rarely knows of the evil things that are being circulated about him. Being innocent of wrong-doing, he does not sus-

pect that a net of baseness is being woven about him. Very often the situation is simply this, that some statement of his has been misunderstood or torn from its context or that some report concerning him has been ruthlessly garbled. When he does find out about it, the damage is usually done to an extent that hours of explanation cannot undo the harm. The words of Luther according to which we are to follow the exhortation of the Eighth Commandment in defending our neighbor, in speaking well of him, and in putting the best construction on everything, will prove the best antidote against slander.

Slavery. "That civil relation in which one man has absolute power over the life, fortune, and liberty of another." *(Black.)* There can be little doubt, as a recent writer has pointed out, that the spread of Christianity was the cause of the increasing sentiment among the nations against slavery, so that it is now confined to a few remote districts in uncivilized countries. It is true that the position of the slaves among the Jews was not attended with such shameful evidences of degradation as among the heathen, where slavery was a malignant canker and the lot of the average slave was worse than that of a beast of burden. As the influence of Christianity increased, the hold of slavery gradually weakened, and where it was still maintained, the inhuman cruelties which were formerly practised were gradually abandoned. Slavery in the Eastern Empire was abolished at the end of the 14th century; in Greece, in 1437. Serfdom, which arose as a consequence of the universal disorder and chaos of society in the Latin Empire, was looked upon with disfavor from the first by men who realized whither it tended. In modern times enlightened states have abrogated both serfdom and slavery, the latter being abolished by law in England in 1833, 1846 in Sweden, 1849 in Denmark, 1848 in France, 1855 in Portugal, 1863 in the United States, 1871 in Brazil. — Though the question has therefore ceased to be a burning one, yet it is well to remember, in view of the numerous passages throughout the Bible which treat of slavery, that the institution of slavery is not intrinsically and fundamentally wrong from the Biblical standpoint. While a Christian may hold the opinion that it is far better, from a social and economic viewpoint, that slavery should not be tolerated in a state or a country, he will still maintain that, according to the clear expression of God's will in His Word, even Christians might possess slaves or sanction their holding. Against men-stealers, against dealers in slaves, we have a plain passage of Scriptures, 1 Tim. 1, 10, but there is no word of the Lord forbidding slavery itself. What the apostle writes Eph. 6, 5—8; Col. 3, 22—25; 1 Tim. 6, 1; Titus 2, 9. 10, and in the letter to Philemon, agrees with what the Lord has spoken in the Old Testament, Lev. 25, 44—46; Gen. 30, 43; Job 1, 3 ff. — It is true, of course, that God inflicted slavery upon men as a punishment for their sins, Deut. 28, 15—69; Jer. 5, 19; 17, 4; that He made whole nations the abject and spurned servants of others; but it is equally true that vile and inhuman treatment of slaves is not a necessary concomitant of the state of slavery and would not be thought of if all masters had at all times feared God and heeded what the Lord says, Eph. 6, 9 and Col. 4, 1: "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." That slaves were a piece of property without rights and could be treated, and disposed of, by their masters according to an unbounded license is an idea which nowhere finds confirmation in Scriptures. What the apostle taught in all the passages in which he touched upon the institution of slavery was this, — that slaves are not only human beings like their masters, having the same Lord and Creator in heaven above, but that they are also included in an equal measure in the salvation which was earned by Christ; that the gracious will of God concerns also them; that He desires them to be saved through the knowledge of the truth. Slaves must therefore be considered as possessing the full dignity of men, a fact which, together with the certainty of the redemption wrought also for them, gives them full equality, in the sight of God, with their masters. Had these truths of Scripture always received the recognition which they deserve, there would be no chapter concerning the inhuman cruelties of many slaveholders in the history of most civilized countries. All these facts enable us to appreciate all the more the fact that slavery, at least in its most inhuman forms, is practically a thing of the past wherever civilization has penetrated and Christianity has gained some influence; for by virtue of this fact some of the concomitant evils will never get an opportunity to lift their heads.

The Slovak Ev. Luth. Synod of the United States of America. About forty-five years ago Slovak Lutherans began to emigrate to the United States. Within

a short time after their arrival, congregations were organized, among the first being those at Streator, Ill., Freeland, Pa., and Minneapolis. At first the congregations were much neglected, due to the lack of regular pastors and teachers. To no small degree the General Evangelical Church of Hungary was responsible for this state of affairs, as it did nothing whatsoever for the spiritual welfare of its former members. Men well versed in the Word of God and the doctrines of the Lutheran Church, fit to become leaders, were lacking. The first steps to organize the Slovak Synod were taken in 1894. A meeting was held on June 4 at Mahanoy City, Pa. Four clergymen and seven lay members were present. A "Slovensky Evanjelicky Semorat" was organized. The official organ was *Cirkevne Listy* (Church Leaves). At a pastoral conference held June 4, 1902, at St. Paul's Church, Braddock, Pa. (9 pastors present, four of these affiliated with the Missouri Synod), a mutual understanding was reached, and it was decided to organize the Slovak Ev. Luth. Synod of the U. S. A. The organization took place September 2, 1902, at Connellsville, Pa. President, Rev. Daniel Laucek; secretary, Rev. Drahotin Kracala. The synod professed its adherence to the Confessions of the Lutheran Church and declared itself in full accord with the Missouri Synod in doctrine and practise. (It joined the Synodical Conference in 1908.) All were elated over the success of the first meeting of their synod and promised to work for its welfare. However, the first years of the body were marked by strife and struggles. Many severed their connection with it on account of its true Lutheran practise, such as its firm stand against open Communion. The synod was accused of harboring hierarchical aims. A campaign of abuse was inaugurated among the Slovak people, and some pastors left the synod. Others had to be suspended for cause. It seemed that the synod would disband. But with the help of God it has remained true to the Word of God and the Lutheran Confessions to this day. It numbers 31 pastors, 1 professor, and 4 teachers, 37 organized congregations and 25 mission-stations, a few other congregations not yet formally members of the synod, but one in faith with it and served by its pastors; 13,669 baptized members, 7,000 communicant members, 38 Sunday-schools. Congregational expenditures (1913), $140,987; benevolences, $15,282. Present officers: J. S. Bradac, president; Jos. Kucharik, vice-president; P. Rafaj, secretary; Mr. John Chovan, treasurer; Mr. J. Javornik, financial secretary. — The synod has neither a theological seminary nor any other higher institutions of learning. The pastors and teachers are educated in the colleges and seminaries of the Missouri Synod. The synodical meetings are held yearly, in the latter part of August. A complete report is published in book-form. The synod has 3 visitors and is divided into 3 Districts, Eastern, Central, and Western. Pastoral conferences are held at appropriate times in each District. Synod's official paper, the *Svedok* (Witness), is spreading its message widely. Its object is to spread the teachings of the Lutheran Church through the printed word, to defend the Church against false doctrines and all foes, and thus to do mission-work among the Slavs in general. It has many subscribers in Czecho-Slovakia, Jugoslavia, Hungary, and Russia. For the young people the *Mlady Luteran* (Young Lutheran) is published. To collect the necessary funds for various charitable purposes, a budget system is in effect. The collections for the Foreign, Negro, and Jewish Missions are sent through the channels of the Missouri Synod and the Synodical Conference. Synod has a Board for Home Missions and one for Missions in Czecho-Slovakia and Jugoslavia. In 1920 the work was begun in the Republic of Czecho-Slovakia, the birthplace of almost all of synod's members. The work was, and still is, fraught with great difficulties and entails a heavy financial outlay. At present the synod has two organized congregations there and a fine, valuable property. One of the buildings located on it serves as a place of worship for one of the congregations. The plan of the synod to establish a theological seminary could not be carried out. Its mission has good prospects. — Synod has published various books for church and school use, most important among them the *Book of Concord* and a hymn-book, the *Tranoscius*. A most important issue facing the synod is the organizing of parochial schools, of which at the present writing there are only two. It also intends to build an orphans' home.

Slovak Synod, Zion. See *United Lutheran Church.*

Slovakia. The Slovaks, a Slavic race, have been living in their present habitation from time immemorial. The great Moravian kingdom was in existence long before the Huns and Magyars came to Europe. King Ratislav, a Christian, called German monks to Christianize the

Slovaks; but it was only after Cyrillus and Methodius (*qq. v.*), whom the Greek Emperor Michael sent at the request of the king in 863, preached in the Slavic tongue that the nation was won for the Gospel. — The Slovak race came under the influence of the Reformation quite early. The teachings of John Hus had prepared the way. Persecuted Hussites under Jiskra came to Slovakia in 1429 and spread the Holy Scriptures and their religious literature, translated into Czecho-Slovak. Hungarian merchants who had been at Leipzig in 1520 brought back Luther's writings. Not less than 200 Hungarian students attended the University of Wittenberg between 1522 and 1564. Queen Mary was favorably disposed towards the teachings of Luther and corresponded with him. The Gospel was readily accepted throughout Hungary, especially by the Slovaks. The Pope bestirred himself, and as early as 1523 the diet decreed the extirpation of the Lutherans and the confiscation of their property. (Slovak martyrs: Gregori and Nicolay.) Since civil affairs, however, such as the war between Hungary and the Turks, occupied the enemies of the Reformation, Luther's teachings spread rapidly. Maximilian II was a Protestant at heart. Almost the entire country was won. In 1563 the Hungarians declared for Calvinism, while the Slovaks remained faithful to Lutheranism. The Lutheran Church had 3 million adherents, mostly Slovaks, in 900 parishes. At the first synod in 1610, called by Geo. Thurzo, the Church was divided into three districts, under the Superintendents Elias Lani, Samuel Melik, and Izak Abrahamides. There followed severe persecutions, particularly from 1670 to 1680, the clergy especially had to endure various forms of sufferings, and 888 churches were confiscated. The Tolerance Patent of Joseph II put an end to the persecutions (1781), and in 1868 Parliament, at Budapest, established religious liberty. The Lutheran Church again expanded. The 200 parishes grew to 500. But new forms of oppression appeared. The union between the Calvinists and Lutherans, repeatedly proposed after the revolution of 1848, did not indeed, become a reality, thanks to the good work of Dr. M. J. Hurban and other Slovaks; but, on the one hand, the Magyars left no means untried to rob the Slovaks of their language and their faith; and, on the other hand, rationalism got a firm hold on the Church. — Before the World War the General Evangelical Church of Hungary (the Lutheran Slovaks numbering about half a million) had four bishops or superintendents, who, after the manner of state church officials, dealt harshly with the faithful ministers of the Gospel. After the Republic of Czecho-Slovakia was founded, at a synod held in 1920, the Church was reorganized and divided into two districts, under administrators or bishops; but the old evil remained: Church and State have not been separated, and while the Church professes adherence to the Lutheran Confessions, its leaders and pastors, with very few exceptions, are adherents of rationalism, Liberalism, and unionism.

Smalcald Articles. The Lutherans, from the first, had always appealed to a general and free council. At last Pope Paul III, on June 4, 1536, called one to meet at Mantua on May 8, 1537; but it was for "the utter extirpation of the poisonous, pestilential Lutheran heresy," as he said on September 23. What were the Lutherans to do? The Elector John Frederick of Saxony, on December 1, asked Luther to write an ultimatum to be considered by the Estates when meeting at Smalcald in February. In a short time the work was done, and towards the end of the month it was discussed by a number of friends and signed, after a few minor changes. Melanchthon added that a primacy of human right might be conceded to the Pope if he admitted the Gospel, — which the Elector did not relish. Part I treats "the high articles of divine majesty," but very briefly, because not disputed. Part II treats the articles "that pertain to the office and work of Jesus Christ, or our salvation" — justification, the Mass, the papacy. Part III treats sin, the Law, repentance, etc. At the first proceedings Chancellor Brueck moved to consider the doctrine. Luther had a severe attack of gravel and could not attend the sessions, and the Estates only reaffirmed the *Augsburg Confession* and the *Apology*. Though Luther's *Smalcald Articles* were not officially adopted by the Smalcald League as such, the "coarse Pomeranian" Bugenhagen called the theologians together to sign Luther's articles, and forty-four loyal Lutherans signed them as expressing their faith. Next year Luther published his articles as if they had been adopted at Smalcald; it is possible he never learned what happened to them during his illness. They grew in esteem and were embodied in the Book of Concord of 1580. In view of Luther's illness and in lieu of Luther's *Smalcald Articles* "On the Papacy," Melanchthon wrote a "Tract on the Power and Primacy of the Pope and on the Power

and Jurisdiction of the Bishops." Owing to the fierce antipapal wind blowing at Smalcald, Melanchthon, as usual, trimmed his sails to the wind, suppressed his own sentiments, and wrote more vehemently than his wont, in the spirit of Luther, on the Pope as the Antichrist. This Lutheran writing of Melanchthon's, with Veit Dietrich's German translation, was signed by the Estates together with the *Augsburg Confession* and the *Apology*. In the Book of Concord Melanchthon's Tract appears as an appendix to Luther's Smalcald Articles. This is proper, if not technically, at least practically.

Smalcald League. Formed in 1531 by five princes and eleven cities for mutual protection against the war threatened by Charles V at Augsburg in 1530. Others joined, even Denmark; France and England wished to join. Pressed by the Turk and impressed by the League, Karl did not make war, but the Nuremberg Religious Peace. Philip of Hessen was the soul of the League, but his bigamy eliminated him in 1540, and the Smalcald War of 1546 ended the Smalcald League.

Smalcald War. Wars with France, the Pope, and the Turk kept Charles V from executing the fierce Edict of Worms of 1521. At last he was free to settle with the hated heretics and in June, 1546, began the War on the Smalcald League by outlawing the Elector of Saxony and the Landgrave of Hessen. These two reenforced the troops under Schaertlin and by quick action could have crushed the Emperor. They dallied. The Lutheran Maurice of Ducal Saxony invaded his Lutheran cousin's Electoral Saxony. The Elector returned to save his country. Philip of Hessen, in anger, went home. The Kaiser crushed the Elector at the Battle of Muehlberg, in 1546. Philip gave himself up. The Smalcald League was ended. The Kaiser was supreme in Germany. Only the lowland cities held up the banner of Lutheranism.

Smend, Julius, 1857—; studied at Bonn, Halle, and Goettingen; held various positions as pastor at Paderborn, Bonn, Siegen, and Seelscheid; professor at seminary in Friedberg, later at University of Strassburg, now at Muenster; prominent in liturgiology and hymnology; associate editor, with F. Spitta, of *Monatsschrift fuer Gottesdienst und kirchliche Kunst;* also published books on liturgics and related subjects, especially *Der evangelische Gottesdienst.*

Smith, Eli; b. September 13, 1801, at Northfield, Conn.; d. January 11, 1857, at Beirut; American Board missionary to the Near East, especially Syria; translated the Bible into Arabic.

Smith, Joseph. See *Mormonism.*

Smith, Preserved, 1880—; author, translator, editor; son of Henry Preserved Smith; b. in Cincinnati; librarian at Union Seminary in New York; wrote: *Critical Study of Luther's Table Talk; Life and Letters of Martin Luther* (1911, 1914); etc.

Smith, Rodney, 1860—; English Methodist, revivalist; b. at Wanstead; gipsy; converted 1876; Salvationist; founder of Gipsy Gospel Wagon Mission; missioner of National Free Church Council 1897; made visits to America.

Smith, Samuel Francis, 1808—95; educated at Harvard and Andover; held several charges as Baptist minister; later editor of Baptist publications; among his hymns: "The Morning Light is Breaking."

Social Service. This is a rather wide term, comprising the work of a large number of organizations in behalf of the spiritual and bodily welfare of human society. Under a classified social service list such organizations are recorded as the American Association for Organizing Family Social Work, American Child Health Association, American Country Life Association, Children's Aid Society, National Health Council, Playground and Recreation Association of America, Russell Sage Foundation, Society for the Prevention of Cruelty to Animals, and many others. The Federal Council of Churches has a Commission on the Church and Social Service. A wrong underlying idea is a prompting motive on the part of some churches in doing so-called social service work, namely, the idea that man can be reformed if his environments are improved. While it will benefit man to improve his environment (which the state may legitimately do), yet the individual only then undergoes an essential change, that change which is necessary for salvation, when his sinful heart has been converted to God through repentance and faith.

Socialism. "A scheme of government aiming at absolute equality in the distribution of the physical means of life and enjoyment. It is on the Continent employed in a larger sense; not necessarily implying communism, or the entire abolition of private property, but applied to any system which requires that the land and the instruments of production should be the property, not of individuals, but of communities or associations or of the government."

(Mill, *Political Economy.*) While Socialism, in the broad general sense, has reference to changes of a most radical sort in the social and economic order, in a narrower and more modern sense it means the theories and plans of those who would substitute public property in land and capital for private property in these instruments of production. — In earlier times Socialism, under the name of Communism, frequently opposed all private property; but modern Socialism emphasizes private property and income, except where the radical communists are in power. In the course of its development, socialistic thought has undergone changes in the view taken of social differences and classes. From Plato up to quite recent times Socialism has been regarded as incompatible with great distinctions in social rank. The French Socialist Saint-Simon contemplated an army-like organization of society, with high officials, like captains, majors, and generals, and the Saint-Simonians thought it right that those holding higher positions should receive higher remuneration than the masses, to correspond to the higher value of their services; but beyond that concession they did not dare to go. Modern Socialism, as a popular movement, has become fairly democratic; it looks with little favor on the idea of classes permanently set apart for rulership and is inclined to favor equal incomes, while allowing each one to use his income as he may see fit. In this respect modern Socialism differs from Communism, especially in the sense in which some pseudo-reformers have been using the term. — Socialism as commonly understood in our days holds that the present system of industry which is carried on by private competing capitalists, served by competitive wage labor, must be superseded by a system of free associated workers utilizing a collective capital with a view to an equitable method of distribution. On this theory private property in land and capital is to be abolished, and the private receipt of rent and interest is to cease. Income, as already stated, is to be private, and all such moderate wealth is to be devoted, not to production, but to consumption, at the free disposition of the owner. Socialism in this sense, especially where state ownership is contemplated, is the extension of the free, self-governing principle recognized in democracy to industry and economics. It is industry of the people, by the people, for the people. The company or private corporation is at present the governing power in industry; but even as regards the great companies, the control of the government and of social opinion is continually extending. Many of the great companies are no longer conducted by the owners of the capital as such, but by a paid staff of officials under a manager; and in the opinion of many of the saner Socialists the whole organization could without shock be transferred to the direct service of the community.

The claim of modern Socialism to be distinctly a new movement rests on two great facts — the industrial revolution and the development of the modern democracy. Production is no longer carried on by the individual or by family labor for local or family use. The wage earner has little control of the instruments of labor. Instead of working on his own account with his own small capital, he toils in large factories under employers who own and control the capital invested in them. Industry is carried on by the united efforts of thousands of men, and it is no longer the function of the individual, but it is a social and collective function. Socialists maintain that the energetic individualism which originated and established the industrial revolution has been superseded by the results of that revolution. Modern Socialism, scientific Socialism, so called, believes in the coming of Socialism as the result of an economic evolution; and that earlier Socialism, which thought that artificial plans for a socialistic state could be elaborated in the minds of men and then introduced is contemptuously called Utopian Socialism. The modern Socialist claims that he can do no more than guide and direct the great natural and social forces in their evolution.

The influence of Socialism on social, economic, and political thought has been very great. Socialism in its better form has greatly helped to give prevalence to the historical conception of political economy. It has taught that the entire technical and economic mechanism should be made subordinate to human well-being and that moral interests should be supreme over the whole field of industrial and commercial activity. It inculcates an altruism unattainable by any probable development of human nature. It has given an exhaustive criticism of the existing society and of the prevalent economic theories. Almost every treatise in economics which appears in our days bears the mark of socialistic criticism of the present society. So Socialism of the better kind has made a deep and abiding impression on the thought and activity

of the world. Germany led the way in the recognition of the influence of socialistic theories, and this is particularly observable in the State Socialism and in the Social Democratic Party, which played so great a rôle in the political situation of Germany about two decades ago. The Socialists of the chair, many of them university professors, are an influential group of professional and other economists, whose position may be best described as illustrating the influence of the socialist movement in the above directions. They recognize the historical and ethical character of economics; and all of them make important concessions to the socialistic criticism of the existing society and of industrial conditions. Socialism, under the leadership of such men, does not desire a modification, but a renovation of the existing industry and, through it, of the existing society. Modern popular Socialism, as already stated, is thoroughly democratic and opposes Socialism of the chair and the State Socialism of the ruling classes. It does not wish Socialism without democracy. In Russia the most extreme form of communistic Socialism was introduced by the Bolsheviki. See *Bolshevism* and, for the discussion of the principles involved from the Biblical standpoint, *Communism*.

Society for the Prevention of Cruelty to Animals. Founded in Pennsylvania 1867. Many similar societies now exist in various parts of the world, the Pennsylvania society being generally taken as model. It tries to prevent cruelty by moral suasion and advice. The Pennsylvania society was the first one to provide ambulance service for disabled animals and a derrick for the purpose of hoisting animals out of holes. It establishes homes for stray dogs and cats, where, in case of necessity, such animals are painlessly put to death.

Society for the Propagation of the Gospel in Foreign Parts. An Anglican organization, founded June 27, 1701, at London. It depends upon the ecclesiastical organization for its support. A Woman's Mission Association was organized in 1866, whose objects are: "1) To provide missionary teachers for Christian instruction of native women and girls in heathen countries by supporting abroad, and selecting and preparing in this country [England], church women qualified for the work; 2) to assist female schools; 3) to employ other methods for promoting Christian education; 4) to assist generally in keeping up an interest in the work of the Society." The S. P. G. labors in close harmony with the authorities in the Anglican Church. Fields: Asia, Africa, Oceania and Australasia, South America, West Indies, North America.

Society Islands, *Tahiti Islands*. A group of islands in the South Pacific Ocean, formerly called *Georgian Islands*, belonging to France since 1880. Area, 600 sq. mi. Population, 15,000, of Polynesian stock. Discovered by Spain 1606. Captain Cook visited the islands in 1777. In 1797 the London Missionary Society began operations, the *Duff* arriving in March of that year. After many mistakes and disappointments the victory was finally won. In 1826 eight thousand Tahitians had been baptized. The whole Bible had been translated into the vernacular in 1835. French Roman Catholics forced their way into the islands and caused great affliction. The L. M. S. was expelled, but the French Evangelical Missionary Society took its place and organized the scattered congregations into a church. The western islands in this group were temporarily protected against French Catholic aggression by England. Raiatea, where John Williams worked since 1819, was the seat of much missionary success. It is the policy of France to oppose Protestant missionary endeavor. See *Polynesia*.

Socinianism, the theological system of Faustus Socinus (*q. v.*) and his followers. During the Reformation there arose a number of anti-Trinitarians in Europe, mainly in Italy. They found refuge for a time in Switzerland, then, expelled from there, in Transylvania and Poland, where anti-Trinitarians became numerous, especially among the Polish nobility. These scattered elements were united by Faustus Socinus, who came to Transylvania, 1578, and Racow, Poland, became the center of the movement and seat of a flourishing school. The confession around which the Socinians rallied is the Racovian Catechism. (*Catechesis Ecclesiarum Polonicarum*. Pol., 1605; Lat., 1609.) For a half century after the death of Socinus, Socinianism, under the leadership of distinguished theologians, Crell, Schlichting, Wolzogen, Wissowatius, *et al.*, experienced a remarkable growth; but then the Roman Catholic reaction set in. Their school was destroyed, their churches closed, and in 1658 they were expelled from Poland. While anti-Trinitarians have maintained themselves in Transylvania to the present day (ca. 60,000), the Polish Socinians fled to Prussia and other parts of Germany and to the Netherlands, but found little toleration. Even in England they were persecuted, until the rise of

Deism (*q. v.*) afforded them protection. English anti-Trinitarianism, which found a fuller development in America, is, however, really an independent movement; for which see *Unitarians*. The Socinian theological system, in spite of its supernaturalism (which American Unitarians have rejected completely), is essentially rationalistic. The Bible is the only source of religious truth, but can contain nothing contrary to reason. The doctrines of the Trinity, original sin, predestination, especially are rejected. Christ is a human being, who, however, because of his supernatural birth and translation to heaven, was empowered to show men the way to God through his teaching and life. Whosoever enters on this way is given forgiveness of sins and eternal life. The death of Christ is not a vicarious atonement but merely testifies to the truth of His teachings and earned for Him divine honor. Baptism and Communion are useful, but not necessary ceremonies.

Socinus. Latinized name (Sozzini) of two Italian anti-Trinitarians, founders of Socinianism (*q. v.*). *Laelius Socinus*, b. 1525 at Siena, devoted himself to theological studies, which led him to doubt the divinity of Christ. Since 1547 he traveled widely and associated with Protestant reformers, but for fear of persecution never openly expressed his true convictions. These he embodied in his writings, which he willed to his nephew Faustus. D. 1562 at Zurich. — *Faustus Socinus*, b. 1539 at Siena; since 1562 at Zurich, where he studied the literary legacy of his uncle and became firmly established in his anti-Trinitarian views. After twelve years at Florence and four at Basel he went to Transylvania, then to Poland, where he found various scattered Unitarian elements, especially among the upper classes. These he freed from anabaptistic and chiliastic admixtures and unified and organized them. Lived mainly in Cracow, but spent last years in retirement.

Sociology. The science which treats of the origin and history of the social relationship of men, social phenomena, the progress of civilization, and the laws of human intercourse. Christian sociology attempts to place all these facts in relation to Christianity.

Socrates, Greek church historian at Constantinople; b. ca. 380; in 439 wrote a church history of seven books, continuing that of Eusebius and covering the time from 306 to 439; but not fully reliable.

Sodality. See *Confraternity*.

Soden, Hans Karl Hermann von; b. 1852 at Cincinnati, O., studied at Tuebingen; since 1893 associate professor of New Testament exegesis at Berlin; belongs to the liberal Ritschlian school; d. 1914.

Soederblom, Nathan, Swedish Lutheran theologian; b. 1866 at Helsingland, Sweden; rector of Swedish Church, Paris, 1894; professor at Upsala 1901; Leipzig, 1912; since 1914 Archbishop of Upsala and Prochancellor of University; visited America 1923. Gifted scholar, but Liberalist and crass unionist. See his *Christian Fellowship*, 1923.

Solomon Islands, Melanesia, a group of islands in the Pacific Ocean belonging to Great Britain. Area, 16,950 sq. mi. Population, estimated, 200,000. Bougainville (120 mi. long), and a few smaller islands, until the World War, belonged to Germany. The inhabitants are Melanesians, mostly savage and cannibalistic. The islands are under Australian administration. The Anglican Melanesian Mission has taken hold of the islands. The Roman Catholic Church began work in 1898. See *Melanesia*.

Somaliland (Italian), a colonial possession of Italy in Eastern Africa, bordering on Abyssinia, enlarged by Jubaland, which was taken from German East Africa after the World War and added, to balance the British and French acquisitions of the former German possessions. Area, 154,000 sq. mi. Population, ca. 650,000. Missions by the Evangeliska Fosterlands Stiftelsen. Statistics: Foreign staff, 11; Christian community, 210; communicants, 38.

Sommer, M. See Roster at end of book.

Song Service. A form of worship in public assembly of the congregation, in which the feature of song and prayer predominates, the hymns and anthems rendered usually following some progressive line of thought in order to present some fundamental doctrine of Christianity. It is well to keep in mind, on such occasions, the dictum of Luther that it is better not to sing or pray or come together if the Word of God is not taught.

Soteriology. That part of dogmatics, or doctrinal theology, which treats of the work of salvation as wrought by the Second Person of the Trinity. In Lutheran circles, more specifically the doctrine of Holy Scripture concerning the application of the merits of Christ to the individual sinner, whereby the sinner is led to the actual possession and enjoyment of the blessings which Christ

has procured for all mankind. See *Redemption, Atonement.*

Soul-Sleep. The doctrine of soul-sleep (psychopannychism) implies that the souls of the departed sleep so long as the body lies in the grave. Scripture, however, does not refer to the soul's sleep, but simply to the soul's rest, as Rev. 14, 13. Naturally, we may say that the dead sleep; but this refers to the body, not to the soul; cp. Heb. 4, 9—11. Since with death all experiences of time and space come to an end, the interval between death and the resurrection does not exist for the soul. See *Death, Annihilationism, Eternal Life.*

Soul, The. The vital principle in man, whereby he perceives, reasons, and learns. The rational soul is simple and immaterial (not composed of matter and form). All languages apparently distinguish between soul and spirit. However, psychologists by no means agree in their definitions of the two; some give to the spirit the higher potency, others, to the soul. From mind, soul is commonly distinguished by referring mind to the various powers which the soul possesses. Spirit, when considered separately, may signify the principle of life; mind, the principle of intelligence; whereas soul always refers to the essential nature, the essence of man's being. See *Angels, Flesh, Immortality, Image of God.*

Souter, Alexander, 1873—; Presbyterian; classical scholar; b. at Perth, Scotland; professor at Aberdeen 1897; of New Testament Greek, Oxford, 1903; wrote: *Text and Canon of New Testament,* 1913; *Pocket Lexicon of Greek New Testament,* 1916; etc.

South Africa. See *Africa, South.*

South America. The southern continent on the Western Hemisphere. Area, estimated, 7,300,000 sq. mi. Population, approximately, 57,000,000. The South American countries are Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Uruguay, and Venezuela. Dependencies of European states are British Guiana, Dutch Guiana, and French Guiana. The Falkland Islands off the southeast coast belong to Great Britain.

Argentina, or the Argentine Republic, second largest state in South America. Area, 1,153,418 sq. mi. Population, official estimate, 9,548,092, of whom about 2,000,000 are foreign-born. Capital, Buenos Aires; population, 1,811,475. Greatest length of Argentina, 2,300 miles; greatest width, 930 miles. First declaration of independence, July 8, 1816. Adoption of present constitution, May 25, 1852. Native population, descendants of early Spanish settlers, mixed with aboriginal Guarani and Quichua stock. The Roman Catholic religion is supported by the state, but religious liberty is recognized. The president of the Republic must be a Roman Catholic and an Argentinean by birth. Spanish is the official language. Missions by a large number of churches and societies, among them the Lutheran Synod of Missouri, Ohio, and Other States and United Lutheran Church in America. Statistics: Foreign staff, 329; Protestant Christian community, 11,341; communicants, 8,890.

Tierra del Fuego, south of Argentina, was entered for missionary purposes by Captain Allen Gardiner in 1822. In 1844 he founded the Patagonian Missionary Society, which later adopted the name of South American Missionary Society. In 1850 he and his companions met death by starvation. The message of the party to the world was: "My soul, wait thou only upon God, for my expectation is from Him." Ps. 62, 5. Very successful work has since been done by the South American Missionary Society.

Bolivia, an inland republic of South America. Area, 514,595 sq. mi. Population, estimated, 2,820,074, fully 50 per cent. being native Indians. Capital, La Paz, with a population of 115,252. Spanish is the official language, although many natives speak only their own language. The present constitution was adopted 1880. The Roman Catholic religion is recognized by the state, but toleration is practised. — Missions by a number of churches and societies. Statistics: Foreign staff, 118; Christian community, 438; communicants, 323.

Brazil, United States of, a federal republic of South America, consisting of 20 federated states and the Territory of Acre. Area, 3,276,358 sq. mi. Population (1920), 30,635,605, of whom 29,045,227 were native-born, 558,405 Italians, 433,577 Portuguese, 219,142 Spanish, 52,870 Germans, 27,926 Japanese, and 3,439 Americans (U. S.). Capital, Rio de Janeiro; population (1920), 1,157,873. Brazil is the largest state in South America, exceeding in size the United States (exclusive of Alaska) by some 250,000 sq. mi. Its length is 2,691 and its width 2,500 miles. It was discovered in 1500 by Cabral, a Portuguese. Brazil was declared a republic 1889. Portuguese is the official language. The Roman Catholic Church, in a most depraved and pagan form, is dominant. All but 100,000 inhabitants, excepting also the

Indian tribes in the interior, are said to be of that faith. Religious liberty is guaranteed. The native inhabitants are of Portuguese, native Indian, Negro, and mixed descent. Since the World War there has been a very strong European immigration. Missions by a number of churches and societies, among them the Lutheran Synod of Missouri, Ohio, and Other States. Statistics: Foreign staff, 513; Protestant Christian community, 101,454; communicants, 69,147.

Chile (Chili), *Republic of*, a state on the west coast of South America. Area, 289,796 sq. mi. Population (1922), 3,805,000, almost exclusively of European extraction with some 100,000 native Araucans and other natives. Total length, 2,800 miles. Average breadth, ca. 100 miles. Santiago, the capital, has a population of 507,296. The Spanish yoke was thrown off 1810—18. The present constitution was adopted in 1833. The language is Spanish. The Roman Catholic Church dominates, being supported by the state; but religious liberty is assured by the constitution. Missions conducted by a number of organizations. Statistics: Foreign staff, 182; Protestant Christian community, 11,551; communicants, 6,041.

Colombia, Republic of, in the extreme northwest of South America. Area, estimated, 476,916 sq. mi. Population, approximately, 6,300,000, mainly whites and half-castes, with several hundred thousand Indians. Bogota, the capital, had a population of 166,148 in 1923. The republic was established by Simon Bolivar in 1819, who revolted against Spain. Spanish is the official language. Roman Catholicism is the state religion. Toleration, though not constitutionally guaranteed, is actually practised. Missions by the Gospel Missionary Union, Presbyterian Church in U. S. A., Seventh-day Adventists. Statistics: Foreign staff, 40; Protestant Christian community, 3,567; communicants, 538.

Ecuador, Republic of, on the Pacific coast of South America. Area, estimated, 118,627 sq. mi. Population, approximately, 1,500,000, of Spanish descent, Indians, and mixed races. Quito, the capital, has a population of 80,700. Spanish is the official language. Roman Catholicism is the state religion, with no toleration of other religions. The present constitution dates from 1906. Missions by the Christian and Missionary Alliance, Gospel Missionary Union, Seventh-day Adventists. Statistics: Foreign staff, 46; Protestant Christian community, 158; communicants, 118.

Paraguay, Republic of, an inland republic of South America, comprising Paraguay proper and the Paraguayan Chaco. Area, estimated, 196,000 sq. mi. Population, approximately, 1,000,000; the majority a mixed race, descended from Spaniards and Guarani Indians. The common language is a corrupt form of Guarani; but Spanish is spoken in the chief centers. Asuncion, the capital, had a population in 1920 of 99,836. The present constitution was adopted in 1870. The Roman Catholic Church is dominant, but toleration is practised. Missions by a number of churches and societies. Statistics: Foreign staff, 50; Protestant community, ca. 2,000.

Peru, Republic of, on the Pacific coast, between Ecuador and Chile. Area, 533,916 sq. mi. Population, estimated, 4,620,000, chiefly Peruvians of Spanish descent and Indians. Lima, the capital, had a population in 1920 of 176,467. Independence from Spain was declared in 1821. The present constitution was accepted in 1920. Spanish is the prevailing language. The Roman Catholic religion is the state religion, but toleration exists. Missions by a number of churches and societies. Statistics: Foreign staff, 114; Protestant Christian community, 4,568; communicants, 3,908.

Uruguay, Republic of, the smallest republic in South America. Area, 72,153 sq. mi. Population, estimated, 1,603,000, chiefly native Uruguayans, with many Spaniards and Italians and mixtures. Montevideo, the capital, had a population of 350,056 in 1922. Independence from Spain was declared in 1825. The present constitution came in force in 1919. The majority of the people are Roman Catholics. Church and State are separate, and there is complete religious tolerance. Missions by a number of churches. Statistics: Foreign staff, 71; Protestant Christian community, 1,321; communicants, 868.

Venezuela, Republic of, the northernmost state of South America, comprising twenty federated states, one federal district, and two territories. Area, 393,976 sq. mi. Population (1920), 3,000,000. The country was discovered by Columbus in 1498. Venezuela was the first of the South American countries to declare independence from the Spanish yoke, July 5, 1811. Caracas, the capital, has a population of 93,000. The inhabitants of Venezuela are a mixture of Spanish and Indian blood; but there are many Negro and aboriginal Indian tribes. Spanish is the official language. The prevailing religion is Roman Catholic. Religious liberty is constitutionally

guaranteed. Missions by a number of churches. Statistics: Foreign staff, 95; Protestant Christian community, 1,819; communicants, 1,371.

British Guiana, a British colony in northeastern South America. First settled by the Dutch in 1580; ceded to Great Britain in 1814. Area, 89,480 sq. mi. Population, 297,691, most of whom are Negroes and East Indian coolies (Hindus), with some aboriginal Indian tribes. The capital, Georgetown, has a population of 55,490. Liberty of conscience prevails. The Moravians began work among the Negroes in 1735 and later among the Arawaks, but it was finally discontinued. Later other societies followed. Missions by a number of churches, among them the United Lutheran Church in America. Statistics: Foreign staff, 76; Protestant Christian community, 89,375; communicants, 23,561.

Dutch Guiana, or *Surinam*, belonging to the Netherlands since 1667, on the northeast coast of South America. Area, 54,291 sq. mi. Population, 128,822, exclusive of Negroes and bush Indians. Paramaribo, the capital, had a population of 41,773 in 1920. Liberty of conscience prevails. Missions were begun by the Moravians in 1738 among the bush Negroes. Statistics: Foreign staff, 102; Protestant Christian community, 26,029; communicants, 7,301.

French Guiana, or *Cayenne*, a French colony in northeastern South America. Settled by the French in 1626. Area, 32,000, sq. mi. Cayenne, the capital, has a population of 10,000. France has a penal colony in French Guiana. The climate is very unhealthful. No Protestant missions are permitted. The Roman Catholic Church prevails.

South America, Roman Catholic Church in. The purpose of this article is to present, in its essential features, the history of the Roman Catholic Church in South America from the era of discovery and conquest to the present day. South America has about 57,000,000 inhabitants, consisting of Spaniards and Portuguese (in Brazil), and to a large extent of a mixed race (the *mestizos*), sprung from unions of Spaniards and native Indians. Of the latter there are still several millions of pure blood, many of whom have as yet been untouched by the influences of religion or civilization. There are also many Negroes, especially in Brazil, and in recent times the tide of European emigration has, in part, turned toward South America (Germans in Brazil, Argentina, Chile). Apart from the small territories of British and Dutch Guiana and a sprinkling of Protestant settlements elsewhere, the entire South American continent is, and for four hundred years has been, the undisputed domain of the Roman Catholic Church. The type of Catholicism found in South America is, however, more pagan than Christian, according to Roman Catholic testimony, while the moral life is naturally at a correspondingly low stage. "Many crosses," says Warneck, "but no word of the Cross; many saints, but no followers of Christ."

Turning from these general remarks on present conditions to the earlier periods of Roman Catholic history in South America, we note, to begin with, that the Spanish explorers and conquerors were animated by three passions: the lust of gold, the love of war and adventure, and a fanatical zeal to spread the Roman Catholic faith. Thanks to the long struggle of the Spaniards against the Moors and the violent methods for the eradication of heresy, war and religion had become intimately associated in the Spanish mind. Hence the sword was frequently resorted to by the *conquistadores* to enforce the teachings of the missionary priests or friars who usually accompanied the expeditions. The ruthless slaughter, by Pizarro, the conqueror of Peru, of thousands of Indians attending Atahualpa, the Inca, when the latter refused to accept the teachings of the friar Valverde, is doubtless an extreme case, but it illustrates the temper and the methods of the Spanish invaders. Then, too, the Spanish missionaries were often satisfied with the outward acceptance of the Catholic faith without giving their "converts" any solid instruction in the principles of Christianity. Instead of Christianizing the natives, they frequently did little more than paganize Catholic ceremonies. On this point the account of George Juan and Antonio Ulloa, who, about the middle of the 18th century, were dispatched by the Spanish king to his overseas dominions with a view to securing authentic and direct information on prevailing conditions, is illuminating. The report of these men, known as the *Noticias Secretas de America* and written after two years of personal observation, is a damning arraignment both of the Spanish colonial officials and of the Spanish clergy. Besides describing the outrageous mistreatment and exploitation of the Indians by the civil authorities, the report states "that the religious instruction given to the Indians is such that old men of seventy know no more than little Indian boys of the age of six,

and neither these nor those have any further instruction than parrots would have if they were so taught. . . . Their religion does not resemble the Christian religion any more than that which they had while they were in a state of paganism," etc. Again, referring to the avarice of the clergy: "As soon as the parish priests are promoted to their cures, they usually bend all their efforts to amassing wealth. . . . A curate of the province of Quito told us as we were passing through his curacy that, including the festivals and the commemoration of departed souls, he collected every year more than two hundred sheep, six thousand hens and chickens, four thousand guinea pigs, and fifty thousand eggs; and it should be remembered that this curacy was by no means one of the most lucrative." As a result of the inhuman treatment and spoliation on the part of their masters, civil and clerical, the report says that "many Indians in sheer despair have fled to the unconquered districts, there to continue the practises of their idolatrous neighbors." As indicated above, the religion of the Catholic Indian of South America to-day is little better than that of his ancestors when the two Spanish emissaries wrote their report. In the words of a recent writer (Sweet, *History of Latin America*), "the Indian of South America is a nominal Christian only, while at heart he is still a pagan. He still worships images made of clay, while in times of drought he worships lakes, rivers, and springs. He still consults the future by opening animals and inspecting the entrails, just as the priests were doing when Cortez entered the Aztec capital. Every village has its chapel, where abides the patron saint, and every year there is celebrated an eight-day feast in honor of the saint, in which drunkenness, dancing, and carousal are the chief features." Such are the fruits of four centuries of Roman Catholic tutelage. It need hardly be added that the Roman Catholic Church, during her long history in South America, did little or nothing to encourage popular education. The work of education, at first entirely in the hands of the Church, was conducted exclusively in the interests of a small class. The Franciscans, in some instances, gave the Indians and *mestizos* (half-breeds) elementary instruction in the three "R's," but as a general thing the great mass of the population received no training except such as was given in the public exercises of the Church. As for higher education, this was designed almost exclusively for the training of the priesthood (University of Lima established in 1551; the Jesuit University of Cordoba in Argentina founded 1616). Even to-day, the Church is a powerful factor in educational affairs. In Colombia public education, according to the constitution of 1886, is to be managed in accordance with the Catholic religion, and the Jesuits are practically in control. In most cases the state makes appropriations for the support of church schools. On the other hand, every South American republic has a system of free compulsory education, which theoretically leaves little to be desired. But actual conditions lag far behind theory. In Bolivia there are no more than six hundred primary schools, with forty thousand children in attendance. In Peru one hundred thousand children are in school, three hundred thousand are not. In Colombia ninety per cent. of the population are illiterate, and Paraguay, once under Jesuit control, stands still lower. Educationally, Argentina, Chile, and Uruguay are in the lead, and thirty-one per cent. of Chile's population are illiterate. Due to the long domination of the Roman Catholic Church, whose aim is obedience and submission rather than education and enlightenment, the necessity of popular education has thus far been the ideal of social reformers rather than a conviction of the people at large. But breaches are made in the walls, and the resistless march of liberal ideas, coupled with the spur of Protestant activity, will eventually do the rest.

Regarding the relation between the Church and the civil powers, the colonial period of Roman Catholic history in South America presents the rather unique phenomenon of the preeminence of the secular authority as over against the ecclesiastical. This does not mean that there was hostility or serious friction. There was rather peaceful cooperation; for although the Spanish sovereigns asserted their rights, they were in sympathy with the aims and methods of the Church. Nevertheless, the system did not square with the ideals of a Gregory VII or an Innocent III. How did the Spanish crown secure this authority? The bull of Alexander VI, issued in 1493, supplies the information. This famous document granted to Ferdinand and Isabella absolute control over the newly discovered lands of America west of a well-known line of demarcation (subsequently shifted farther westward, for the benefit of Portugal). In the words of the Pope himself: "We give, concede, and assign them [the regions referred to] in perpetuity to you and the kings

of Castile and of Leon, your heirs and successors, and we make, constitute, and depute you and your heirs and successors, the aforesaid, lords of these lands, with free, full, and absolute power, authority, and jurisdiction." Pursuant to this papal grant, a royal decree of the year 1574 contains the following passages as respecting the authority of the Spanish crown: "The right of ecclesiastical patronage belongs to us in the whole state of the Indies [meaning the Spanish colonial possessions in America], . . . having been conceded to us by the bulls of the supreme Pontiffs, given voluntarily. . . . No person, either secular or ecclesiastical, may dare, on whatever occasion, to intermeddle in any affair that may concern our royal patronage . . . nor to appoint to any church or benefice nor to receive such appointment without our nomination," etc. Accordingly, every ecclesiastical office was filled by the king's nomination, all ecclesiastical cases, such as controversies between councils and the bishops, between bishops and archbishops, between priests and their parishes, were tried before the courts of the civil government, and the resolutions of ecclesiastical synods were submitted to the viceroy for his approval. Even a papal bull might be quietly ignored if the king did not favor its publication.

The revolutionary period at the beginning of the past century, when the South American colonies declared their independence of Spain, marks a new epoch in the relation of Church and State. There is a steady trend toward complete separation, though this consummation still lies in the future. The new republics which sprang up on the ruins of the Spanish colonies declared in their several constitutions that the Roman Catholic religion was to be the religion of the state, while all other creeds were prohibited. But the leaven of liberal ideas, working steadily since the emancipation, the rise of anticlerical parties, which resent the interference of the Church in politics, and perhaps, among other influences, the example of the United States have served to loosen the Church's grip on the civil government. Despite clerical protest (abetted by the Pope) such laws as the secularization of cemeteries, civil marriage, the recognition of other denominations beside the Roman Catholic have been passed in all the republics of South America. Indeed, in Brazil, Ecuador, and Uruguay the state recognizes no religion, but places them all on the same legal footing. Argentina, while not recognizing Roman Catholicism as the religion of the state, nevertheless supports the Romish Church, and its president must be a Roman Catholic. In all the other republics, however, the Roman Catholic religion is still acknowledged as the religion of the state, while other forms of faith and worship are permitted. In 1921 President Alesandri of Chile advocated complete separation of Church and State for his republic, and this will doubtless be the ultimate solution of a vexing problem in all the South American republics, as already advocated by Simon Bolivar, the Liberator.

South Carolina, Synod of. See *United Lutheran Church.*

Southcottians, followers of Joanna Southcott (1750—1814) of England, an uneducated woman, who claimed to possess supernatural gifts and to be the woman of Rev. 12. At the age of sixty-four she declared that she, as "bride of the Lamb," would give birth to the Messiah, but died of tympanitis the same year. She obligated her followers to observe Mosaic laws regarding the Sabbath and clean and unclean meats. Once numerous, the sect gradually dwindled, becoming extinct at the end of the 19th century. The movement has had several offshoots, among them the House of David (*q. v.*).

Southern Baptist Convention. This body was organized at Augusta, Ga., in May, 1845, with a representation of 300 churches from the various Southern States, as the direct result of the anti-slavery sentiment prevailing in the Baptist churches of the North, which rendered further cooperation of the two sections, North and South, impossible, the Foreign Mission Society of the denomination, with headquarters at Boston, refusing to accept slaveholders as missionaries and declaring "that they [the Northern Baptists] could never be a party to any arrangement which would imply approbation of slavery." Though at different times, especially in 1879, attempts have been made to reunite the two sections, it was held wiser that separate organizations should exist. In doctrine the Southern Baptist churches are in harmony with those of the North, though, on the whole, they are more strictly Calvinistic and hold more firmly to the *Philadelphia Confession of Faith* than the Northern churches. In polity, there is no essential difference, and both Northern and Southern churches exchange membership and ministry on terms of perfect equality, their separation being purely administrative in char-

acter, not doctrinal. Since the Civil War the Convention meets annually. The Foreign Mission Board is located at Richmond, Va., and the Home Mission Board at Atlanta, Ga. The Sunday-school Board was reestablished at Nashville, Tenn., in 1891. These three denominational boards carry on the work of the Southern Baptist churches; the Home Mission work, under the care of the Home Mission Board, covering the entire territory of the South, Cuba, the Isle of Pines, and the Panama Canal Zone, and, in cooperation with the Baptist State Mission Board of Southern Baptists, Southern Illinois and New Mexico. It also cooperates with the Negro Baptists in the South and maintains work among the Indians in Oklahoma and other Southern States, operating, in addition, 36 mountain mission schools in the Southern Appalachian and Ozark highlands, with an attendance of nearly 6,000. The Sunday-school Board is both missionary and educational in character, giving pecuniary assistance both to the Home and to the Foreign Mission Board. The Foreign Mission Board occupies 61 stations and about 1,000 outstations in China, Japan, Africa, Italy, Mexico, Brazil, and Argentina. The Southern Baptist Convention maintains publishing houses at Mexico City, Canton, China, and Rio de Janeiro, Brazil. At home it maintains 2 theological seminaries, 39 standard colleges and universities, 12 junior colleges, and 63 preparatory schools, all of which, with the exception of the Southern Baptist Theological Seminary at Louisville, Ky., are under the general supervision of the state conventions, the Southwestern Baptist Theological Seminary at Waco, Tex., being under the control of the Texas State Convention. It maintains also 11 hospitals and 12 orphanages and homes for the aged. It has 4,711 young people's societies with a membership of 175,540, and its publishing interests are represented by 19 weekly, 4 monthly or semimonthly, and two quarterly publications. Statistics, 1920: 15,551 ministers, 26,147 churches, and 3,199,005 communicants in the United States.

Southern Rhodesia. See *Africa, South.*

Southwest Africa, formerly German Southwest Africa, a protectorate mandated to the Union of South Africa. Area, 322,400 sq. mi. Population: native, 218,000, mostly Ovambas, Hereros (Ovahereros), Bergamaras, and Hottentots; foreign, ca. 20,000, of whom many are Germans. Missions by the Seventh-day Adventists, Finska Missionssaellskapet, Rheinische Missionsgesellschaft, South African Missionary Society. Statistics: Foreign staff, 105; Christian community, 62,924; communicants, 27,780.

Southwest, Synod of the. See *Synods, Extinct.*

Sozomenos, Hermias Salamanes, of Constantinople, in 439, wrote a church history in nine books for the years 323 to 423, based on Socrates' contemporary work.

Spaeth, Adolph, a leader in the Lutheran General Council; b. December 29, 1839, in Wurttemberg; educated at Tuebingen; private tutor in Italy, France, and Scotland till 1864, when he accepted a call as associate pastor (with Dr. Mann) of Zion Church, Philadelphia. In 1867 he took charge of St. Johannis. In 1873 he became professor in the Philadelphia Seminary, was president of the General Council 1880—8 and of the Pennsylvania Ministerium 1892—5. He wrote the biographies of Dr. Mann and of Dr. C. P. Krauth (whose son-in-law he was). Besides being a historian he was a liturgical scholar, was a gifted pulpit orator, and wrote a number of homiletical works. D. June 25, 1910.

Spain. Religious history to the Reformation. Apart from the legend that James the Elder brought Christianity to Spain, the statement of Paul concerning his intended visit there (Rom. 15, 24), and the mere notices of Tertullian and Irenaeus that there were Christians also in Spain, we know nothing of the origin and early history of the Spanish Church. But the letters of Cyprian in the third century and, particularly, the canons of the Synod of Elvira at the opening of the fourth bear clear testimony to the general spread of Christianity and, it must be added, to an extraordinary laxity in morals and discipline. Of the Teutonic invaders who settled in Spain at the beginning of the fifth century, the Suevians, veering unsteadily between Arianism and Catholicism, surrendered to the Arian Visigothic king Leovigild and disappeared as an independent nation (585). The Goths, on the other hand, after vainly attempting to establish Arianism as the dominant religion, adopted Catholicism at the Synod of Toledo (589), and thus religious unity was preserved. The Saracenic invasion (711) gave rise to that age-long struggle between the Cross and the Crescent, which finally resulted in the capture of Granada, the last stronghold of Islam in Spain (1492).

Spain, Catholic Church in. The beginnings of Spanish Christianity are involved in obscurity. The legend about St. James is untrustworthy. There is a bare possibility that Paul visited Spain during the course of his labors (cf. Rom. 15, 24. 28). We do not reach solid historical ground before the year 306. The acts of the Synod of Elvira, which met in that year, reveal the Spanish Church as "old," fully organized, and — thoroughly corrupt. The Priscillianist controversy (see *Priscillianists*), which broke out toward the end of the century, is especially noteworthy as furnishing the first example in the Christian Church of the use of the sword for the suppression of heretical opinion. Priscillian and six of his adherents were beheaded at Treves in 385 — *the initial libation of blood on the altar of religious intolerance.* But Priscillianism was not effectually checked until nearly two centuries later (563). Meanwhile the West Goths had invaded the land and sought to force their Arianism upon the Spanish Catholics. The struggle was ended when the Gothic king Reccared publicly accepted the Catholic faith at the Synod of Toledo (589). A new epoch opens with the Moslem invasion in 711, which introduced an alien race and an alien religion into the peninsula and resulted in what may justly be called an age-long Spanish crusade against the Mohammedan Moors, a holy war, continued until 1492 and even later. This protracted conflict left its mark on the national character. Spain became preeminently the land of fierce, fanatical intolerance, the home of the Inquisition, of religious bigots like Philip II. The crusade against the Moors was followed by a shorter one against the Reformation. The latter movement had made such progress that in the words of a Spanish writer of 1550 it would have swept over the entire country if the Inquisition had delayed its activity three months longer. Thanks to Philip II and the Spanish clergy this approved engine of repression was opportunely called into play and prevented such a consummation. Spanish Catholicism henceforth remained unchallenged, until the political upheavals of the 19th century made some breaches in the wall of clerical domination. The Inquisition was abolished (1808 and 1834), the Jesuits were expelled (1868), and the constitution of 1869, though recognizing Roman Catholicism as the state religion, granted toleration to non-Catholics. Such essentially is the situation at present, though the Protestants, whose number is slowly, but steadily increasing, are subject to annoying restrictions. See also preceding article.

Spalatinus was the name given to *George Burkhardt,* who was born at Spalt in 1484. He became a priest in 1508 and bought a Bible at a high price; tutored John Frederick, son of the Elector of Saxony; private secretary to Frederick the Wise in 1514 and as such of very great service to Luther, who wrote him more than 400 letters. After Frederick's death in 1525 Spalatin went to Altenburg and visited the churches; wrote an account of the great *Reichstag* of Augsburg in 1530; took the sick Luther home from Smalcald in 1537; helped reform Ducal Saxony and consecrate Amsdorf bishop of Naumburg in 1542; d. 1545.

Spangenberg, Johann, 1484—1550; pastor at Nordhausen; later superintendent at Eisleben; published hymns with tunes composed by himself: *Zwoelf christliche Lobgesaenge,* 1545, also *Quaestiones Musicae,* 1536.

Speaking in Tongues. See *Catholic Apostolic Church.*

Speckhard, Hermann; b. 1859 at Friedberg, Hessen; graduate of Concordia College, Fort Wayne, and Concordia Seminary, St. Louis; pastor in Hillsdale (1882), Ionia, and (1894) Saginaw, Mich.; d. there in 1916; contributed to *Lehre und Wehre* and *Homiletic Magazine;* vice-president of the Missouri Synod and of the Synodical Conference.

Spee, Friedrich von, Roman Catholic religious poet; b. at Kaiserswerth in 1591; d. at Treves in 1635; was professor of grammar, philosophy, and ethics in the Jesuit college at Cologne after 1621; then cathedral preacher at Paderborn; later at Wuerzburg and at Peine, near Hildesheim; prominent as a leader in the Roman Catholic Counter-Reformation (*q. v.*); issued two collections of religious poems.

Speer, Robert Elliott, 1867—; Presbyterian layman; b. at Huntingdon, Pa.; educated at Princeton; secretary of Presbyterian Board of Foreign Missions from 1891; made three great tours of visitation, two carrying him to Asia (1896—7 and 1914—5), one to South America (1909); wrote *Presbyterian Foreign Missions* (1901); *South American Problems* (1912); *Studies in Missionary Leadership* (1914); etc.

Spegel, Haquin, 1645—1714; third archbishop of Upsala; great traveler, having visited Denmark, Germany, Hol-

land, and England; among his hymns: "The Death of Jesus Christ, Our Lord."

Spencer, Herbert, English philosopher; b. 1820 at Derby; lived in London; d. 1903 at Brighton. In his philosophy, which is a materialistic monism and influenced by Comte's positivism (*q. v.*), he distinguishes between the knowable and the unknowable. It is futile to investigate the unknowable (agnosticism). To explain the knowable, he developed a system of philosophy based on the theory of evolution. Unlike Darwin, who was interested mainly in the origin of species, Spencer applied the theory of evolution not only to all forms of organic life, but also to mental and social phenomena. His attempt to show that the same law of development is at the basis of all phenomena is contained in a series entitled *Synthetic Philosophy*, of which the following appeared: *First Principles, Principles of Biology, Psychology, Sociology, Ethics.* He held that all religion has its origin in ancestor worship (*q. v.*). Evolution precludes the desire for redemption and reunion of the creature with his Creator.

Spener, Philipp Jakob; b. 1635 in Upper Alsace. Generally regarded as the father of Pietism; he is at least "the most influential center of this movement." He received a devout education from his parents and additional spiritual nourishment from Johann Arndt; later, from writings of Richard Baxter. He entered the University of Strassburg and studied under Dannhauer and Johann and Sebastian Schmidt. In 1663 assistant preacher at the cathedral; in 1666 called as senior pastor to Frankfort-on-the-Main. Here, in 1670, he introduced his *collegia pietatis*, or private devotional gatherings, twice a week, in his house. In 1675 he published his *Pia Desideria*, which attracted wide attention. In the first part are pictured the deplorable conditions in the Church as he saw them, and secondly helpful measures were proposed for their improvement, stress being laid especially on personal piety by means of private devotional gatherings. These recommendations aroused both hearty acceptance and violent opposition and ushered in the Pietistic Controversy. In 1686 Spener accepted a call as court preacher to Dresden, at that time a most influential position in the Lutheran Church. From here he influenced greatly A. H. Francke and Paul Anton at Leipzig in organizing the so-called *Collegia Biblica.* In 1691 he was called as provost of St. Nicolai to Berlin, where he was instrumental in placing his friends, Francke and Anton, as professors in Halle. Spener wanted to be an orthodox Lutheran, but had evidently imbibed many ideas from Reformed sources. He stood for a mild form of Chiliasm. D. February 5, 1705, at Berlin. See *Pietism.*

Spengler, Lazarus, 1479—1534; studied at Leipzig; held position in town clerk's office at Nuremberg; later himself town clerk, then *Ratsherr;* met Luther in 1518 and espoused cause of Reformation; leader of the work in Nuremberg and vicinity; included in Bull of Excommunication of 1520; instrumental in opening a *Gymnasium* in his city; upheld strict Lutheranism at Augsburg in 1530; wrote: "Durch Adams Fall ist ganz verderbt."

Speratus, Paul, 1484—1551; studied at various universities; preacher at Dinkelsbuehl, Bavaria, in 1518; later at Wuerzburg and Salzburg; imprisoned at Olmuetz for his stand for the Reformation; at Wittenberg in 1523, assisting Luther in preparation of first Lutheran hymn-book; preacher at Koenigsberg, and finally Lutheran bishop of Pomerania; wrote: "Es ist das Heil uns kommen her."

Spiecker, Johannes; b. March 29, 1856, at Boppard, Germany; d. January 19, 1920, at Barmen, Germany; educated at Tuebingen and Bonn; pastor at Herchen 1883—5; instructor at Barmen Missionary Institute 1885; Director of Rhenish Missions 1908; visited Africa twice and Dutch East Indies once in the interest of missions.

Spieker, G. F., historian; 1844 to 1913; educated at Gettysburg and Philadelphia; Lutheran pastor 1867—83; taught Hebrew at Muhlenberg College, 1883—94; professor of church history in Philadelphia Seminary 1894—1913.

Spinoza, Baruch (Benedict de), philosopher; b. 1632 at Amsterdam, of Jewish parents, who, persecuted in Portugal, had sought refuge in the Netherlands; excommunicated by synagog because of his religious views; spent uneventful life in the Netherlands, gaining livelihood by grinding lenses; d. 1677 at The Hague. One of most influential philosophers of modern times. In his *Tractatus Theologico-Politicus,* 1670, he attacked the Christian view of revelation and the authenticity of the Old Testament. Religiously his *Tractatus* contained principles of rationalism which appeared a century later. Politically it anticipated Rousseau's ideas in the latter's *Contrat Social.* In his main work, *Ethica,* 1677,

he developed, in contradistinction to Descartes's dualism, a pantheistic monism. There is only one infinite substance, God (or nature), with an infinite number of "attributes," of which man can comprehend only two, thought and extension. Ideas and physical objects are "modes" of these attributes. See *Pantheism.*

Spires, Diet of, 1526. The Peace of Madrid gave Charles V a free hand, and he would now enforce the fierce Edict of Worms of 1521 and crush the Lutherans; but the newly formed Holy League of Cognac and the invading Turk staid his hand. The Diet unanimously resolved: "Each one is to rule and act for himself as he hopes and trusts to answer to God and the Imperial Majesty." That opened the door for the spread of Lutheranism; it gave independence from Rome, at least to the Lutheran territorial princes; it divided Germany religiously. Since Worms the most important Reichstag.

Spires, Diet of, 1529. Victorious over the Holy League of Cognac, an alliance of France, England, the Pope, Venice, and Milan, Charles V, conscious of his power, most autocratically canceled the perfectly legally passed laws of the Diet of Spires of 1526 and also most autocratically commanded the Estates forthwith to execute the fierce Edict of Worms of 1521 (*q. v.*). This unconstitutional act gave pause even to some of the Catholic Estates; but the stalwart reactionary papistic majority enacted into law the wishes of the Kaiser. On April 19 the Lutherans protested against this act of tyranny — "In matters concerning God's honor and the salvation of souls each one must for himself stand before God and give account, so that herein no one can excuse himself by the action or resolution of others, either more or less." The Kaiser rejected the protest and even imprisoned the bearers. Luther's heroic stand at Worms in 1521 made possible this glorious Protest at Spires in 1529, from which all Protestants take their title. In 1542 the haughty Kaiser had to make concessions to get Lutheran help against the invading Turk, and in 1544 more concessions to get Lutheran help against France to win the Peace of Crespy, September 14, 1544, which gave him a free and strong hand to crush the Lutherans at Muehlberg.

Spirit, Holy. See *Holy Spirit.*

Spiritism *(Spiritualism).* An unchristian, antichristian cult, based on a real or pretended intercourse with the souls of the dead. The founding of this cult, in its present form, is ascribed to the Fox Sisters, of Hydeville, N. Y. For the greater part, Spiritistic mediums are tricksters and frauds. In so far as they may commune with the spirits of the departed, they come under the condemnation of the Word of God: "There shall not be found among you any one ... that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." Deut. 18, 10. 11. — Since 1848, modern Spiritism has had adherents in the United States. Many are enticed by its trickery and its lure of the unknown. Besides, the Spiritists advise their uninitiated to read the Bible, thereby gaining their victims' confidence. These advisers then cause the reader to question the obvious meaning of certain parts of the Bible. Spiritism, deprived of its mask, is found to deny the deity of the Lord Jesus, just as it denies the existence of the devil, demons, and angels. Exponents of Spiritism make the following statement about the Bible: "To assert that it is a holy and divine book, that God inspired the writers to make known His divine will, is a gross outrage on, and misleading, the public." "The New Testament is made up of traditions and theological speculations by unknown persons." (*Outlines of Spiritualism for the Young,* 13. 14.) In the Spiritistic book *Whatever Is, Is Right* we find the following assertions: "What is evil? Evil does not exist; evil is good. What is a lie? A lie is the truth intrinsically; it holds a lawful place in creation; it is a necessity. What is vice? Vice, and virtue, too, are beautiful in the eyes of the soul. What is murder? Murder is good. Murder is a perfectly natural act." It is clear from these statements that Spiritism, in spite of its "theomonistic" churches and other paraphernalia, leads to infidelity and immorality. According to Mrs. Woodhull, for three successive years elected president of the Spiritist societies in America, it is "the sublime mission of Spiritism to deliver humanity from the thraldom of marriage." Dr. Day, of Montville, Conn., writes: "It is a fact, and no honest, intelligent Spiritualist can deny its truth, that nine-tenths of modern Spiritualists are, either openly or secretly (as far as they dare), practically Free Lovers, in the broadest sense of the word. I am familiar with many of the most prominent leaders, teachers, and mediums of Spiritualism, who are secret agents of Free Love secret circles."

The same Dr. Day quotes "a prominent author and teacher of Spiritualism" as saying: "Free Love is the central doctrine of Spiritualism. The new social order is a social harmony based upon passional attractions, or the harmony of the varied and developed passional or impulsive nature of man. Attraction is our only law." According to Spiritist doctrine, marriage is not a divine institution, in which in reality God joins together one man and one woman, but it is based on the laws of human nature and is the result of "natural and spiritual affinities." The two parties united are not so much united into one flesh as virtually into one spirit and one soul. Divorces are to be freely granted when desired by both parties or even by only one party. "The marriage vow imposes no obligation on the Spiritualistic husband." (*T. L. Harris.*)

Modern Spiritism emphatically denies the fall of man through the temptation of the devil. This denial is publicly made by the author of *Outlines*, the book from which we quoted above. Others deny the existence of the devil; and still another makes a statement of so blasphemous a nature as to make it almost impossible to repeat it: "Whom, then," says he, "can we believe, God or Satan? The facts justify us in believing Satan. It was not the devil, but God, who made the mistake in the Garden of Eden. It was God, and not the devil, who was the murderer from the beginning." This assertion makes any one who has still some moral feeling shudder and ought to make any sober-minded man or woman shun Spiritistic company. — Mr. Harrison D. Barrett, president of the National Spiritualists' Association, says that Spiritism "steadfastly refused to accept any religious postulates on faith and at the outset rejected all creeds and dogmatic assumptions of theology." This is plain enough. Spiritism rejects the creed of Christianity and characterizes the saving doctrines of Scripture as "dogmatic assumptions." By the testimony of its leading exponents, Spiritism is a Christless cult, opposed alike to Christian doctrine and morals. It is one of the false teachings foretold by St. Paul, when he writes to Timothy: "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry." 1 Tim. 4, 1—3. (See Monson, *The Difference*, 36—39.)

Spitta, Karl Johann Philipp, 1801 to 1859; studied at the Lyceum in Hanover and at Goettingen, largely under Rationalistic influence; held several charges as pastor in the kingdom of Hanover; a very popular poet, writings clear and happy in style, sweet, flowing, and melodious; many of his lyrics have become folk-songs, a number may be regarded as hymns, among which: "Ich und mein Haus, wir sind bereit"; "Wir sind des Herrn, wir leben oder sterben."

Spitta, Friedrich, 1852—1925; studied in Goettingen and Erlangen; active as pastor and professor in Strassburg, later in Goettingen; prominent writer on liturgics and church music; among his writings: *Liturgische Andacht zum Luther-Jubilaeum, 1883; Ein' feste Burg; Der Chorgesang im evangelischen Gottesdienst; Drei kirchliche Festspiele, Weihnachten, Ostern und Pfingsten; Zur Reformation des evangelischen Kultus; Das Johannesevangelium,* and other exegetical works.

Spittler, Christian Friedrich; b. at Wimsheim (Wurttemberg) April 12, 1782; d. at Basel, December 8, 1867; distinguished for his services in behalf of missions; was called 1801 to Basel as assistant in the *Christentumgesellschaft;* in 1812 he founded a publishing house at Basel, in 1834 a lending library; but in 1841 he limited his establishment to Bibles, tracts, and the publication of the literature of the *Christentumgesellschaft;* in 1840 he established the missionary institution at St. Chrischona, near Basel.

Spohr, Ludwig, 1784—1859; studied principally at Brunswick and under Eck at St. Petersburg; composed and made tours while still in his teens; excellent violinist and teacher; wrote much sacred music; oratorio, *Das Juengste Gericht.*

Sponsors. The persons making the required professions and promises in the name of the infants presented for baptism in the Christian Church. It was an ancient custom to have such persons present at baptism, and the Lutheran Church has upheld the custom, principally on account of the Anabaptists, some of whom contended that an adult could never know whether he were truly baptized or not. Not only are the sponsors to bear witness of the performance of the act, but they are also to act as spiritual guardians for the child, if this becomes necessary and is possible for them to do. Sponsors should be chosen only from the number of those who are in communion with the Church of the

true faith, that is, of the orthodox Lutheran Church. It is understood that the sponsors make the promises not in their own name, but in that of the child whom they represent, the latter becoming subsequently responsible. In the case of mere witnesses, not members of the faith to which the congregation concerned belongs, the questions ordinarily addressed to the sponsors are omitted.

Sprague, William Buell, 1795 to 1876; compiler, biographer; b. at Andover, Conn.; pastor at West Springfield, Mass. (Congregational), Albany (Presbyterian); d. at Flushing; wrote *Annals of the American Pulpit,* etc.

Sprecher, Samuel; b. 1810, d. 1905; brother-in-law and supporter of S. S. Schmucker; president of Wittenberg College 1849—84; president of Lutheran General Synod at the time of the secession of the General Council; in his earlier days a strong advocate of the Definite Platform (*q. v.*), but in later life admitted "that such alterations of the creed are undesirable."

Spurgeon, Charles Haddon, 1834 to 1892; celebrated English preacher; b. at Kelvedon; son of Independent minister; joined Baptists 1851; pastor in London 1854; trained young preachers at his pastors' college; preached in Metropolitan Tabernacle (seating 6,000) from 1861; opposed baptismal regeneration; withdrew from Baptist Union 1887, although remaining a Baptist; d. at Menton, France. Annual volumes of sermons from 1856; *The Treasury of David, Lectures to My Students,* etc.

Staake, W. H., lawyer, prominent member of Lutheran General Council; b. 1846; member of various boards and treasurer of the General Council 1876 to 1918; d. July 30, 1924.

Stall, Sylvanus, Lutheran preacher, author, publisher, 1847—1915; educated at Gettysburg, Union, and General Theological seminaries; pastor 1874—9; associate editor of *Lutheran Observer* 1890 to 1901; of *Stall's Lutheran Year-book and Historical Quarterly;* author of devotional works and books on sexual hygiene (Purity Series).

Stabat Mater. The musical form or setting of the well-known Latin hymn by Jacoponus da Todi (d. 1306), the subject being the crucifixion of Christ, sung during Passion week in the Roman Church; ancient setting is still in use, but many composers have since written music, especially Palestrina, Pergolesi, and Rossini, the compositions now being in use not only on the Feast of Seven Dolors, but also, in the form of a cantata, in Protestant circles.

Stainer, Sir John, 1840—1901; chorister at St. Paul's in London; studied under Bayley, Steggall, and Cooper; held several positions as organist, that at St. Paul's for sixteen years; professor of music at Oxford in 1889, having held a similar position before at the Royal College of Music; edited church-music works; wrote instruction-books; published oratorios, among which *The Crucifixion* is best known.

Stange, Karl; b. 1870; 1895 *Privatdozent* at Halle; professor extraordinary at Koenigsberg in 1903; professor of systematic theology at Greifswald in 1904; now at Goettingen; modern positive theologian.

Stanger. See *Blumhardt.*

Stanley, Arthur Penrhyn, 1815—81; Anglican; b. in Cheshire; ordained 1839; canon of Canterbury 1851; professor of church history, Oxford, 1856—64; dean of Westminster 1864; favored union of Church and State; liberal in religious matters and leader of Broad Church party; traveled and wrote much; d. in London. *Life of Thomas Arnold; Memorials of Westminster Abbey;* etc.

Stanley, Sir Henry Morton, Anglo-American explorer; b. January 28, 1841, near Denbigh, Wales; d. May 10, 1904, in London. Stanley, who was a newspaper correspondent in later life, was sent by the *New York Herald* in 1869 to find Livingstone in Africa, which he accomplished on November 10, 1871, at Ujiji, on Lake Tanganyika. He explored the Congo 1872—77, opening the way for the establishment of the Congo Free State and thus for religious missions. He was also instrumental in calling missionaries to Uganda (1875).

Staupitz, Johann von; led in founding the University of Wittenberg in 1502; as head of the Augustinians he urged Bible study; discovered Luther, comforted him, made him his successor at Wittenberg in 1512; left Luther's cause in 1519; abbot of the Benedictine cloister of St. Peter at Salzburg in 1522; d. 1524.

Stapulensis, Jacobus Faber, prominent Protestant of France; b. 1455, d. 1536; his education comprehended a thorough training in the classics; he promoted Aristotelian philosophy, advocated a better exegesis of Scriptures, translated the Bible, and prepared the way for Calvin and Farel; edited the Church Fathers; wrote commentaries on Holy Scripture.

Starck, Johann Friedrich; b. 1680; d. 1756 as pastor at Frankfort-on-the-Main; was a mild, practical Pietist after Spener's model; his chief work is his *Daily Handbook*, perhaps the most widely used prayer-book in the Lutheran Church.

Starke, Christoph; b. 1684, d. 1744; studied at Halle; pastor and teacher at Neunhausen; chief pastor at Driesen; chiefly known for his *Synopsis*, a theologico-homiletic commentary upon the Bible, of great homiletic value.

Starke's Synopsis. Homiletic commentary on the whole Bible by Christoph Starke (*q. v.*) and other theologians (10 vols.). Has an abundance of good, practical material given in concise form. Valuable for the preacher's library.

States of the Church, The, or *The Papal States.*. Formerly a territory in Central Italy, running, roughly, from the mouth of the Po to the mouth of the Tiber, under the immediate sovereignty of the Pope; since 1870 annexed to the kingdom of Italy. The origin of the temporal power of the Pope dates back to the transaction between Stephen III (sometimes called Stephen II, since his predecessor Stephen died three days after his election) and Pepin the Short of France, by which the Pope conferred upon Pepin the coveted crown of the Franks, and Pepin, in turn, beat back the assaults of the Lombards, who threatened the city of Rome, and bestowed the conquered territory upon the Pope (754). This "Donation of Pepin" marks the beginning of the temporal sovereignty of the Roman Pontiffs. It was an event big with historical consequences. The history of the Papal States forms an intricate and highly diversified chapter in the religious and political development of Europe. We can notice here only a few of its salient features. During the moral degeneracy of the papacy in the 9th and 10th centuries the papal possessions, indeed the papal office itself, became a prey of warring factions, which forgot all dignity and decency in the mad scramble for power and position. By the middle of the 11th century the papal jurisdiction was not recognized beyond the city of Rome and its immediate vicinity. During its conflict with the empire the papacy did not succeed in greatly strengthening or extending its temporal power. The "Babylonian Captivity" at Avignon in France meant a practical surrender of temporal rule in Italy. During this period the States of the Church were seized by petty tyrants, who ruled in their own name. On their return to Rome the Popes were obliged to reestablish their temporal authority, a task which was not completed until the end of the 16th century. Temporarily destroyed by Napoleon, the Papal States were restored by the Congress of Vienna (1815). The odious clerical administration with its oppressive taxation, its discrimination against the laity (excluded from all higher offices), and other grievances led to an insurrection in 1831 and 1832, promptly crushed, however, by Austrian troops. The policy of Pius IX seemed at first to augur better times, but his concessions did not satisfy the radical party. A revolution broke out in Rome in 1849. Pius was compelled to flee, but returned in the following year under the protection of the French. The last stage in the history of the Papal States is connected with the unification of Italy under a single ruler. As early as 1860 all of the Pope's dominions, with the exception of Rome and adjacent territory, had been incorporated into the new kingdom. When the troops of Napoleon III were removed in 1870, Victor Emmanuel entered Rome, made it the capital of united Italy, and the States of the Church disappeared from the map.

Stations of the Cross. A series of 14 images, or pictures, representing incidents (some legendary) of the Passion, usually ranged at intervals around the walls of Roman churches. One of the most popular Roman devotions consists in passing from station to station with certain prayers and meditations. The indulgences thus gained are not specified, but are understood to be remarkably great.

Statistics, Ecclesiastical. That branch of church history which presents the outward condition and membership of a given church-body at some particular time.

Stedingers. Frisians of the lower Weser, who, because they revolted against the oppression of nobles and priests, were nearly extirpated by a crusade sanctioned by Pope Gregory IX in 1234.

Steele, Anne, 1716—78; daughter of a Baptist clergyman; published *Poems on Subjects Chiefly Devotional;* a leading hymn-writer; wrote, among others: "Lord of My Life"; "To Jesus, Our Exalted Lord."

Stegmann, Josua, 1588—1632; studied at Leipzig, adjunct to the philosophical faculty; pastor at Stadthagen; professor of theology at Rinteln; wrote, among others: "Ach bleib mit deiner Gnade."

Steimle Synod. See *New York, German Synod of.*

Steinbach, Ch. F.; a pioneer pastor of the Missouri Synod; held pastorates at Liverpool, O., Sheboygan and Milwaukee, Wis., and Fairfield Center, Ind.; d. 1883.

Steinhausen, Wilhelm, 1854—1925; German painter; exponent of realism, but with a sympathetic touch; his use of prints from stones paved the way for a new popular art in Germany; much of his work in series, such as "The Birth of Christ," but also individual paintings: "Emmaus"; "John the Baptist"; "The Sermon on the Mount."

Steinle, Eduard, 1810—86; German painter, one of the so-called "Nazarenes," school of Overbeck; rich imagination, tendency toward the symbolical; much work in sepia and crayon; frescoes in Cathedral of Cologne.

Stellhorn, F. W., "preeminently the scholar of the Ohio Synod"; b. October 2, 1841, in Hanover, was educated at Fort Wayne and St. Louis; Lutheran pastor in St. Louis 1865—7, in De Kalb Co., Ind., 1867—9; professor in Northwestern College, Watertown, 1869 to 1874, at Fort Wayne 1874—81. In 1881, as a result of the predestination controversy, he severed his connection with the Missouri Synod and accepted a position in the college and seminary of the Ohio Synod at Columbus. He was the president of the seminary 1894—1900 and dean since 1903. Stellhorn was editor, for a number of years, of the *Lutherische Kirchenzeitung*, and of the *Theologische Zeitblaetter* since 1881. Author of commentaries on the historical books of the New Testament, Romans, and the Pastoral Epistles; Greek Lexicon. Died March 17, 1919.

Stephan, Martin; b. August 13, 1777, in Stramberg, Silesia; studied theology at Halle and Leipzig; pastor of the church at Haber, Bohemia; a year later, of the Bohemian St. John's Congregation, Dresden, preaching also in German. While Rationalism dominated the pulpits of Dresden, "he preached the Gospel, having experienced its power in his own soul," and multitudes flocked to hear him. By reason of his understanding of the genuine Gospel and of his psychological insight he also excelled as a spiritual adviser, able to comfort and strengthen the stricken conscience and doubting heart. His activity thus transcended the limits of his parish. He it was who through his straight Lutheran Gospel advice brought peace to the soul of C. F. W. Walther in his student days. He became the counselor of a number of pastors who clung to the old Lutheran faith, and in the course of time he became their spiritual leader. His long-cherished plan of emigrating to a land of freedom was finally, in 1836, when the oppression was growing unbearable, accepted by them and their people. In 1838 came his suspension from office (the charges against him, however, had not been proved) and the emigration. The doctrinal errors, which had gradually, at first imperceptibly, been vitiating his theology and his fall from grace, in consequence of which he was deposed from office in Perry Co., Mo., in 1839, have been set forth elsewhere. (See *Missouri Synod.*) Somewhat later he was in charge of a congregation near Red Bud, Ill., where he died February 22, 1846.

Stephan, M., son of the preceding; b. July 23, 1823, in Dresden, Saxony; studied at Concordia College, Altenburg, Mo.; studied architecture in Dresden; was encouraged by Dr. Walther and others to prepare for the ministry; graduate of Concordia Seminary, St. Louis, 1853; first charge, Theresa, Wis.; at one time assistant pastor to Dr. Sihler and instructor in secular branches in the Fort Wayne seminary; last charge in Bremer Co., Iowa; d. January 16, 1884. He furnished the plans for a number of churches.

Stephen I of Rome, 253—7; was the great opponent of Cyprian (*q. v.*) in the question of heretical baptism, maintaining that the validity of the Sacrament depended not on the officiating person, but solely on the institution of Christ and on the administration in conformity therewith.

Steuerlein, Johann, 1546—1613; studied law; town clerk of Wasungen; later secretary in chancery at Meiningen; finally mayor; noted poet, excellent musician; wrote, among others: "Das alte Jahr vergangen ist."

Stier, Ewald Rudolf, 1800—62; studied at Berlin and Halle; pastor and superintendent at various places, last at Eisleben; deeply interested in Biblical study; edited polyglot Bible together with Theile; wrote: "Wir sind vereint, Herr Jesu Christ."

Stigmatization. The appearance, on the bodies of certain persons, of wounds resembling those received by Jesus from the crown of thorns, the nails, and the spear. The first person reported to have been so marked was Francis of Assisi (see *Francis, St.*), who, in 1224, is supposed to have received the marks, or *stigmata*, in hands, feet, and side from a seraph while keeping a forty-day fast

on Mount Alvernus, in the Apennines. Since then 80 or more cases of stigmatization have been reported, some only partial, others complete. Those affected were usually monastics of hyperascetic tendencies, and about five-sixths were women. The stigmata are supposed to be accompanied with intense suffering. The presence of these marks has, in some cases, been attested by large numbers of reputable witnesses. The question of their causation is another matter. Many Roman Catholics consider them miraculous. In some instances deliberate fraud has been proved, while in others there is no evidence of dishonesty. Among the various theories that have been advanced, two may be mentioned: the one holding that the mind, under abnormal conditions (as in hypnosis) can bring about such phenomena on the body; the other, that the stigmatics, in a state of ecstasy or hysteria, unconsciously or half-consciously inflicted the stigmata on themselves.

Stillingfleet, Edward, 1635—99; Anglican prelate; b. at Cranborne; rector; dean of St. Paul's; bishop of Worcester; d. at Westminster. Apologetic (*Rational Account of the Grounds of the Protestant Religion*), controversial, and metaphysical writings.

Stobaeus, Johann, 1580—1646; studied under Eccard at Koenigsberg; also attended university; cantor at the cathedral school; later *Kapellmeister;* important composer of church music; published *Cantiones Sacrae.*

Stocker, John; nothing definite known of his life; contributed nine hymns to the *Gospel Magazine* during 1776 and 1777, among which: "Gracious Spirit, Dove Divine."

Stockmann, Ernst, 1634—1712; b. at Luetzen; at time of his death *Oberkonsistorialrat und Kirchenrat* at Eisenach; wrote: "Gott, der wird's wohlmachen."

Stoecker, Adolf; b. 1835, d. 1909; court preacher at Berlin 1874—90; organizer of city mission work in Berlin 1877; of the Christian Socialist Party 1878, demanding government protection for the workingman; of the Evangelical Socialist Congress 1890; of the Free Ecclesiastical Socialist Conference 1897; encountered considerable opposition; harmed his cause by anti-Semitic propaganda.

Stoeckhardt, Georg; b. February 17, 1842, at Chemnitz, Saxony; received his preparatory education in the *Lateinschule* at Tharandt and the *Fuerstenschule* at Meissen; studied theology at Erlangen and Leipzig 1862—6; tutor at a ladies' seminary, Tharandt, 1866—70; assistant pastor of a German Lutheran church at Paris; for three months at the Sedan hospital 1870—1; private tutor in Old and New Testament Exegesis at Erlangen and, at the same time, teacher of religion in the *Gymnasium* of that city 1871—3; took the degree of Lic. Theol. (Leipzig); pastor of the church at Planitz, Saxony, 1873—6, making the acquaintance of Pastor Ruhland of the Free Church congregation and of the theological literature of the Missouri Synod. As his protest against the indifferentism and unscriptural practise of the state church (the pastors were refused the right, for instance, of suspending impenitent sinners from Communion; gross errorists were retained in office) remained unheeded, he renounced his connection with the consistory (of the 181 pastors who had begun the fight only Stoeckhardt and Pastor Schneider fought to the end) and, on being suspended, resigned from his office. With a part of his congregation he joined the Saxon Free Church, becoming second pastor of the church at Niederplanitz 1876—8, together with Pastor Ruhland founded the *Freikirche,* the organ of the Free Church (for his articles on the apostasy in the state church he was, in 1879, sentenced to eight [four] months' imprisonment), and prepared a number of boys for college. In 1878 he became pastor of Holy Cross Church, St. Louis, and, having since 1879 lectured on Old and New Testament Exegesis at Concordia Seminary, was elected professor in 1887. In 1903 Luther Seminary, Hamline, Minn., created him a Doctor of Divinity. D. January 9, 1913. — Stoeckhardt was an exegete of the first rank. Coupled with his great learning, his familiarity with the original languages, etc., and his logical mind was his firm belief in the verbal inspiration of the Scriptures and his childlike acceptance of all the teachings of Scripture, his great love of the revealed truth. He permitted nothing but the text to influence his thought. Concentrating all the powers of his believing heart and mind on the written Word, he obtained a wonderful grasp of the deep thoughts of the Spirit, and he had the rare gift of unfolding them in concise, clear, convincing language. Besides his exegetical articles in *Lehre und Wehre* he wrote commentaries on Romans, Ephesians, First Peter, Isaiah 1—12, *Ausgewaehlte Psalmen,* and *Biblische Geschichte.* His mastery in exegesis made him the forceful preacher he was. "His sermons are full of the marrow and substance of Scripture, meaty, solid,

well-compacted." He wrote *Passionspredigten, Adventspredigten, Gnade um Gnade* (on the Gospel pericopes), and contributed most valuable material, such as the *Studies on the Pericopes*, to the *Homiletic Magazine*. The Missouri Synod owes much to him; his exegetical ability and love of the truth of Scripture made him one of the leaders with Walther, in the controversy on election and conversion and in the other battles the Church was, and is, engaged in, such as for verbal inspiration. In line with the article written on his accession to the chair of Exegesis: "How Can and Should Each Individual Lutheran Lend His Aid toward the Preservation of the Pure Doctrine by the Church?" he labored, by word and pen (his doctrinal articles in *Lehre und Wehre*, in *Lutheraner* and in the synodical reports), to conserve this most precious treasure of the Missouri Synod; and he admirably succeeded in impressing upon both his students and his readers his exegetical method, his loving reverence for the written Word.

Stoicism. Greek school of philosophy, founded ca. 300 B. C. by Zeno of Cyprus, who taught in a *stoa, i. e.*, portico, at Athens. It holds a materialistic view of the universe and a pantheistic conception of God. Its chief characteristic, however, lies in the field of ethics. In opposition to contemporaneous Epicureanism it maintained that the supreme aim in life is not pleasure, but virtue, or living in harmony with nature. The greatest virtues are practical wisdom, bravery, temperance, justice. In consequence it teaches self-control, a complete suppression of all passions. Though Stoicism resembles certain Christian elements, it is fundamentally different. Its ethics, like Pharisaism, is based on egoism and self-sufficiency; it boasts of its own merits and is without knowledge and need of grace. It has no compassion for the oppressed and weak and, if obstacles prove insurmountable, advocates, as the final resort, suicide. Moreover, as susceptibility to the contrast between the pleasant and unpleasant is a part of our true human nature, the Christian ideal is not sublime indifference to pain and pleasure, not the repression of all emotions and impulses, but rather their sanctification.

Stolberg, Anna von, wife of Count Heinrich of Stolberg, to whom tradition, though not well founded, ascribes the hymn "Christus, der ist mein Leben," written ca. 1600.

Stole. See *Vestments, R. C.*

Stolee, Michael Olaf J.; b. 1871 in Norway; emigrated to America 1886; graduate of St. Olaf College and United Norwegian Church Seminary (1900); studied in Paris and at the University of Christiania; missionary in Madagascar 1901; professor at United Norwegian Church Seminary 1911, Luther Theological Seminary 1917.

Stone, Samuel John, 1839—1900; educated at Oxford; clergyman in Established Church; published a number of poetical works, many hymns attaining a wide popularity, among them "The Church's One Foundation."

Storr, Gottlob Christian, b. 1746 at Stuttgart, d. there 1805 as court preacher and consistorial councilor; founder of the so-called Older Tuebingen School of Theology, Biblical supranaturalist; opponent of Semler's theory of accommodation, by which divine revelation is to be explained according to modern critics.

Stoss, Veit, ca. 1440—1533; German wood-carver; figures known for their grace; but they lack naturalness; his entire style affected; among his more pretentious creations: altar of Mary in the church at Cracow.

Strack, Hermann Lebrecht; b. 1848; d. —; professor in Berlin; positive theologian of the Prussian Union; wrote *Einleitung in das Alte Testament;* with O. Zoeckler editor of *Kurzgefasster Kommentar zu den heiligen Schriften,* etc.

Straits Settlements. See *Malaya, British.*

Strasen, Karl J. A.; graduate of Practical Seminary, Fort Wayne; served a congregation at Collinsville, Ill., till 1859; then called to Watertown, Wis., where he was pastor over forty years; favorably known throughout the Missouri Synod as president of the Northwestern (Wisconsin) District; d. 1909.

Strauss, David Friedrich; b. 1808 at Ludwigslust, Wurttemberg; d. there 1874; radical Rationalist, who applied Hegel's pantheistic and materialistic philosophy to religion and theology; studied at Tuebingen under F. C. Baur (*q. v.*); for a while vicar, then *repetent* at Tuebingen. His *Leben Jesu* appeared in 1835, written when he was twenty-seven. In this work he advanced the so-called "mythical" theory of the Gospel-narrative of the life of Christ, in which he assumed a gradual development of the Christian religion, analogous to heathen mythology, without any intentional fabrication on the part of the apostles. This work created an immense sensation. In later life he put forth

even more advanced radical views, especially in *Der alte und der neue Glaube.*

Streckfuss, Friedrich; b. September 7, 1852, in Van Wert Co., O.; graduate of Concordia College, Fort Wayne, and Concordia Seminary, St. Louis (1874); pastor at Young America, Minn.; 1892 professor of Latin in the Proseminary and of Symbolics in the Seminary at Springfield; d. there April 14, 1924.

Streissguth, W.; b. 1827, d. 1915; educated at Basel; pastor of Swiss colony, Green Co., Wis.; joined Wisconsin Synod 1854; pastor at Milwaukee, Fond du Lac, St. Paul, Kenosha; president of Wisconsin Synod 1864—7.

Strong, Augustus Hopkins, 1836 to 1922; Baptist; b. at Rochester, N. Y.; pastor; professor of theology; president of Rochester Theological Seminary 1872 to 1912; d. at Pasadena, Cal.; wrote: *Systematic Theology; Great Poets and Theology;* etc.

Strong, Nathan, 1748—1816; educated at Yale; Congregational minister at Hartford; greatly interested in missions; prominent in American hymnology; wrote: "Swell the Anthem, Raise the Song."

Strophe. A unit, or verse-group, in poetry, arranged in a certain order, which is usually repeated several times, especially in every stanza of a hymn, called so (literally, turning) because the chorus in an ancient drama turned back toward the center of the stage at the end of each stanza, or strophe.

Stub, Hans Gerhard; b. February 23, 1849, at Muskegon, Wis.; studied at Cathedral School (Bergen, Norway), Luther College, Concordia College (Fort Wayne); graduated at Concordia Seminary, St. Louis, 1872; pastor in Minneapolis; professor of Luther Seminary 1878 (studied two years at Leipzig), at Luther College (and pastor at Decorah, Iowa) 1896, at Luther Seminary 1900 to 1917; vice-president of Norwegian Synod 1905; president 1910; of the Norwegian Lutheran Church of America 1917. First president of the National Lutheran Council; preached opening sermon at the Eisenach World Conference 1923. Editor of *Evangelisk Luthersk Kirketidende, Teologisk Tidsskrift;* author of *Naadevalget, Mod Frimureriet, Udvalgelsen,* etc. In the election and conversion controversy he took a leading part on the side of the Synodical Conference. Subsequently he upheld the Madison Theses (*q. v.*). Knighted by King Haakon VII. Received the title of LL. D. from Luther College 1924, of D. D. from Concordia Seminary, St. Louis, 1903.

Stubnatzi, Wolfgang Simon; b. 1829 at Fuerth, Bavaria; sent over by Pastor Loehe 1847; studied in the Fort Wayne Seminary; pastor at Coopers Grove, Ill., 1849; assistant of Dr. Sihler 1862; pastor of Immanuel Church, Fort Wayne, 1868; visitor, vice-president, and president of the Central District; d. 1880.

Student Volunteer Movement for Foreign Missions (S. V. M. F. M.). The S. V. M. F. M. goes back to the first International Conference of Christian college students held at Mount Hermon, Mass., 1886. At the adjournment of the conference about 100 of the participants had declared themselves "willing and desirous, God permitting, to become foreign missionaries." This was owing, to a great extent, to the earnest efforts of R. P. Wilder, Tewsksbury, and Clark. Wilder and J. S. Forman were sent on a tour to the colleges of the United States with a view to interesting the studentbodies in the new movement. In December, 1888, a society was formed for the purpose of doing more efficient work in this direction, which adopted the above name. The purpose of the movement is expressed in the following sentences: "1. To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; 2. to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; 3. to help all such intending missionaries to prepare for their life-work and to enlist their cooperation in developing the missionary life of the home churches; 4. to lay an equal burden of responsibility on all students who are to remain as ministers and lay-workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers." The declaration of the movement for all members is: "It is my purpose, if God permit, to become a foreign missionary"; and only those students of higher institutions of learning are eligible who will make that declaration. The declaration, however, is not a binding promise, but an expression of earnest intention to serve if the Lord does not interpose insurmountable obstacles. "This declaration is not to be interpreted as a 'pledge,' for it in no sense withdraws one from the subsequent guidance of the Holy Spirit. It is, however, more than an expression of mere willingness or desire to become

a foreign missionary. It is the statement of a definite life-purpose, formed under the direction of God. The person who signs this declaration fully purposes to spend his life as a foreign missionary. Toward this end he will shape his plans; he will devote his energies to prepare himself for this great work; he will do all in his power to remove the obstacles in the way of his going; and in due time he will apply to the Board to be sent out." The slogan of the Volunteer Movement is: "The evangelization of the world in this generation." Its members are solicited from the colleges and universities of the United States and Canada. This marks the movement as interdenominational and unionistic. Its activities are directed toward the students in and out of educational institutions. Secretaries visit colleges and universities, lecture on missions and give instructions regarding them, form foreign mission student classes and direct their work, always seeking contact with the individuals. Intimate relations with the Y. M. C. A. and Y. W. C. A. in colleges and cities are maintained. The *Intercollegian* constantly keeps the movement before the student-bodies and the Christian churches. Also much other literature bearing on foreign missions is published. At stated times district conventions are held, in which specially prepared programs are followed, the meetings lasting as long as ten days. Quadrennially national gatherings are conducted, in which outstanding and peculiarly fitted men deliver addresses. Missionaries from all over the world participate in these meetings with prepared addresses and reports. The propaganda work of the society has been eminently successful, more than six thousand members, male and female, having gone into the foreign field, serving their respective churches. — The S. V. M. is a recruiting and not a sending society. The movement has spread to England (1892), to the Continent, and to Asia. A World's Student Christian Federation was formed, comprising some 2,500 Christian Associations, with 175,000 members. The official organs are the *Student Volunteer* and the *Student Movement*. The Office of the S. V. M. F. M. is at 25 Madison St., New York City.

Stump, Jos.; educator; b. 1866; educated at Columbus and Philadelphia; professor at Chicago Lutheran Seminary 1915—20; at Fargo, N. Dak., since 1921, then at Minneapolis; author of an explanation of Luther's Catechism, a *Life of Melanchthon*, etc.

Stundists. See *Russian Sects*.

Sturm, Beata, alias Tabea, Acts 9, 36; b. December 17, 1682, at Stuttgart; d. January 11, 1730. In her youth she was blind for about two years. Although her eyes were weak, she read the Bible through thirty times. She had a good memory and could repeat a sermon almost word for word. She studied the writings of Luther and confessed that no one had so beautifully preached Christ to her and made so much of Him as Luther had done. She visited widows and orphans, the poor, sick, and needy, and especially such as were in spiritual trouble. She would deprive herself of necessities in order to give to others.

Sturm, Johannes; b. 1507, d. 1589; a German educator. Impressions received while attending the school of the Brethren of the Common Life (*q. v.*) at Liege, influenced him in his organization of the *Gymnasium* at Strassburg, 1537, which he conducted for nearly forty years. His aim of education was piety, knowledge, eloquence. The curriculum of the school was entirely classical and therefore somewhat narrow. Cicero and Demosthenes were especially imitated. Sturm's strength lay in his ability to organize and in his mastery of rhetoric and style. His ideas concerning organization and subject-matter were influential in shaping the school system of the German states; his course of study, slightly amplified, was adopted in the higher schools, the *Gymnasien*. Through his relation with Bucer he embraced the Protestant faith.

Sturm, Julius Karl Reinhold, 1816 to 1896; studied theology at Jena; held various positions as tutor, later as pastor, for many years at Koestritz; d. at Leipzig; one of the most important of modern German sacred poets; from his many collections of poems a number have passed into hymnals as hymns of the Church, but most of them belong to the category of sacred lyrics.

Sturm, Leonhard Christoph, 1669 to 1729; German architect, whose ideas, as brought out in his writings on architecture, were of deciding influence in the art of church-building in Protestant circles of Germany.

Stylites *(Pillar Saints)*. Hermits who withdrew from the world by taking up their abode on the top of a pillar. The first and most famous was Simeon Stylites, who lived on a pillar near Antioch for thirty years (430—59). He found many imitators, especially in Syria and Palestine, among them several women. A railing kept the hermits from falling from their lofty perches,

and food was brought up a ladder; sometimes a tiny hut protected them. The practise never found favor in the West, but there were stylites among the Ruthenian monks as late as 1526.

Suarez, Francis, 1548—1617; Spanish Jesuit; author of *Defensio Fidei Catholicae*, etc., directed against James I of England and vindicating the right of the Pope to depose kings. He also published an elaborate commentary on the works of Thomas Aquinas and numerous other works.

Sublapsarians (or *Infralapsarians*). A name given to those of the moderate Calvinists who held the view that God did not decree to create a part of mankind unto damnation, as the Supralapsarians hold, but, viewing mankind as fallen, decreed to withhold His grace from the greater number, the reprobate *(Decrees of Synod of Dort; Westminster Confession)*.

Succop, H. H.; b. 1845 in Pittsburgh, Pa.; graduate of Concordia College, Fort Wayne, and Concordia Seminary St. Louis; pastor at Sebringville, Ont., Can., 1869; of St. John's Church, Chicago, 1875; president of the Illinois District, vice-president of the Missouri Synod; a forceful preacher, a wise pastor; he stood high in the councils of Synod; Concordia Seminary, St. Louis conferred on him the title of D. D.; d. 1919.

Sudan *(Soudan)*. A vast country south of Egypt, controlled partly by France, partly by England. Area, estimated, 2,000,000 sq. mi. Population, ca. 3,400,000, chiefly Negroes and Arabs. Islam is the prevailing religion. Missions by Sudan United Missions, American United Presbyterians, Church Mission Society, Roman Catholic Church. See *Egypt;* also following article.

Sudan, Anglo-Egyptian. A vast country in Africa, immediately west of Abyssinia, under joint British and Egyptian sovereignty. Area, 1,014,400 sq. mi. Population, ca. 5,012,400; Arabs and mixed Negro and Nubian races of Mohammedan faith. Missions by American United Presbyterian Church, British and Foreign Bible Society, Church Missionary Society, Sudan United Missions. Statistics: Foreign staff, 354; Christian community, 41,006; communicants, 16,457.

Suffragan. A diocesan bishop is called a suffragan (elector) of his archbishop or metropolitan. The title is also applied to a titular bishop who assists a diocesan bishop.

Suffrages. A short intercessory prayer, petition, or call, particularly one introduced into the Litany, as the Response of the people: "We beseech Thee to hear us, O Lord," in the Major Litany.

Sufism. Name of mystic-theosophical movement in Islam, whose oldest adherents wore garments of wool (Arabian, *suf*). From ascetic beginnings in the 8th century it gradually developed into pantheism. Produced extensive literature. Found chiefly in Persia. Its propaganda recently spread to England and America.

Suicide. The act of designedly destroying one's own life. To constitute suicide, in a legal sense, the person must be of the years of discretion and of a sound mind, or, as Black (*Law Dictionary*) puts it: "Suicide is the wilful and voluntary act of a person who understands the physical nature of the act and intends by it to accomplish the result of self-destruction." A Michigan decision states: "Suicide is the deliberate termination of one's existence while in the possession and enjoyment of his mental faculties. Self-killing by an insane person is not suicide." — The evident reason why suicide is a transgression of the Fifth Commandment and a felony in the sight of the law is that no person is the absolute owner of his body and life either in the sight of God or before the State. God alone has the right to terminate the existence which He called into being, and the state demands that none of its citizens become felons. This attitude with respect to suicide is the result of the revelation of the will of God; for it is a fact that many heathen have either been indifferent to the problem of suicide or openly advocated its use. Thus suicide was treated as venial by the Romans, and it was esteemed a virtue, in certain cases, by the Stoic and Epicurean philosophers. To this day certain forms of suicide are regarded as highly virtuous in Japan and other heathen countries. — Christian countries generally take the stand that suicide is inexcusable, England holding those who commit suicide as sane and responsible, unless there be clear evidence to the contrary. There is a certain measure of lenience evident, however, also in Christian countries, as various antichristian philosophies gain in favor. While it is a fact that suicide is often the result of insanity, the verdict that a person committing the felony was in a state of unsound mind is all too readily concurred in. With the breaking down of the feeling of responsibility

toward God and the growing sense of pride on the part of many intellectuals, the horror of suicides is wearing off. "The most striking feature to be considered in this connection is the increased percentage of suicides in the city. This is most probably due to the intensity of its social, professional, and business life. . . . The sharp reverses incident to this high pressure not infrequently so dethrone the reason as to lead to self-destruction. Another important factor leading to the same result is the dissipation incident to city life. The dissipation appears in the extremes of high living or poverty. And there is no denying the fact that intoxicants of every description play no unimportant part in sapping the life-blood or in firing it with a daredevil recklessness that leads to vice and infamy and ultimately to suicide."

Sullivan, Arthur Seymour, 1842 to 1900; studied at London under Bennett and Goss, at Leipzig under Moscheles and Hauptmann; conductor and composer of high rank; among his cantatas: *The Prodigal Son.*

Sulpicians. A congregation of secular priests, not bound by vows, founded in 1642. They conduct theological seminaries, among them several in the United States. Sulpicians have spiritual direction of the students at the Catholic University at Washington.

Sulu Islands (*Jolo Islands*). Part of the Philippine Island group in the Western Pacific. Dependencies of the United States of America since December 10, 1898, following the Spanish-American War. Formerly under Spain since 1542. Area, 1,029 sq. mi. Population, ca. 50,000. Mohammedanism is the prevailing religion. Missions have not found a footing.

Sulze, E., German liberal pastor and architect of the last century, whose views concerning the Protestant church-building were of some influence; he advocated as his ideal a *Gemeindehaus,* but made no great impression.

Sumatra. Island of the Dutch (Netherlands) East Indies, Sunda group. Area, 161,000 sq. mi. Population, ca. 4,000,000; Malays, Hindus, Chinese. Aboriginal natives still exist in the interior; they are animists. Buddhism is outranked by Islam. The island was first visited by Europeans in 1449. For missions and statistics see *Java.*

Summa. A term used frequently in the Middle Ages to apply to an elaborate, detailed, and all-embracing system of science and philosophy, with its moral and ethical principles derived partly from the ancient philosophers, especially Aristotle, partly from the Bible, as in the *Summa Theologica* of Aquinas (*q. v.*).

Sunday *(Liturgical).* The celebration of Sunday, which clearly goes back to apostolic times (1 Cor. 16, 2; Rev. 1, 10), is, in the Lutheran Church, performed entirely in the nature of sacramental and sacrificial worship. Matins are rarely observed, except on festival days, such as Christmas and Easter. The chief service of the day is the Morning Service, or Worship, with the sacramental acts of the reading and preaching of the Word and with the sacrificial acts of prayer, both in the liturgy proper and in the hymns sung by the entire congregation. The complete service includes the celebration of the Holy Communion, not as a sacrificial, but as a sacramental act; for the Eucharist belongs to the means of grace. In most congregations either the session of the Sunday-school or the period devoted to instruction in the Catechism, to meet the needs of the adult members of the congregation, articulates with the morning service. The sessions of the Sunday-school, particularly, are so arranged as to be combined with, and be preparatory to, regular worship with the preaching of the Word. The evening service, commonly known as Vespers (Evensong), although held a little later in the evening than the service of the same name in the Catholic Church, is commonly regarded as a service of secondary position, though full of the finest possibilities for spiritual edification, whether considered from the sacramental or from the sacrificial side.

Sunday. See *Sabbath.*

Sunday-School. An organized institution under the auspices of the Church to teach religion to those who would otherwise be without such instruction. Its beginning may be traced back to the last half of the 18th century, when the humanitarian awakening and the religious revival of that period directed attention to, and aroused interest in, the destitute and neglected children of the street. Griffith Jones in Wales, (1737 to 1761), Kindermann in Bohemia (1773), Hannah Bell near London (1769), and others established schools for children. The school of Hannah Bell is said to have been the first organized English Sunday-school. As to America, there are numerous accounts of gatherings of children on Sunday for formal instruction in churches: 1665 at Roxbury, Mass.; 1674 at Norwich, Conn. J. Wesley mentions "the catechizing of

children" 1737 in Savannah, Ga. In England Robert Raikes (*q. v.*), though not the founder of the Sunday-school, became its first great propagandist. Like others before him he gathered destitute children to instruct them on Sunday "in reading and the church catechism." While Raikes was working in the north and west of England, William Fox, a Baptist deacon, was endeavoring to interest his brethren in London in a plan by which "all the children of the poor might receive a Scriptural education by being taught to read the Bible." By 1800 there were many Sunday-schools in all parts of England. They were intended for children whose education was otherwise neglected. Designed primarily to give the rudiments of a general education, they were non-denominational, had paid teachers, and were usually conducted independently of churches. In the United States conditions were very different; there was less need of such schools for destitute children, nor did the non-denominational feature of the Raikes schools appeal to many churches. Hence there developed a distinctive type of Sunday-school in America. It became a church institution, each denomination having its own Sunday-school, whose sole purpose was to teach religion, which was not taught in the public schools; it was to embrace "all classes of the community," and its teachers rendered voluntary service. The Sunday-school has seen its most remarkable growth in the United States. From a few scattered schools in 1786 they increased until 1922 to about 200,000 in the United States and Canada, with an enrolment of 20,750,000. The reason for this marvelous growth is chiefly this, that because the state schools do not teach religion, the Sunday-schools became the sole agency for the direct religious instruction of the young in all those denominations which have no parochial schools (*q. v.*), as the Lutheran, the Catholic, and some Dutch Reformed churches have, although also in these churches we now find a goodly number of Sunday-schools. The Synodical Conference reports 2,143 Sunday-schools, with 215,687 pupils, for the year 1920. From its beginning the American Sunday-school was fostered by special Sunday-school societies and unions. Denominational organizations followed. The first national convention was held in New York in 1832. The Religious Education Association, organized in 1903, took an active interest in the work of the Sunday-schools and particularly urged the application of educational principles. The Interdenominational Sunday-school Council, consisting of representatives of various Protestant Sunday-schools and publishing societies, was organized in 1911 to secure denominational cooperation, to effect better correlation of their work, particularly as to publication of lesson material. — The Sunday-school curriculum developed very slowly. At first the Bible was used for teaching reading and the catechism for memoriter work. Gradually the Bible became the subject of study, and question books on the Bible lessons were issued. From 1892 to 1900 the so-called "uniform" lessons were in use; later on graded lessons were introduced. However, many of the graded curricula show a reaction against the old, but sane method of indoctrinating the young. The Bible is treated merely as an instrument for promoting "spiritual life," as though such a thing were possible without firm convictions based on clearly understood teachings of the Gospel. The course of study often ceases to be exclusively Scriptural, as extra-Biblical subjects are frequently introduced. — Sunday-schools are usually divided into graded classes, ranging from the infant class to the adult Bible class, each class having its own teacher. After a liturgical opening service the lesson for the day is either briefly presented and explained by the superintendent, whereupon the teachers take their classes and question the children concerning the lesson, offering such additional explanation as may be necessary; or the teachers at once proceed to take charge of their classes, relating and explaining the lesson and questioning the pupils; they also help the little ones to commit Bible verses to memory and hear them recite what they have learned. Then all classes again join in the close of the service. While there are a few paid superintendents and organizers, the majority of teachers render voluntary service. Due credit must be given them for their devotion to the cause; yet the entire Sunday-school system is very often seriously handicapped by the lack of competent teachers. To overcome this difficulty, many congregations have introduced teachers' meetings, in which the lesson for the next Sunday is fully explained and methodical hints are given. An effort has also been made to organize training-classes for Sunday-school teachers. A beginning of correspondence instruction has been made, and teacher training manuals are published. Conditions are better in those Sunday-schools where pastors and teachers of parochial schools take charge of

the classes. Another drawback is the lack of time. The amount of time for instruction does not average over thirty minutes a week. To get through the required mathematics of the New York City schools at the same rate, it would take forty-one years. Thirty to forty minutes for one lesson period is long enough, provided the child receives one such lesson every day. But every educator will admit that with one thirty-minute lesson period a week in any study not very much can be accomplished. Yet religious instruction and education is so important for the present and future well-being of the child that Christian parents should not be satisfied with a mere Sunday-school instruction for their children. Attendance and study are optional; hence irregular attendance and lack of application to study on the part of the children also accounts for the small results in Sunday-school teaching. The lessons are too far apart, the children lose interest, and do not work for their Sunday-school lessons as they do for their school lessons. For these reasons observing religious educators have pronounced the Sunday-school a failure. It has a noble purpose, and the devotion of its teachers is to be highly recommended, but for causes inherent in the system it does not produce the desired results; it cannot give adequate religious instruction, much less a religious education. To make up for this deficiency of the Sunday-school, some would introduce religious instruction into the public school; others would have children excused some time during the week from school to enable them to attend religious classes in their churches. The only scheme, however, that fully answers the purpose is the Christian day-school (see *Parochial school*). While many religious educators are beginning to see the deficiency of the Sunday-school and are casting about for better means properly to take care of the rising generation, most congregations are content with only a Sunday-school. It is a serious mistake of far-reaching consequences for Lutheran congregations to give up or forego the parochial school for a Sunday-school. The harvest of the Sunday-school was not very encouraging in other denominations, and also with the Lutheran Church it will not build the Church as the parochial school has done. Originally designed for destitute children, who otherwise receive no religious instruction whatever, the Sunday-school will always be a useful missionary institution in gathering children who may eventually be won for the parochial school and very often will be won for the Church.

Sunday-School Unions. American Sunday-school Union, organized 1824 (*q. v.*); the Sunday-school Union of the Methodist Episcopal Church, organized in New York in 1827; the Protestant Episcopal Sunday-school Union; the Massachusetts Sabbath-school Society, organized in Boston, 1832, by representatives of the Congregational churches of New England; the Dutch Reformed Sunday-school Union, organized in New York about 1850; the Foreign Sunday-school Association of New York, organized in 1864, incorporated 1868; and in Great Britain such organizations as the Society for Promoting Sunday-schools in the British Dominions, organized in London in 1785; the London Sunday-school Union, organized in 1803; the Church of England Sunday-school Institute; the Ragged Sunday-school Institute; the Wesleyan Methodist Sunday-school Union.

Sunday, William Ashley ("Billy"), 1863—; b. at Ames, Iowa; professional baseball player; revivalist 1896 and Presbyterian minister 1903; sometimes religious buffoon, again impressive Christian preacher; accepts free-will offerings.

Sunnites (from Arabian *sunna*, "tradition"). Name of the larger of the two main divisions of Mohammedanism (*q. v.*). They are the orthodox branch, holding to the Koran and to tradition, while the Shiites (*q. v.*) are considered the heterodox.

Supralapsarians. Name given to those who held this tendency of thought in the varieties of Calvinism, that election underlies the decree of the Fall itself, and that the decree of the Fall is a means for carrying out the decree of election.

Surinam. See *Dutch Guiana.*

Surplice. See *Vestments, R. C.*

Suso, Henry, 1300—66; because of his poetic language and symbolism called the Minnesinger of Mysticism; was a representative of ethical or practical mysticism like Tauler and Rusbroek, but not a pantheist like his teacher Eckhart.

Susquehanna Synod of Central Pennsylvania. See *United Lutheran Church.*

Suttee (Sanskrit, *sati*, "virtuous"). Name given in India to a widow who voluntarily immolates herself on the funeral pyre of her deceased husband; also to the rite itself. Forbidden in British territory since 1829 and now extinct.

Sverdrup, Georg; b. 1848 in Norway; d. 1907; graduate of Christiania University 1871; studied at the universities of Erlangen and Paris; professor at Augsburg Seminary, Minneapolis, 1874; its president 1876; president of the Lutheran Free Church 1894—7; editor of several papers; author of many books and articles; not ordained as pastor.

Swaziland. See *Africa, South.*

Swedish Missionary Societies (*European*): 1) Swedish Missionary Society *(Svenska Missionssälskapet)*, founded January 6, 1835. Works chiefly among Finns and was united with the 2) Evangelical National Missionary Society *(Den Evangeliska Fosterlandstiftelsen)*, founded 1856, which consists of a large number of minor societies. Headquarters at Stockholm. In 1863 a seminary was established at Johannelund, near Stockholm. Missions in India and Africa. 3) The Swedish Church Mission *(Svenska Kyrkens Mission)*, Stockholm, founded 1874, a state institute, headed by the Archbishop of Upsala. It has all the characteristics of a corrupt state church. During the World War and afterwards this mission administered the Leipzig Missions in India. Fields: China, India, Africa. There are many additional missionary societies in Sweden.

Swensson, Carl A., 1859—1903; educator, author, political leader, the outstanding figure among Swedish-Americans in the 19th century; b. 1859 in Jamestown, N. Y.; educated at Augustana Seminary; pastor at Lindsborg, Kans., and founder of the Lutheran Bethany College there in 1881; organized educational work among the Swedes and gave tone and direction to their spiritual thought; educated the Middle West in music through the institution of the Messiah Festival in 1882; president of the General Council 1893—5; also active in politics, member of the Kansas Legislature; d. at Los Angeles, Cal., 1903.

Sweden. *Conversion to Christianity.* In 829 Swedes came to Charles the Great and begged for missionaries. Anskar, a Frank, was sent; he was successful at Birka and after two winters returned to report. Made Archbishop of Hamburg, he sent Ardgar and returned himself, 848—50. Sigurd of England brought Christianity to the northern part of Sweden. After 1150 King Erik led a crusade to bring Christianity to Finland, and in 1164 an archbishopric was erected at Upsala, and a crusade was made to Estland, another once more to Finland, and still another to Karelia. Against much opposition clerical celibacy was now introduced. The famous Brigitta did much good (d. in 1373). The University of Upsala was founded in 1477.

Lutheran Church. Olaus Petri studied under Luther 1516—8, began his work at Strengnaes in 1520, and won Archdeacon Laurentius Andreae, who made Lutheranism known to Gustavus Vasa, who made himself king after Christian II had perpetrated the Blood Bath of Stockholm in 1520. The *Reichstag* of Vesteras, in 1527, decreed: "God's Word is to be preached purely and clearly." Petri published Luther's prayer-book in 1526, Sweden's first reformatory writing, also the Swedish New Testament, and the first hymn-book, ten hymns. In 1529 he got out the Church-book, in 1530 the Postil and the Catechism, in 1531 the Swedish Order of Service. In 1531 Petri's brother, Laurentius, who had studied at Wittenberg, was made the first Lutheran archbishop. Both brothers got out the whole Swedish Bible in 1541. A generation of staunch Lutheran preachers for Sweden was educated at Rostock under Chytraeus. Gustavus Adolphus plunged into the Thirty Years' War to save Lutheranism in Germany and at the same time cared for the missions in Lapland and in America, on the Delaware. Lutheranism was flourishing; preaching and teaching in pulpit and press, in church and school, was carried on vigorously. In 1649 the *Formula of Concord* was introduced. During the Age of Rationalism great havoc was wrought also in Sweden. The "Awakening" was led by H. Schartau and C. O. Rosenius (*q.v.*), one of the leaders of the pietistic *Laesare* (Readers, of the Bible and Luther; see also *Waldenstroem*) and resulted in the founding of the Evangelical Fatherland Society (1856), which has its own ministers, lay preachers, and foreign missionaries. When this society grew lax on the question of the inspiration and authority of the Scriptures, the *Bibeltrogna Vaenner* (Bible-loving men) organized (1910—1), who stand for confessional Lutheranism. These and other movements resulted in the establishment of a number of "free" congregations. — Since 1860 there is partial, since 1870 full religious liberty. The Established Church is divided into twelve bishoprics, that of Upsala, the archbishopric, being held since 1913 by N. Soederblom, a Liberal of the extreme type. In 1922 the bishops received the proposals made by the Lambeth Conference, 1920, of "intercommunion" between the Anglican and Swedish churches

"with deep and sincere satisfaction." — Population, 5,904,292; Lutherans, 5,803,000 (1921). In 1910 there were 24,715 Protestant Dissenters, Baptists, Methodists, and 3,070 Roman Catholics.

Reformed and Romanists. King Eric XIV, 1560—8, corresponded with Calvin, and in 1563 the Calvinists presented a creed. Archbishop Petri, in 1566, wrote in defense of Lutheranism and in his Church Order of 1571 routed Calvinism. The wife of John III, 1569 to 1592, Katherine Jagellonica, was a staunch papist, and the first Jesuit came into Sweden in 1574, and the king tried to mediate with his "Red Book." The Lutherans were aided by Duke Carl, the youngest son of Gustavus I. The Pope opposed the king, and the king persecuted the Lutherans till his death. In 1593 the Council of Upsala rejected the "Red Book" and also Calvinism and strengthened Lutheranism. Sigismund, son of John III, also king of Poland, would make Sweden Catholic by fraud and force, but was defeated in the battle of Stangebro, in 1598, by Duke Carl, now King Carl IX, and Lutheranism was strengthened by the staunch Archbishop Olaus Martini against the Calvinizing king. Young Gustavus Adolphus was the first to give Lutheranism an assured place in the state, in December, 1611.

Swedenborgians. Followers of the doctrines of Emmanuel Swedenborg, Swedish scientist and theosophist. He was born 1688 at Stockholm, son of a Lutheran court chaplain, and reared amid pious influences. He studied at the University of Upsala, devoted himself to scientific, especially mineralogical, engineering, and physiological, research, was appointed assessor of the Board of Mines 1716, elevated to the nobility 1719, and traveled extensively in England and on the Continent at various times. His scientific achievements were extraordinary. He proposed theories and worked on inventions which were far in advance of his time. His important scientific works are: *Opera Philosophica et Mineralia*, 1734; *Oeconomia Regni Animalis*, 1740—1; *Regnum Animale*, 1744. In middle age, as the result of alleged visions, he discontinued his scientific endeavors and devoted himself to theology, resigning his government position in 1747. He asserted that in 1743 God had opened his sight to the view of the spiritual world and that from that time on he was given the privilege of conversing with spirits and angels and to receive revelations of divine mysteries. The result of these revelations was a new theological system, in which he attacked or rejected every fundamental Christian doctrine, particularly the Trinity, vicarious atonement, and salvation by faith alone. He taught that God is one divine person, namely, Jesus Christ, who is the incarnation of Jehovah and in whom there is a trinity of essence, called Father, Son, and Holy Spirit, and that these stand for divine love, divine wisdom, by which love manifested itself, and divine operation and are related to one another in God as soul, body, and action in man. Redemption consists in this, that Jehovah became incarnate and by vanquishing temptations and by His suffering subjugated eternally the "hells," the enemies of the human race, thereby liberating mankind, and now holds these enemies in subjection in the heart of every man who will cooperate with him by faith and obedience. Justification means applying this redeeming work to those who believe in, and are obedient to, Him. Therefore good works are necessary to salvation. Another fundamental doctrine is that regarding Scripture and its interpretation. Certain Biblical books have a twofold sense, literal and spiritual, and are written according to a uniform law, called that of "correspondences," or analogy between spiritual and natural things. Swedenborg was chosen by God to reveal this spiritual, inner, symbolical sense to the world. This revelation of the spiritual sense by him constitutes Christ's second coming, the "clouds" (Matt. 24, 30) being the literal, the "power and great glory" the internal sense. Through his revelations also was established the "New Church," prophesied in Rev. 21, and dating from 1757. In that year the old Apostolic Church, founded by Christ, came to an end, the final Judgment took place, and the holy city, New Jerusalem, descended from heaven. Swedenborg also taught many other unscriptural doctrines. He denied original sin and the literal sense of the story of the Fall. Conversion is merely an act of man, who has a free will in spiritual things even before conversion. Like the Reformed Church he denied that the Sacraments are means of grace and that Christ's body and blood are present in Holy Communion. There is possibility of salvation for those who have no knowledge of Christ. At death, man's soul goes to the world of spirits, which is intermediate between heaven and hell, and then, after a certain period, the length of which depends on the life led on earth, passes either to heaven or to hell. But there

is no resurrection of the body. Swedenborg's theosophical writings are numerous, the most important being *Arcana Coelestia*, an exposition of the spiritual sense of Genesis and Exodus in eight volumes (London, 1748—56), and *The True Christian Religion, Containing the Universal Theology of the New Church* (Amsterdam, 1771). He had no intention of organizing a new Church; but his views found adherents, especially in England, where two Anglican ministers, Hartley and Clowes, translated his works. In 1783 his followers met for the first time in London, and in 1787 the New Jerusalem Church was formally organized. The movement soon spread to many other English cities. In 1921, 75 societies and 6,700 members were reported in England. The first Swedenborgian society in America was founded in Baltimore, 1792, and in 1817 the General Convention of the New Jerusalem in the U. S. A. was organized. In 1916 they reported 108 societies and 6,352 members. Their theological school is at Cambridge, Mass., and their periodicals are the *New Church Review*, Boston, and the *New Church Messenger* (*ibid.*). In 1890 a considerable number withdrew from the General Convention and adopted the name "The General Church of the New Jerusalem." They stand for a stricter adherence to Swedenborg's doctrines and principles. While all Swedenborgians regard their founder as a "divinely illuminated seer and revelator," the General Church regards his theological writings as "divinely inspired and thus the very Word of the Lord." They reported 15 societies and 733 members in 1916. Their headquarters are Bryn Athyn, Pa., where their school is located and their organ, *New Church Life*, is published. There are also societies in Canada and throughout the British Empire, in most countries of Europe, in South America, Africa, and Japan. In Wurttemberg, Germany, Immanuel Tafel (d. 1863) was particularly active.

Swete, Henry Barclay, 1835—1917; Anglican; textual critic; b. at Bristol; priest 1859; rector; professor at King's College, London, 1882; Cambridge 1890; d. at Hitchin; author of *The Old Testament in Greek;* edited the Septuagint, etc.

Swift, Jonathan, 1667—1745; Dean (Anglican; St. Patrick's, Dublin, 1713); greatest English satirist. His *Tale of a Tub* (1704), story of three brothers (Peter = Romanists, Martin = Anglicans, Jack = Dissenters), making alterations in three new coats (Christian truth) bequeathed to them by their father in his will (Bible), with instructions for wearing them.

Switzerland. Christianity was first introduced into Switzerland by St. Gall, a native of Ireland and a pupil of Columban, ca. A. D. 610. Induced by the persecution which consequently arose, the colaborers of St. Gall left Switzerland for Italy. St. Gall alone remained, he being too ill to be removed. Retiring to a sequestered spot with a few adherents, he built the monastery of St. Gall in the canton called by the same name. After his death his scholars, together with other monks of Ireland, carried on his work until the whole country was subjected to Romanism. The Reformation secured a hold in Switzerland in 1516, and from that time till 1526 Zurich, which was entirely German, was the center of reformational activity. From 1526 to 1532 the Reformation movement was communicated from Berne, which was both German and French, and extended to the center of Switzerland. In 1532 Geneva became the focal point of the reformational propaganda. The reform movement in Switzerland owes its beginning and success mainly to the work of Ulrich Zwingli (*q. v.*). Beginning in 1516, after having been greatly influenced by Humanism, he began to expound the Gospel as preacher in the Abbey of Einsiedeln. The influence of his enthusiastic teaching was soon extensively felt, so that already in 1522 Erasmus estimated "those who no longer adhered to the See of Rome" in the cantons at about 200,000 persons. As the Reformation spread, changes in the mode of worship were introduced. In 1523 the Council of Zurich required that "the pastors of Zurich should rest their discourses on the words of Scripture alone." Soon the abolition of images in churches followed; the clergy was no longer prohibited from marrying, and in 1525 the Mass was superseded by the simple ordinance of the Lord's Supper. Meanwhile the Reformation had spread to Appenzell and Schaffhausen and other parts of the near-by cantons. In 1530, at the Diet of Augsburg, when the *Augsburg Confession* was presented, the Swiss theologians presented their own confession, drawn up by Bucer, known as the *Tetropolitan Confession* (from the four towns it represented, *viz.*, Constance, Strassburg, Lindau, and Memmingen). The two confessions differed mainly with regard to the real presence of Christ in the Lord's Supper, which the Lutheran theologians affirmed and Zwingli denied. Meanwhile the five Romish cantons determined to check the further progress

of the Reformation by force of arms. The Protestant cantons formed a confederacy and by resolution, adopted at Aargau May 12, 1531, instituted a strict blockade of the five Romanist cantons. Hereupon, goaded on by the consequent famine and its attendant miseries, these cantons determined on war and entered the field on October 6, 1531. The first engagement, which took place at Kappel, October 11, 1531, proved most disastrous to Zurich and fatal to Zwingli, who was slain in the battle. After the death of Zwingli the Swiss Reformation centered at Geneva, where William Farel at first proclaimed its tenets about 1532. Banished from the city, he was soon recalled, and in 1535 the council of the city proclaimed its adherence to the Reformed doctrines. In 1536 John Calvin arrived in the city, and on July 20, 1539, the citizens permanently abjured popery and professed Protestantism, after a struggle in which Calvin and Farel had been banished. In 1541, however, Calvin returned, making Geneva the center of his activity. He framed a civil code for Geneva, and under him Geneva became a republic, firmly established, governed by an oligarchy, pervaded by an ecclesiastical spirit, and renowned in the history of the world. Thus Geneva became the center of the Reformed Church. After the death of Calvin (1564) the Catholic reaction was felt also in Switzerland. For many years the Roman Catholic power seemed to predominate in the country. Towards the close of the 17th century the struggle between the two religious parties assumed an open character, and in 1703 the Catholic and the Protestant cantons took up arms against each other. For several years a civil war was carried on, until at last, in 1712, the Protestants gained a decisive victory at Villmergen, completely routing the Catholics.

Since that time the majority of the inhabitants of Switzerland are Protestants. The present constitution of Switzerland grants complete and absolute liberty of conscience and of creed, free worship is guaranteed, civil marriage is compulsory, and subsequent religious services are optional. The cantons have the right to maintain peace and order among the different religious communities and to prevent encroachment of ecclesiastical authorities upon the rights of citizens. All bishops must receive the approval of the federal government, and the liberty of press, petition, and association is guaranteed, although Jesuits and all religious orders and associations which are affiliated with them are prohibited. In the last century much work has been done by the Presbyterians, Baptists, and Methodists. Of these bodies the Methodists and Baptists are the most numerous. Besides the Reformed State Church, the Free churches of French Switzerland, constituting the three bodies of Geneva, Voud, and Neuchatel, deserve notice. Theological instruction is given by the theological faculties of Zurich, Berne, Basel, Lausanne, and Geneva, and by the academy of Neuchatel. As in Germany, so also in Switzerland, Modernism or Liberalism has gained a firm foothold in most of the institutions of learning.

Syllabus and Encyclical of Pius IX. On the 8th of December, 1864, Pius IX issued an encyclical letter, *Quanta Cura*, in which he denounces modern heresies and errors that threaten the foundations of the Church and of civil society. In his instructions to the bishops of the Church he exhorts them to teach that "kingdoms rest on the foundation of the Catholic faith" that it is the chief business and glory of the civil government "to protect the Church" and to resist any encroachment upon her liberty. Combined with these Hildebrandian views the Pope expresses the utmost confidence in the powerful intercession of the Virgin on behalf of the welfare of the Church. — To the encyclical is added the Syllabus of Errors (eighty in number, possibly in imitation of Epiphanius, d. 401), a document characterized by Schaff as "a strange mixture of truth and error, . . . a protest against atheism, materialism, and other forms of infidelity, . . . but also a declaration of war against modern civilization and the course of history for the last three hundred years." We insert a few of the "errors" which the *Syllabus* condemns: "Error" 15: *Liberum cuique homini est eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit; i. e.*, the *Syllabus* condemns the right of private judgment and liberty of conscience. "Error" 18: *Protestantismus non aliud est quam diversa verae eiusdem Christianae religionis forma, in qua aeque ac in Ecclesia Catholica Deo placere datum est; i. e.*, the *Syllabus* explicitly condemns Protestantism as a religion in which it is impossible to please God. "Error" 24: *Ecclesia vis inferendae potestatem non habet, neque potestatem ullam temporalem directam vel indirectam; i. e.*, the *Syllabus* implicitly declares that the Church may legitimately resort to force and coercion to attain her ends. (Would the papacy, if feasible, restore the Inquisition?) "Error" 55: *Ecclesia a*

Statu, Statusque ab ecclesia seiungendus est; i.e., the *Syllabus* condemns the American principle of separation of Church and State. "Error" 77: *Aetate hac nostra non amplius expedit religionem Catholicam haberi tamquam unicam status religionem, ceteris quibuscumque cultibus exclusis; i.e.*, the *Syllabus* declares that none but the Catholic religion has any right to existence in the state. The *Syllabus* would do credit to any medieval Pope.

Syllabus of Errors, Papal. See *Syllabus and Encyclical of Pius IX.*

Symbolical Books of the Lutheran Church are her confessional writings as found in the *Book of Concord* (*q. v.*). A symbol is a sign, a badge, a confession, a creed; and so a Christian symbol is a confession of faith to make known a Christian from non-Christians. Augustine calls a symbol a rule of faith, short in words, but great in thoughts. Cyprian was the first to call the baptismal confession a symbol, and in time the term was applied to the three Ecumenic Creeds; and it was most natural for the Lutherans to call their confession their symbol. While the Lutheran Confessions are technically the symbol of a particular Church, they are in reality truly ecumenic and catholic. The Lutheran symbol is set for the defense of the Gospel, simply warding off Roman and Reformed errors. And so the Confessions are subscribed *because* they agree with Scripture, and not only *in so far* as they agree with Scripture. These Symbolical Books do not supersede the Scriptures, but simply set forth Scripture doctrine and bar all who teach not the teachings of the Scriptures. "According to the Scriptures" is the only principle of the Lutheran Church.

Symbolics. That branch of theological knowledge which treats of the origin, rise, nature, and contents of those public confessions of the Church in which a summary of her doctrines is presented. *Comparative Symbolics* is the study of the various creeds, particularly of Christian bodies, in comparison with the confessions of the several churches.

Synagog. The Jewish place of worship and the only place of religious assembly since the destruction of the Temple; a large assembly-room with the ark and the platform, or pulpit, and usually a special gallery for women.

Syncretism. Both a tendency and a movement, according to its etymology (*synkretizein*) meaning "to be strong together," "to stand united," although it was later derived from *synkerannymi*, "to mix up." Syncretism is practically a synonym of unionism, for it signifies the perverse attempts to combine unlike and irreconcilable elements in the interest of a false union. The term is applied chiefly to three syncretistic controversies: 1) that of 1645—56, during which years Georg Calixt (*q. v.*) proposed an amalgamation of strict Bible doctrine, or sound Lutheranism, with Reformed doctrine; 2) that of 1661—9, when Elector Friedrich Wilhelm of Brandenburg tried to silence the Lutheran clergy in their attack on Reformed errors, one of those losing their positions on account of his refusal to accept the pledge being Paul Gerhardt (*q. v.*); 3) that of 1675—86, when Abraham Calov made his final stand against the syncretism of Calixt and his colleagues. The syncretistic notions of the 17th century gained in power, the practical result of the movement being seen in the United Evangelical Church of Germany and America and in the wave of malignant unionism which is sweeping through, not only Reformed circles, but also some Lutheran church-bodies.

Synergistic Controversy. In the second edition of his *Loci*, in 1535, Melanchthon, in conversion, taught three cooperating causes: 1) God's Word, 2) the Holy Ghost, 3) man's will not resisting the Word of God. Following Erasmus, he ascribed to man a faculty to apply himself to the grace of God (working together with God — *synergein*) and put the statement into the Interim in 1548. It did not cause much alarm at this time; but when Pfeffinger, in 1555, taught the same, only more boldly, and was upheld by Major, Eber, and Crell, then Stolz, Amsdorf, Flacius, and others publicly opposed the error. The error was condemned in the *Weimar Confutation Book* of 1558—9, which Prof. Viktorin Strigel and Pastor Huegel condemned, for which they were jailed by Duke John Frederick of Saxony. The matter was debated at Weimar August 2—8, 1560, when Strigel held that in the will of the unregenerate there was a latent power cooperating toward conversion; which, of course, all loyal Lutherans promptly condemned. The *Book of Confutation* was now carried out so rigorously, that the autocratic Duke John Frederick, by a Consistorial Order of July 8, 1561, deprived the ministers of the right to excommunicate and vested it in a consistory at Weimar. Flacius protested in the name of liberty of conscience and the Church, where only Christ and His Word may decide, whereupon followed, December 10, 1561, the

prompt expulsion of Flacius, Wigand, Musaeus, and Judex from Jena. Strigel was reinstated after signing a rather ambiguous declaration. Forty pastors would not sign the document and were promptly exiled. In 1567 Duke John William became the ruler, and he dismissed the Philippists (the followers of Philip Melanchthon) and recalled the loyal Lutherans, all but Flacius, who in the heat of debate at Weimar had asserted original sin was not an "accident," but of the "substance" of man. This controversy was formally ended in Ducal Saxony by the Final Report and Declaration of the Theologians of both universities of Leipzig and Wittenberg (1571). Here Luther's monergism was upheld and Philippian synergism condemned. The *Formula of Concord*, in Articles I and II, rejects the extremes of Strigel and Flacius, and teaches that man is purely passive in the instant of conversion and after that, of course, cooperates with the Holy Ghost. If man spurns the means of grace, he is lost through his own fault.

Synodical Conference of North America, The Ev. Luth., is a federation of synods comprising at the present time the Synod of Missouri, Ohio, and Other States, the Joint Synod of Wisconsin and Other States, the Slovak Ev. Luth. Synod of America, and the Norwegian Ev. Luth. Synod. It is the second largest body of Lutherans in America. It acknowledges the canonical books of the Bible as the Word of God and stands squarely on the Confessions of the Lutheran Church, membership in it depending on the full and honest adherence to them in doctrine and practise. Its purpose is: to express and confess the unity of the Spirit existing in the constituent synods; to give mutual aid and assistance towards the strengthening of their faith and confession; to promote, and preserve over against all disturbances, the unity in doctrine and practise; to bring about concerted action in the common cause; to work towards the geographical delimitation of the synods wherever feasible; and to unite all Lutheran synods of America into one orthodox American Lutheran Church. It is a federation, not a merger, of synods, being, in the main, merely an advisory body; the synods retain their full sovereignty, have full control of their educational, benevolent, and missionary activities, the Colored Mission alone being conducted by the Synodical Conference as such, and pass finally on the admission of new members and the alliance with other bodies on the part of any of the constituent synods. But while the synods are thus externally, but loosely, united, they are internally knit together by the closest and firmest ties, the unity of the Spirit. The power of an advisory body applying the Word of God is as great as the power of His Word. The fraternal supervision as exercised in this body on the basis of the Word is very strict, most friendly, and most effective, and the influence proceeding from their united and unflinching stand for the Truth is immense. — Voting members are all pastors and lay delegates elected by their respective synods as their representatives; advisory members, all present standing members of the synods and all those who have served in the previous meeting of their synods as delegates of a congregation. Each synod is entitled to at least four representatives, further representation being determined by the size of the voting membership. There is an equal number of clerical and lay representatives. The stated meetings were formerly held annually, since 1879 biennially. Doctrinal discussions take up the greater part of the time.

History. A federation of synods on the basis of a straight acceptance of the Lutheran Confessions had always been aimed at by the lovers of the American Lutheran Church. Dr. Walther proposed in 1856 that free conferences be held "with a view towards the final realization of one united Ev. Luth. Church of North America." Representatives from the Ohio, New York, Pennsylvania, and Missouri synods met for this purpose in the years 1856 to 1859 (54 clerical and 19 lay representatives being present at the first conference); but no permanent organization was effected. The General Council, organized in 1866 (1867) as a protest against the un-Lutheran position of the General Synod, proving to be lacking in consistent Lutheranism (its attitude regarding altar- and pulpit-fellowship, the lodge question, and Chiliasm revealing its laxity and unionistic spirit; see *Four Points*), Missouri, Ohio, and the Norwegian Synod refused to join, and shortly Wisconsin, Minnesota, Illinois, and, later, Michigan withdrew. At conferences, held in 1867 and after, between representatives of Missouri and Ohio, in 1868 between Missouri and Wisconsin, in 1869 between Missouri and Illinois, and repeatedly between Missouri and the Norwegians, the various synods found themselves in harmony. In 1870 the Joint Synod of Ohio, at the instance of its Eastern District, appointed a committee to confer with similar committees of synods occupying the same confes-

sional position for the purpose of effecting a closer union. Representatives of the synods of Ohio, Missouri, Wisconsin, Illinois, and the Norwegian Synod met twice in 1871 and adopted a draft for the proposed union, declaring that the organization of a new general body along strictly confessional lines, free from all unionistic and lax practises, was necessary for the preservation and spread of Lutheran unity; and July 10—16, 1872, at Milwaukee, the Synodical Conference was organized and held its first convention, the synods represented at the conferences of 1871, together with Minnesota, forming the federation. Officers: Prof. C. F. W. Walther (Missouri), president; Prof. W. F. Lehmann (Ohio), vice-president; Rev. P. Beyer (Missouri), secretary; Mr. J. Schmidt (Ohio), treasurer. In the interest of the preservation of the unity of the Spirit the convention of 1876 ordered that the reports of the proceedings of the various synods and districts be exchanged, passed upon by committees, and laid before the Synodical Conference at the next convention. The same convention advised that all the synods without delay take the necessary steps towards organizing state synods, uniting in one organization all congregations of the Synodical Conference within the respective state or territory. It also advised its synods to establish one common pastors' seminary, to take the place of all existing seminaries; the same with regard to the teachers' seminaries. As a result of these overtures the Concordia Synod of Virginia, which had joined in 1876, became a district of the Ohio Synod in 1877, the Illinois Synod was consolidated with the Illinois District of the Missouri Synod in 1879 (1880), and the Missouri Synod organized the districts of Illinois, Iowa, Nebraska, and Kansas to become, eventually, state synods. This project, as well as that relative to the common seminaries, was later abandoned. The situation arising from the overlapping of the territory of the synods, however, still calls for a closer amalgamation. The controversy on election and conversion brought on in 1881 (1882) the withdrawal of the Ohio Synod. Those refusing to go with Ohio formed the Concordia Synod, which belonged to the Synodical Conference from 1882 to 1886, when it merged with the Missouri Synod. In 1883 the Norwegian Synod withdrew, hoping thereby the sooner to adjust the difficulties in its midst arising from the controversy, but maintained fraternal relations with the Synodical Conference until 1912, when it adopted the Madison Theses of union. The Norwegian Synod of the American Ev. Luth. Church, formed by those who disagreed with the Madison Theses, joined the Synodical Conference in 1920. The English Synod of Missouri joined in 1888, merging with the Missouri Synod in 1911. The Michigan Synod, formerly of the General Council, joined in 1892 and the Nebraska District Synod in 1906 (see *Joint Synod of Wisconsin*). The Slovak Ev. Luth. Synod joined in 1908. — Originally the Synodical Conference was overwhelmingly German; at present it is probably 60 per cent. English. The presidency of the Conference has been held by Prof. C. F. W. Walther, Prof. W. F. Lehmann (Ohio), Rev. H. A. Preus (Norwegian), Prof. P. L. Larsen (Norwegian), Rev. J. Bading (Wisconsin). Present officers: Rev. C. Gausewitz (Wisconsin), president; Prof. L. Fuerbringer, D. D. (Missouri), vice-president; Rev. H. M. Zorn (Missouri), secretary; Mr. A. Gruett, treasurer.

The *doctrinal position* of the Synodical Conference, its unfaltering adherence to God's Word and the Lutheran Confessions and its earnest desire to live up to them in practise, is still its chief mark of distinction. For the doctrine taught in its midst see the doctrinal articles in this volume, also *Missouri Synod, Doctrinal Position*, and Hoenecke's and Pieper's dogmatics. Its orthodoxy, a matter of faith and conscience, of living and loving obedience to God's Word, determines its attitude towards other churches. Abhorring the spreading of false doctrine as the most grievous sin, pronounced disobedience to God, it abhors unionism in any form: it will not tolerate false doctrine in its own midst and cannot maintain fraternal relations with such as tolerate errorists and persistent upholders of unscriptural, un-Lutheran church practises in their midst. Loving God's Word and the Lutheran Confessions, it is anxious to establish fraternal relations with all who are of the same mind and, where doctrinal differences stand in the way, to remove them by coming to an agreement in the truth. That was the purpose of the Free Conference of 1856 and later, of the offer of the founders of the Synodical Conference, in 1871, to continue colloquies with the older general bodies, of the Intersynodical Conferences in 1903—6, and of the conferences being held since 1917 between committees appointed by the synods of Missouri and Wisconsin, on the one hand, and of Ohio, Iowa, and Buffalo, on the other. — Staunchly combating all forms of unionism, the Synodical Conference is an uncompromising foe of

the lodges and of the ecclesiastical organizations which tolerate them. These secret oath-bound societies of a religious character, Freemasonry and the orders patterned on it, practise the foulest kind of unionism in that they join together in their religious exercises professed followers and outspoken enemies of Jesus. The Masons and others having redoubled their efforts to gain a foothold in its congregations, the Synodical Conference is waging war on them with increasing vigor.

The *Colored Missions* are the chief practical work engaged in by the Synodical Conference, and this joint work of the synods also serves as a bond of union. The sixth convention (1877), upon motion of Rev. H. A. Preus, of the Norwegian Synod, resolved to begin a mission among the religiously neglected and forsaken Negroes of the land (then numbering approximately 6 million, with about one million having church connections; to-day, according to the last census, 10,463,013). Pastors J. F. Buenger and C. F. W. Sapper and Mr. J. Umbach, all of St. Louis, constituted the first Mission Board. The first missionary, John Frederick Doescher, visited Memphis, Tenn., organized a Sunday-school in Little Rock, Ark., and in "Sailors' Home" in New Orleans, and explored several of the Southern States—Louisiana, Mississippi, Alabama, Florida, and Georgia. July 3, 1878, Rev. Frederick Berg, a graduate of the St. Louis Seminary, organized the first colored Lutheran congregation of the Synodical Conference in Little Rock. In November, 1880, Rev. Nils J. Bakke, a Norwegian, a graduate of St. Louis, took up the work in New Orleans. There are now five organized congregations in New Orleans. (Rev. Bakke remained a faithful and efficient worker in the Colored Missions up to his death, May 8, 1921, serving in various fields and in various capacities, such as president of Immanuel Lutheran College, in Greensboro, N. C., Director of Missions, and General Publicity Secretary.) The requests of the colored people themselves led to the establishment of the stations at Meherrin, Va. (1883), Yonkers, N. Y. (1907), Springfield, Ill. (1881), and at quite a number of other places. Early in 1891 the Alpha Synod of North Carolina, which had been organized May 8, 1889, appealed to President H. C. Schwan for assistance in its work. Before the Civil War Lutheran planters provided somewhat for the spiritual wants of their slaves; but after the Emancipation even this ceased in most instances. The ministration of the few, more or less ignorant, colored Lutheran preachers did not answer. Four of them were ordained by the North Carolina Synod. (See *Alpha Synod.*) The appeal was answered by the Mission Board of the Synodical Conference. Missionary Bakke was transferred to North Carolina, arriving in Concord September 18, 1891. The work soon took on large dimensions. It was extended to South Carolina (Spartanburg) in November, 1913, and late in December, 1915, following an appeal by Teacher Rosa J. Young, of Rosebud, Wilcox Co., Ala., into the Black Belt of Alabama, where upwards of 1,700 souls have since been gained. Northern cities with colored missions are St. Louis (1904), Philadelphia (1919), Cincinnati (1922), and Chicago (1924). In 1925 the Mission Board took over the work which had been begun in and near Los Angeles, Cal. In 1903 two institutions of higher learning were founded for the training of colored pastors and teachers, the seminary at Springfield having up till then, in a limited way, served this purpose: Immanuel Lutheran College (theological, normal, and high school departments), Greensboro, N. C. (having at present 103 students and 6 white professors), and Luther College, New Orleans, which was closed at the end of the school-year 1925. Alabama Luther College, Selma, Ala., a teachers' training-school, was opened in the fall of 1922; it has an enrolment (1926—27) of 33 female students with four colored instructors. In Louisiana and in the southeastern field two annual conferences are held and in Alabama one, while the pastors in Alabama meet every two months. The first General Conference met in 1922; it may later function as a synod. The colored Lutherans are being trained for self-government. The Synodical Conference publishes since 1879 the *Missionstaube* (first editor, F. Lochner; present editor, Christopher F. Drewes, since 1911) and the *Lutheran Pioneer* (first editor, Prof. R. A. Bischoff; present editor, F. J. Lankenau, since 1913) in the interest of the Colored Missions. The *Colored Lutheran* (editor, Superintendent George A. Schmidt) serves more particularly the needs of the colored congregations. Since 1898 the cause of Colored Missions has a special representation in each synod and District. Progress of the Colored Missions: In 1887 the mission had 3 missionaries, 5 stations, about 300 souls; ten years later, 18 stations, 1,400 souls; ten years later, 30 stations, 1,900 souls; in 1926 it had a Director of Missions (Christopher F. Drewes, since 1917), 1 colored and 2 white

superintendents, 10 professors (4 colored), 2 colored matrons, 34 missionaries (19 colored), besides 1 white assistant, 19 male teachers (2 white) and 1 white and 47 colored lady teachers (the day-school has naturally been one of the chief factors in the work of the Colored Missions), 63 congregations and 8 preaching-places, 5,123 souls, 2,893 communicant members, 680 voting members, 51 schools with 3,103 pupils, 3,392 Sunday-school pupils. Contributions by the colored people in 1926, $32,658.91, an average of $11.17 per communicant member. Annual expense of the Colored Missions at present, $200,000. Value of property, approximately $300,000. — The Synodical Conference has deserved well of the colored people (a Southern church paper wrote: "Many of our people will tell you that the Lutheran Negroes, taking them all around, are the best we have"), of its own members (affording them the opportunity for mutual helpfulness in guarding the purity of doctrine, stimulating their Lutheran consciousness and zeal, and heartening them in their battles for sound Lutheranism), and of America and the Lutheran Church in general (as Dr. M. Reu [Iowa] says: "Our American people, rapidly undergoing decay both in their political and religious life, need so healthy and powerful a leaven as the great Missouri Synod with its million of souls, and the Synodical Conference with 1,300,000 souls. Our Lutheran Church in America needs this leaven in order that she might retain her Lutheran characteristics, overcome the influences of sectarianism and lodgery, and defeat the dogma of exclusive privileges for state education. We need such an organization in order that the Lutheran Church may faithfully adhere to her principles: by grace alone, Christ alone, by faith alone, excluding also the most subtile forms of synergism").

Synod of Dort. A synod convened by the States General of the Netherlands at Dort, November 13, 1618, and adjourned May 9, 1619. *Origin.* The opposition of Arminius to the Augustinian and Calvinistic doctrines on predestination gave rise to a bitter controversy. In 1610, in Five Articles, the Arminians presented a petition to the States of Holland and West Friesland, which was called a Remonstrance, in consequence of which they were called Remonstrants. This synod met to discuss these views, which they condemned. — *Organization.* The synod, when organized, consisted, first, of the deputies from the States, who properly constituted the national synod, numbering 39 ministers, 5 professors, and 18 ruling elders; secondly, of 24 foreign divines. The States General were represented by lay commissioners. The only Protestant kingdom in Europe that sent deputies was Great Britain. Besides these and the divines of the United Provinces there were delegates from Switzerland, the Palatinate, Hessen, and Bremen. The Lutheran churches were not represented, and no delegates from France were present. — *Proceedings.* During the 22d session the Remonstrants were told that they could merely express their opinions, and the synod would pronounce judgment. Episcopius, in an elegant speech, defended the Arminian doctrine, and the Remonstrants then successively submitted written statements in defense of each of the Five Articles. When asked to put their objections to the confession in writing, they at first refused, but finally complied. At the 57th session the Remonstrants were expelled from the Synod. — *Decisions.* In the 125th session it was voted that the Five Articles of the Remonstrants were contrary to the doctrine of the Reformed Church and that their objections to the confession and the catechism were not supported by the authority of Scripture. The final decision was expressed in the form of canons, which were adopted and signed by all at the 136th session. The doctrine of absolute predestination was maintained. For about two centuries the decisions of the Synod of Dort were the basis of the Reformed Church in Holland.

Synods. See *Councils.*

Synods, Extinct (see also *sub voce*). (*Note.* "Extinct Synods" does not mean that the synods so designated have in every case gone out of existence, but simply that they no longer exist under that name. A number of smaller bodies, which in most cases were only temporary organizations pending the formation of permanent bodies, have not been listed.) Alpha Synod of the Ev. Luth. Church of Freedmen in America (United Synod, South), 1889—92. Augsburg Synod (Independent), 1876—1902. Canada, Synod of Central (General Council), 1908—25. Chicago Synod (G. C.), 1895—1920. Concordia Synod (of Virginia, Joint Ohio), 1865—1920. Concordia Synod (of Pennsylvania, Synodical Conference), 1882 to 1886. Concordia Synod (of the West), 1862—64. Franckean Synod (New York, General Synod), 1837—1908. Hartwick Synod (New York, G. S.), 1830—1908. Holston Synod (Tennessee and Virginia), 1860—1922. Illinois Synod I (G. S. and Syn. Conf.), 1846—75. Illinois, German Synod of (see Wartburg Synod), Illinois, Synod of Central (G. S.), 1867—97; 1901—20. Illinois, Synod of Central and

Southern (G. S.), 1897—1901. Illinois, Synod of Northern (G. S.), 1851—1920. Illinois, Synod of Southern (G. S.), 1856 to 1920. Indiana Synod I (Ind.), 1835 to 1859. Indiana Synod II (G. C.), 1871—75. Indiana, Synod of Northern (G. S.), 1855—1920. Indianapolis Synod (Ind.), 1846—52 (?). Immanuel Synod (Ind.), 1885—1921. Kentucky Synod (G. S.), 1854—65. Maryland and Virginia, Synod of (G. S.), 1820—29. Maryland and the South, German Synod of (G. S.), 1874—76. Melanchthon Synod (G. S.), 1857—69. Miami Synod (in Ohio, G. S.), 1847—1920. Michigan Synod I, 1840—46. Michigan Synod II, 1860—1919. New Jersey, Synod of (G. S.), 1859—72. New York and New Jersey, Synod of (G. S.), 1872—1908. New York, Synod of, I (G. S.), 1867—72. New York, German Synod of (Steimle Synod), 1866—72. Ohio, The Synod and Ministerium of English (G. S.), 1836—58. Ohio, Synod of East (continuing the Synod and Ministerium of English Ohio), 1858—1920. Ohio and Other States, The German Synod of (see Augsburg). Ohio, English District Synod of (G. C.), 1857 to 1920. Olive Branch Synod (in Indiana, G. S.), 1848—1920. Pennsylvania, Synod of Central (G. S.), 1855—1923. Southwest, Synod of the (G. S.), 1846 to 1856. Steimle Synod (see New York, German Synod of). Susquehanna Synod (in Pennsylvania, G. S.), 1867—1923. Tennessee Synod (Ind., Un. Syn. South, U. L. C.), 1820—1921. Tennessee, Synod of Middle (G. S.), 1879—1904. Union Synod (in Indiana, G. C.), 1859—71. Virginia, Synod of East (G. S.), 1826—50. Virginia, Synod of Central, 1847—. Virginia, Synod of Western (see Synod of Southwestern Virginia). Virginia, Synod of Southwestern (G. S.), 1842 to 1922. West, Synod of the (G. S.), 1834 to 1852 (?). West, Mission Synod of the (Franckean), 1866. Wittenberg Synod (in Ohio, G. S.), 1847—1920.

Syria (an abbreviation of the name Assyria, or, more probably, an adaptation from the Babylonian *Suri*, an Aramean tribe in Northern Mesopotamia) is the name originally applied by the Greeks to the entire region extending from the Caucasus to the Levant. The Roman province of Syria, dating from 65 B. C., extended from Egypt to the Euphrates, its eastern boundary running from the Gulf of Suez past the southern end of the Dead Sea, thence to Palmyra and the Euphrates. In its modern and more restricted sense the term Syria denotes the tract of fertile land ca. 400 miles long and from 70 to 100 miles broad stretching along the eastern shore of the Mediterranean Sea. Under Turkish rule Syria comprised an area of 114,500 sq. mi. In Syria, Arabs, Syrians, Turks, Greeks, Jews, Druses, Maronites, all use the Arabian Language. Islam is the dominant religion. Since the World War Palestine is a British Mandate and Syria a French Mandate. The estimated area of Palestine is 9,000 sq. mi. Population, 755,858, of whom 589,564 were Mohammedans, 83,794 Jews, 73,036 Christians, and the remainder of other religions. Syria has an estimated area of 60,000 sq. mi., with a population of 2,981,863. Missions in Syria (French Mandate) are conducted by a large number of churches and societies. Statistics: Foreign staff, 218; Christian community, 3,915; communicants, 3,739. For the importance of Syria in the religious history of mankind and for statistics on Palestine see *Palestine*.

Syrian Christians in India. See *Missions*.

Syrian Orthodox Church in U. S. Under the supervision of, and, in doctrine and polity, in harmony with, the Russian Orthodox Church in the United States. Statistics, 1916: 25 congregations, 11,591 members, 30 priests.

T

Tabernacle. The receptacle, or shrine, often richly ornamented, in which the pyx, monstrance (*qq. v.*), etc., are kept in Roman churches. It is usually placed on the high altar or above it. A red lamp is kept burning before it.

Tabula rasa, literally, a blank waxed tablet; a term used by Stoics (see *Stoicism*) and later by Locke (*q. v.*) and other sensationalists (see *Sensationalism*) for the soul, which at birth is a blank, without innate ideas, upon which, in the course of time, ideas are imprinted by experience. Opposed to doctrine of original sin. See *Empiricism*.

Tahiti Islands. See *Society Islands*.

Talmage, Thomas De Witt, 1832 to 1902; pulpit orator (rather sensational); b. at Bound Brook, N. J.; Dutch Reformed pastor; later Presbyterian pastor in Brooklyn, N. Y., 1869—94; Washington (d. there). Author.

Talmud (neo-Hebrew, "learning," "instruction"). A compendium of Jewish law, consisting of two main parts, the

Mishna, and its commentary, the Gemara. The original source of the Jewish law is the Pentateuch; but as this was definitely fixed and the continually changing conditions, especially during the post-exilic period, called for new decisions and laws, a rabbinical supplement to the Pentateuch, orally transmitted, grew up. This material, called Mishna (neo-Heb., "repetition"), was sorted and reduced to writing about the beginning of the third century A. D. by Rabbi Judah, "the Prince." It is written in post-Biblical Hebrew and has six parts, which contain laws on 1) agriculture, 2) Sabbaths and festivals, 3) marriage and divorce, 4) civil and criminal cases, 5) sacrifices, 6) Levitical purity. During the following centuries the development of the traditional law continued, and the Mishna, in turn, became the text of a still more extended commentary in the Jewish academies of Palestine and Babylonia. This exposition, called Gemara (Aramaic, "completion"), contains, besides the subjects treated in the Mishna, a heterogeneous collection of information on philosophy, history, natural sciences, geography, archeology, astronomy, medicine, art, commerce, etc., in short, an encyclopedia of the knowledge of those centuries. Accordingly, the Talmud is not a lawbook in the modern sense, in which laws are definitely and concisely stated, but rather a legal source book, an archive, which contains untold opinions and happenings, more or less closely connected with Jewish law. There are two recensions of the Talmud, the Palestinian, "Talmud Yerushalmi," written in West Aramaic and completed ca. 370 A. D., and the much more important Babylonian, "Talmud Babli," written mainly in East Aramaic and completed a century later. The discussions in the Talmud, which, in so far as they are interpretations of the Pentateuch, belong to the Midrash (exposition of the Old Testament) literature of the Jews, may be classified into two main elements, the *halacha*, which deals exclusively with the Law, and the *haggadah*, the illustrative, ethical, historical, biographical, legendary material. See *Jews*.

Tanganyika Territory, formerly German East Africa. Taken by the British during the World War. The Ruanda and Urundi districts were mandated to Belgium, the Kionga Triangle to Mozambique (Portuguese East Africa), and the remainder to the British Empire. Headquarters of the British section are at Dar-es-Salaam. Total area of the British mandate, 365,000 sq. mi. Population in 1921, 4,122,000 Bantus, with about 2,500 whites. Missions by the Evangelical Lutheran Augustana Synod (former work of Leipzig Mission, taken over 1922) and other bodies. Statistics: Foreign staff, 176; Christian community, 41,831; communicants, 16,693.

Taoism. One of the three great religions of China, traditionally founded by Lao-tse (Latinized, Laocius), Chinese sage and elder contemporary of Confucius, b. ca. 600 B. C., d. ca. 520 B. C. Lao-tse is the reputed author of a small book of 5,000 characters, called *Tao-Teh-King*, which is the chief source of our knowledge of early Taoism. This system was at first merely philosophical, and only after six or seven centuries did it develop into a religion. It is mystical and quietistic and based on the idea of the *tao*, a term practically untranslatable, but variously rendered "nature, reason, way." Tao is the highest being, the primary cause of the physical as well as of the moral world. All true virtue consists in being one with the Tao. Hence it is the highest goal of human development. He who in self-effacement, lack of desire and meditation, strives to understand the Tao will not perish in death, but find salvation. In sharp contrast to the conservative Confucius, who upheld the principles of filial piety and obedience to authority and whose chief aim was the welfare of the state, Lao-tse's system had to do with the individual and aimed to achieve the happiness and improvement of mankind, not through civil and social rules of conduct, but by making the individual pure and sincere. While Confucius demanded fulfilment of those duties upon which the structures of the state, society, and family rest, Lao-tse advocated gentleness, moderation, modesty, and love for one's fellow-men. Characteristic are his maxims: "He who overcomes other men has force, but he who overcomes himself is mighty"; "recompense injury with kindness." Taoism experienced further development at the hands of Lao-tse's disciples, of whom the most noted was Chwang-tse, who lived in the fourth century B.C. After Chwang-tse the system began to degenerate, especially through the influence of Chang-tao-ling of the first century A. D., who is recognized as the founder of modern Taoism. It also was strongly influenced by Buddhism (*q. v.*), which was introduced into China in the first century A. D. Taoism is now characterized by a mass of superstitions, magic, occult practises, and a quest for the elixir of immortality. Besides the metaphysical Buddhism and the ethical Confucianism (*q. v.*) it has become the naturalistic religious system of

China. The highest god in its pantheon is San-Ching, "The Three Pure Ones," a triplicate form of Lao-tse, corresponding to the triplicate representation of Buddha as past, present, and future. The second highest god is Yü Hwang Shang Ti, who rules over the affairs of the world. Other gods are the stars, especially the five planets, the dragon-king, who is a personification of water, gods of the various professions and callings, and innumerable evil spirits, that keep the superstitious people in a continuous state of terror. Imitating Buddhism, Taoism introduced temples, a priesthood, and a monastic system. Its head is a descendant of Chang-tao-ling, who by Europeans is called the "Taoist pope" and by the natives "Master of Heaven." He resides in the province Kwangsi. While the educated classes despise Taoism for its superstitions, it has a great hold on the masses. However, all uneducated Chinese are syncretists and follow whatever appeals to them in the three religions.

Tappan, William Bingham, 1794 to 1849; first in business, then secretary of the American Sunday-school Union; licensed as preacher in Congregational Church; among his hymns: "There Is an Hour of Peaceful Rest."

Targums. See *Bible Versions.*

Tarnow, Paul; b. 1562, d. 1633 as professor at Rostock. Wrote *On the Holy Ministry,* against Rome; *On the Holy Trinity,* against Socinus; a commentary on the Gospel of St. John. His contention that the absolution must not be spoken categorically, but hypothetically ("If thou believest"), was pretty generally repudiated as conflicting with the doctrine of justification, making faith the cause of forgiveness. — *Johann Tarnow,* nephew of Paul; b. 1586, d. 1629 as professor at Rostock; stood for the grammatico-historical method of exegesis over against the dogmatic method; wrote a number of commentaries on the Old Testament; championed religious toleration by the state.

Tasmania. The smallest state in the commonwealth of Australia. Area, 26,385 sq. mi. Population, 216,700. The aboriginal population died out, mostly through wars with English immigrants, before any mission-work was done among them.

Tate and Brady. Published, and probably wrote, *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches,* by N. Tate and N. Brady, 1696, in which: "To God Be Glory, Peace on Earth."

Tatian, 110—72; Apologist and Christian philosopher; pupil of Justin Martyr, whom he met at Rome ca. 150. His *To the Greeks* is a mordant and scathing denunciation of Greek mythology and philosophy. His *Diatessaron* (harmony of the four gospels) proves that the four canonical gospels were in use in the middle of the second century. Toward the end of his life he became involved in Gnostic aberrations besides demanding ascetic abstinence in Christian life.

Tauler, Johann, a German mystic; b. in Strassburg ca. 1300; d. 1361. When fifteen years old, he entered the order of the Dominicans, studying theology at Cologne. As a result of the controversy between Emperor Louis IV and Pope John XXII, Tauler, with his order, was banished from Strassburg; but he returned three and a half years later. He was reputed to be the greatest preacher of his time, his sermons, exhibiting his piety, sincerity, and warmth of feeling, having a marked influence on his contemporaries and winning the commendation and regard of Luther. He wrote *The Book of Spiritual Poverty.* See also *Mysticism.*

Tausen (*Tagesoen*), **Hans;** b. 1494. Vice in the cloister drove him to Wittenberg in 1519. Professor and pastor at Copenhagen; twice exiled. Bishop of Ribe in 1541 (d. there). The reformer of Denmark, he gave his country the Lutheran Confession, the Danish Bible, the Danish language in the church service, the Lutheran hymnal, and the Lutheran school.

Taverner, Richard; b. 1505; translated the *Augsburg Confession* and the *Apology* in 1536; got out the first English Lutheran dogmatics in 1538, before there was one in German; two editions of the Bible and two editions of the New Testament; the first English Lutheran postil, a translation of the sermons of Sarcerius or Corvinus; in 1552 Eward VI licensed him to preach; d. 1575.

Taylor, James Hudson, founder of China Inland Mission; b. at Barnsley, England, May 21, 1832; d. at Changsha, China, January 3, 1905. After studying medicine for some years, he offered his services to the China Evangelization Society and was sent out September 15, 1853. Worked in China with various missions 1854—60. Returning to England 1860 for five years, he published *China; Its Spiritual Need and Claim.* In 1866 he left for China with sixteen other men. Taylor accomplished a great deal of work as Director of the Mission,

traveling extensively and lecturing. Later he returned to Switzerland. On a last visit to China he unexpectedly passed away.

Taylor, Jeremy, 1613—67; English Chrysostom; b. at Cambridge; rector; champion of Church (Anglican) and king; educator of Prince of Wales; appointed, 1660, to a bishopric in Ireland (d. there). *Holy Living; Holy Dying; Worthy Communicant.*

Taylor, Thomas Rawson, 1807—35; studied at Airedale Independent College; pastor of Congregational church at Sheffield, England; tutor at Airedale College; his popular hymn: "I'm But a Stranger Here, Heav'n Is My Home."

Taylor, William, American Methodist Episcopal missionary; b. in Rockbridge Co., Va., May 2, 1821; d. at Palo Alto, Cal., May 18, 1902; for many years an itinerant missionary and evangelist in Australia (1862), India, Africa, and Central and South America. Having been ordained "Bishop of Africa" at the age of sixty (1884), he attempted to found a self-supporting industrial mission in Africa (Liberia, Angola, Kongo) with a large following of male and female evangelists, most of whom were unfit for the work. The project was visionary and proved a distinct failure. Later his missions were taken over by the Methodist Episcopal Church, which placed Bishop Hartzell in charge.

Teachers in Christian Day-Schools. There is but one office in the Church, the ministry of the Word, Acts 6, 4, to which men are called through the local congregation by God himself, Acts 20, 28. As this office must minister to the entire flock, Christians may divide the work, calling men to minister especially to the lambs, the children. Thus the calling of a teacher in Lutheran parochial schools grew out of the ministry of the Word, and though limited in its sphere and functions, it is similar to that of a pastor. Hence it is God who through the congregation calls also the teacher; his is a divine calling. While, indeed, rooted in the one ministry of the Word, the office of a teacher as a separate and distinct branch of said ministry is not a divine, but an ecclesiastical institution, inasmuch as Christian congregations must not by divine command branch off certain work from the ministry and thus create this office, but they may do so in Christian liberty if circumstances demand it. In order to do the work for which they are called, *i. e.*, to feed the lambs, teachers assume also other duties, instructing children in all the common school branches (secular knowledge). In this part of their work, considered separate and distinct from their religious duties, their calling differs not from that of teachers in public schools. But they teach these branches, and they teach them well, in order to have opportunity to teach the Word of God and to educate the children according to Christian principles. Their secular work is subservient to their religious work, and it is the latter that gives to their calling its real character. Called by God, teachers should consider themselves called for life and not for selfish and frivolous reasons desert their calling and take up a secular vocation. It is absolutely necessary for teachers in Christian schools to be true Christians themselves, filled with fervent love of Christ and the children; conscientiously to continue in the Word of their Master; to be competent to teach, not only religious subjects, but also the common secular branches; to be diligent students, avoiding distracting side-lines, living and laboring solely for their high calling, able disciplinarians and Christian pedagogs, who by precept and example truly educate their pupils. Faithfulness in all things pertaining to their calling is required of every teacher. While their work is hard and not always fully appreciated, it is nevertheless a most glorious work, and their labors are never in vain, but bring fruit unto eternal life.

The Teaching of the Twelve Apostles, or, according to another (probably original) title, *The Teaching of the Lord through the Twelve Apostles to the Gentiles, i. e.,* Gentile Christians, known to Clement of Alexandria, Origen, Eusebius, Athanasius, and other ecclesiastical writers, but then lost until rediscovered by Bryennios in Constantinople and published by him in 1883, is one of the most important documents of the subapostolic age, which throws light on the beliefs, usages, and organization of the early Christian churches. In form it is a church manual, containing a hortatory address (with less probability a summary of catechetical instruction) to candidates for Christian baptism (chaps. 1—6); precepts regarding the celebration of baptism (chap. 7), prayer and fasting (chap. 8), the celebration of the Eucharist (chaps. 9. 10), the treatment and discrimination of apostles (*i. e.,* traveling missionaries), prophets, teachers, bishops, and deacons (chaps. 11—15); finally an exhortation to vigilance in view of the Lord's coming (chap. 16). The authorship, date, and place of com-

position are vexed questions, into which space forbids us to enter. We shall merely add the opinions of three scholars concerning the date. Bryennios places the *Didache* (Teaching) between 120 and 160; Zahn, ca. 110; Harnack, 120—165, though inclining toward the former.

Te Deum. One of the great canticles of the Christian Church, used to this day at matins; authorship not definitely determined, the chief contenders for the honor being Athanasius and Ambrosius. See also *Canticles.*

Tegner, Esaias; b. 1782 at Kyrkerud, Sweden; d. 1846 as bishop of Wexiö; Sweden's greatest poet; not without influence in church affairs.

Templars, Knights. A religious and military order of the Middle Ages. Founded in 1119 by Hugues de Payens and Geoffrey de Saint-Adèmar. Its members first took the name Knights of Christ, but later were called Knights of the Temple. The discipline of the Templars was rigid and austere, but the order's fame and independence of action attracted many recruits. In time the conceit and arrogance of the Knights, together with their secret practises, opened the door for all manner of sinister suspicions, leading in 1311 to the arrest of its last Grand Master, Philip De Molay, and of 140 Knights by Philip the Fair, the unscrupulous king of France. Following a confession extracted by infamous tortures, De Molay and a large number of Knights were burned at the stake. Pope Clement V decreed the abolition of the order in 1312. See also *Freemasonry.*

Temporal Power. By the Edict of Milan (321), Constantine enabled the Church to hold property. The Roman church especially profited by this permission and by degrees became the largest landowner in Italy, besides holding considerable estates in other lands. Rome and the surrounding portions of Central Italy came to be known as the Patrimony of Peter. When Pepin defeated the Lombards, he gave the Pope the exarchate of Ravenna and thereby laid the foundation of the Church State. Charlemagne confirmed and enlarged the donation, laying the deed on the tomb of Peter, Christmas Day, 800. Thus the Popes became secular princes, though at first they were vassals of the Carlovingians. The checkered history of the States of the Church through the Middle Ages cannot be traced here. From the 15th to the 18th century their history is largely that of a number of Italian families from which the Popes were chosen. Napoleon I abolished the temporal power, but the Congress of Vienna (1814) restored it. In 1860 the greater part of the Pope's dominions fell to the new kingdom of Italy; in 1870, a few months after the proclamation of infallibility, the citizens of Rome voted for annexation to Italy, and the Pope's temporal power came to an end. Romanists have not ceased to lament this event, and the Pope still bears himself as the poor "prisoner of the Vatican." See also *States of the Church.*

Temptation. The act of tempting a person to commit an act contrary to the will and Law of God, more particularly, every motive that incites man, especially the Christian, to sin. The connotation of the word leads one to the inquiry for a tempter, one whose chief function lies in the field of temptation. The Bible plainly refers to such a person. It distinctly speaks of the devil as the tempter, who sought to lead the Lord Jesus astray. Matt. 4, 3. St. Paul warns the Thessalonians: "Lest by some means the Tempter have tempted you and our labor be in vain." 1 Thess. 3, 5. Thus also, in writing to the Corinthians, the apostle says: "That Satan tempt you not for your incontinency." 1 Cor. 7, 5. — Another factor in temptations is man's own evil nature, the Old Adam, the innate lust, of which St. James writes: "Every man is tempted when he is drawn away of his own lust and enticed." Jas. 1, 14. — In connection with this fact the word *tempt* (temptation) is used of man in the act of withstanding God, of putting Him to a test, as with the object of finding out how long He would endure taunts and challenges. Jesus Himself quotes, over against the insinuation of the devil, the words of Deut. 6, 16: "Ye shall not tempt the Lord." Matt. 4, 7; Luke 4, 12. Peter rebukes Sapphira for her conspiracy against the Lord: "How is it that ye have agreed together to tempt the Spirit of the Lord?" Acts 5, 9. St. Paul warns the Corinthians: "Neither let us tempt Christ." 1 Cor. 10, 9. — If we compare these and other passages of Scriptures, we find that the word for *tempt* really means to prove or to test, to try out for the purpose of establishing a fact. The idea of an incitement to sin is added in the case of all evil attempts, of all efforts to entrap some one into some false move. The result anticipated does not, of course, necessarily follow, but it must be kept in mind for the sake of a proper understanding of the warnings uttered by the Lord. Thus even an act innocent in itself may become the cause of stumbling

to others and thus of temptation. — From all this it is evident in what sense we are to understand the words Gen. 22, 1: "God did tempt Abraham." This is clearly not said of an incitement to evil, for with regard to that St. James emphatically states: "Let no man say when he is tempted [namely, to commit sin], I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man"; but the text speaks of a proving, or testing, of the faith of Abraham, the object of the test being partly to find out the certainty of Abraham's trust, partly to strengthen him in his firm confidence. — The application of this discussion is clear. It requires that Christians avoid all occasions for temptation to evil, thereby taking from the devil and his assistants the opportunities for working mischief, that they sincerely pray the Sixth Petition: "Lead us not into temptation," and that they abstain from all acts which may cause others to be tempted, to stumble and fall. At the same time the words of James hold true: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." Jas. 1, 12.

Tenebrae. The matins and lauds on Maundy Thursday, Good Friday, and the Great Sabbath, so called on account of the opening words *Tenebrae factae sunt*, sung in memory of the darkness during the suffering of Christ; lights and candles are gradually extinguished.

Tennessee Synod. See *Synods, Extinct*, and *United Lutheran Church.*

Tennessee, Synod of Middle, came out of the Kentucky and the Southern Illinois synods in 1878, consisted of about twenty small congregations, and belonged to the General Synod. Its pastors joined the Olive Branch Synod in 1894.

Terminism. The teaching of a limited term of grace accorded to man as an individual. The doctrine is not identical with that of hardening of the heart (see *Sin*) or with that of the unpardonable sin (see *Sin, Unpardonable*); it assumes that God has from eternity fixed a day beyond which the individual will not respond to the operations of the Holy Spirit, or that every person has a special day of visitation. The Terministic Controversy involved the entire Lutheran Church early in the 18th century. Terminism was defended by the Pietists, who claimed such texts as Matt. 3, 7 ff.; 7, 21; 20, 1—16; 2 Pet. 2, 20; Heb. 6, 4 ff. The orthodox dogmaticians emphasized that God desires the salvation of every man during his entire life and that an abbreviated day of grace is due to the self-hardening of the heart against the means of grace. They based their opposition to Terminism on Luke 23, 40 ff.; Rom. 5, 20; Is. 65, 2. Terminism has also been taught by the Quakers.

Territorial System. The theory of church government which assumes that temporal rulers have by virtue of their office the right to govern the Church, to regulate its affairs, to banish persons guilty of heresy and forbid the introduction of new creeds. The territorial system was formulated at the close of the 17th century, but even in the minds of its most ardent defenders never included the sovereign's right to impose his own belief upon his subjects, to dictate in matters of religion. See *Polity, Ecclesiastical; Collegiate System.*

Terry, Milton Spenser, 1840—1914; Methodist Episcopal; b. at Coeymans, N. Y.; pastor near New York City; professor of Hebrew and Old Testament Exegesis at Garrett Biblical Institute 1884. Author.

Tersanctus. See *Canticles.*

Tersteegen, Gerhard, 1697—1769; classical training in Latin school at Moers; worked as silk-weaver; later religious teacher, strongly mystical; important hymnological work *Geistliches Blumengaertlein;* hymns reflect his religious tendency.

Tertiaries. Several Roman religious orders, besides having rules for monks and nuns, have a so-called Third Rule (hence tertiaries), under which the laity can join these orders. Tertiaries may be a) regular, living in convents, under simple vows, or b) secular, living in the world, bound only by a solemn promise. Some tertiaries wear the habit, the majority only the scapular (*q. v.*), of their order and, possibly, a girdle. They are bound to definite prayers and observances, to which certain indulgences are attached. Any Romanist may join a third order, but not more than one. The number of tertiaries cannot be given, but the Franciscans, the most numerous, number probably two and a half million throughout the world. Tertiaries contribute greatly to the power and prestige of the Roman Church.

Tertullian, the father of Latin theology and one of the greatest teachers of the early Church; b. at Carthage ca. 150; received a thorough training in ancient literature and philosophy; distinguished as an advocate and rheto-

rician; embraced Christianity between his thirtieth and fortieth years; some time later joined the Montanists, whose principles appealed to his rigid austerity and asceticism; d. between 220 and 240. Tertullian was a man of rare genius and originality, keen, witty, sarcastic, and always intensely in earnest. A man of strong convictions and violent temper, he wields a vigorous pen. The determined foe of all worldly wisdom, he is the antithesis of Origen and asks scornfully, "What has Christ to do with Plato, Jerusalem with Athens?" His theology centers about the Pauline doctrine of sin and grace. His numerous writings fall into three classes: apologetic, polemic, and ethical. Among his apologetic works the *Apologeticus* against the heathen is preeminent, a great plea for religious liberty. Supplementary to it is *De Testimonio Animae.* His polemics are directed chiefly against the Gnostics, besides including various tracts against particular errors (*Against Praxeas, On the Resurrection,* etc.). Ascetic writings: *On Prayer, On Penance, On Patience, De Spectaculis,* etc. Finally, Tertullian wrote various treatises in vindication of Montanism.

Teschner, Melchior, ca. 1615 cantor in Fraustadt, later pastor in Oberprietschen; composed tune to Herberger's "Valet will ich dir geben."

Tetragrammaton. See *Shem-hammephorash.*

Tetrapolitan Confession. The confession of faith, also called *Confessio Suevica* and *Argentinensis,* presented to the Diet of Augsburg in 1530 by the representatives of the cities of Constance, Lindau, Memmingen, and Strassburg. In form and contents it differs from the *Augsburg Confession* by emphasizing Zwingli's views of the Lord's Supper.

Tetzel *(Diez),* **Johann;** b. between 1450 and 1460, d. 1519; the well-known Dominican friar and hawker of indulgences, whose unscrupulous effrontery in recommending the merits of his wares called forth Luther's protest and challenge and thus became the immediate occasion (not cause) of the Reformation.

Teutonic Knights. An order of knighthood originating as a brotherhood during the siege of Acre (1191), but converted into a military order in 1198. Under its vigorous Grand Master Herman von Salza (1210—39) the order was engaged in the Christianization of the heathen Prussians along the Baltic. For a century a constant struggle with the Lithuanians and Poles marked the history of the order, till the Knights' decisive defeat at the battle of Tannenberg in 1410 led to the order's decline. Secularized in 1525, with headquarters at Mergentheim, the order was abolished by Napoleon in 1809, its property being confiscated.

Texas Synod. See *Synods, Extinct,* and *United Lutheran Church.*

Textual Criticism. See *Biblical Textual Criticism.*

Thanksgiving Day. A festival celebrated in the United States, pursuant to a proclamation of the President and of the governors of the several States, on the last Thursday in November. Although first celebrated by the Pilgrims out of gratitude for their remarkable deliverance when famine seemed to be staring them in the face and observed more or less regularly since the time of Washington, the custom of setting the day aside for the purposes of worship has become universal only since the Civil War.

Thayer, Joseph Henry, 1828—1901; Congregational Biblical scholar; b. in Boston; professor at Andover and Harvard; d. at Cambridge. Translated *Winer's* and *Buttmann's* New Testament grammars and *Grimm's-Wilke's Clavis.*

Theater. The form of amusement or recreation offered by the theater has been the object of discussion in the Christian Church from the beginning. Since the theaters of the early centuries were largely devoted to spectacles of cruelty, brutality, and lust, the Church Fathers were unanimous in their denunciation of the theater. During the early Middle Ages the theater was largely a negligible quantity, as far as the Church was concerned. Somewhat later, with the earliest signs of the revival of learning, interest in the plays by Terence and Plautus became noticeable in certain sections, and Hroswitha wrote her plays after the model of these Latin playwrights. The modern drama had its origin in the liturgy of the late Medieval Church, in the form of the Miracle Plays. Somewhat later, the Mystery Plays (*q. v.*) and the Moralities made their appearance, after which it was but a step to the early Shakespearian drama.

The theater could undoubtedly be a power for good in the world, not only on account of the possibilities for innocent amusement and healthy recreation which may be connected with the stage, but also on account of the information which may be given in a most appealing way and on account of the artistic appreciation which may be stimulated.

Nor can it be doubted that there are plays, both in tragedy and in comedy, both in sketches and in more elaborate productions, both in the spoken play and in movie performances, which a Christian may see and appreciate with a good conscience. For that reason it is to be deplored all the more that the theater business of our days has sunk to a level which makes it almost impossible for a consistent Christian to take an active interest in the stage or in the performances which are generally given. The entire system, from the grand opera of the cultured to the burlesque of the rabble, is infected with rottenness. The Fourth, Fifth, Sixth, and Seventh Commandments are not only broken continually, they are shattered and annihilated by the open transgressions which are flaunted in the face of the theatergoing public. The poison may enter the minds of the audience in various ways. Very often it is the fact of indecent exposure, of presenting entire limbs and parts or the whole body in the nude, usually accompanied by some suggestive glance, gesture, or act. There is the factor of outright indecent acts, violent caressing, clinging, hugging, or petting, holding on the lap, etc. There is the factor of suggestion, when the interior of houses of ill fame are shown, the acts preceding or following being intended to give both the cue and the direction to the thoughts of the audience. In all these and in other cases the satisfaction which the great majority in the audience feels is not due to the esthetic appreciation of beauty, but that of sexual satisfaction, of mental gratification or masturbation.

These facts are generally known and deplored, not only by clergymen and social workers, but also by educators of national fame. Of the burlesque theater of our days Professor O'Shea writes: "In this connection mention should be made of the gaiety or burlesque theater in spreading vice. The chief characteristic of the shows presented in them is lewdness of speech, in song and especially in the dance. Women who are reading these lines would probably not be admitted to the burlesque theaters in their respective communities, but they can gain some notion of what goes on within by observing the bill-boards in front of these places. A burlesque performance is built around the suggestion of sexual vice. The actors are for the most part gathered out of the red-light and tenderloin districts, and they aim to suggest in dress, song, and dance what they practise in the brothel." (*Mental Development and Education*, 216.)

With regard to the movie theaters and their pictures, the information which was given at various times in the past with regard to the losing propositions of clean shows indicates the trend of the times. The following press-clipping speaks for itself: "Movieitis, in its more virulent form, is apt to produce serious consequences, especially in young folks. Its effects are seen in disordered imaginations, vitiated tastes, nervous irritability, while frequently it is evidenced by a general lack of interest in clean and wholesome recreations. Teachers complain of listlessness and dulness on the part of pupils afflicted with this ailment, and physicians attribute not a little of the alarming increase in defective vision among boys and girls to its presence. Perhaps its most serious consequences are to be observed in the false and distorted views of life it so frequently engenders among them. Evidences of this are to be found from time to time in juvenile experiments in crime, in a flippant disrespect and irreverence for fundamental moral principles, and in dwarfed and perverted views of courtship and the marital relation." (*Watchman-Examiner*, 1921.) The following is a list, collected at random, of some of the films which were some time ago enjoying exceptional popularity on the screen throughout the land: "Why Trust Your Husband? The Fruits of Desire; The Woman of Pleasure; His Temporary Wife; Playthings of Passion; My Husband's Other Wife; A Bachelor's Children; Experimental Marriage; The Flame of Passion; My Unmarried Wife; Sex Lure; Flaming Youth; Flames of the Flesh; Lawless Love; His Bridal Night; The Evil Women Do; For Husbands Only." Examples could be multiplied indefinitely.

Not even the legitimate stage and the opera are safe in these days of degeneracy. Many an Elizabethan drama, even many an early Victorian play, may be read easily enough as literature, but when it is placed on the stage, the difference between reading with a view to appreciation and between hearing and seeing is partly that of the personality of the actors, partly that of the suggestiveness of gestures and acts, together with a voluptuous background. A Christian who might otherwise have some true recreation from seeing a clean play is often prevented from doing so with a good conscience, partly because suggestiveness is hardly ever absent on the modern stage, partly because the fact that the great majority of plays of every kind are badly tainted clings to the

theater and makes it impossible for him to enjoy even that which in itself may be innocuous. He is guided by the words of Scripture to "avoid even the appearance of evil." 1 Thess. 5, 22. A Christian will also remember the words of the apostle: "All things are lawful unto me, but *all things are not expedient.*" 1 Cor. 6, 12. And again: "Give none offense, neither to the Jews nor to the Gentiles nor to the Church of God." 1 Cor. 10, 32.

Thebesius, Adam, 1596—1652; b. at Seifersdorf, studied at Wittenberg; at time of his death pastor in Liegnitz; known for his gift of fervent prayer; wrote: "O grosser Schmerzensmann."

Theism, in opposition to atheism, general term for any kind of belief in God, embracing the various forms of monotheism and polytheism. In a more restricted sense, in opposition to deism and pantheism (*qq. v.*), a monotheistic belief in a personal God, who is not only the Creator, but also the Preserver and Ruler of the world.

Theiss, Johann Wilhelm. See Roster at end of book.

Theodicy. The vindication of God's justice in dealing with mankind and of His wisdom in governing the world. The word dates back to the celebrated essay by this name, published by Leibniz in 1710, but has since been used as a more general term for the rational argument in defense of divine love, wisdom, and justice. Its particular purpose is to demonstrate the righteousness of God with reference to sin and to physical evil (suffering) existing in the world and to show that, in spite of sin and other evils, God appears in the creation and government of the world as the highest Wisdom and Goodness. See *Leibniz.*

Theodore of Mopsuestia, ca. 350 to 428; an exegete of the Antiochian School; made bishop of Mopsuestia, in Cilicia, ca. 392; wrote commentaries on almost all the books of Scripture; but his rationalistic mode of interpretation and the odium his pupil Nestorius brought upon his name later led to his condemnation in the *Tria Capitula,* a judgment confirmed by the Council of Constantinople in 553. The Three Chapters condemned the writings of Theodore of Mopsuestia, of Theodoret of Cyprus, and a letter of Ibas.

Theodoret, bishop of Cyrus in Syria; a disciple of Theodore of Mopsuestia, but avoided the rationalistic tendencies of his teacher; besides commentaries on the Old Testament he wrote an *Ecclesiastical History,* a continuation of that of Eusebius. Becoming involved in the Nestorian and Eutychian controversies of his time, he was deposed by the Robber Synod of Ephesus in 449, but reinstated by the Council of Chalcedon in 451. D. ca. 457.

Theodosius I, surnamed the Great; b. ca. 346. Elevated to the purple by Gratian, he became Emperor of the East, repelling the Gothic invasion along the Danube. Baptized in 380 as a Trinitarian, he promulgated various edicts against Arianism and other heresies and summoned the second General Council (381) to supplement the labors of Nicea. Living for some years at Milan, he enjoyed the friendship of its bishop, St. Ambrose. When, in 390, he ordered the massacre of Thessalonica, Ambrose refused him permission to enter the church at Milan, readmitting him to the Sacrament only after the performance of public penance. Theodosius was sole emperor for four months before his death in 395.

Theologie, Deutsche. See *German Theology.*

Theology. In the abstract or narrow, that is, proper, sense a practical, God-given quality, by which a person may understand, accept, expound, impart to others, and defend, the truth of Scriptures as containing the way of salvation. In its wider, concrete sense, the entire body of knowledge pertaining to the understanding and exposition of the Bible. This knowledge is commonly divided into four groups: 1) exegetical theology, which includes Biblical isagogics and the history of the canon and translations, hermeneutics and textual criticism, exegesis of the Old and the New Testament, and a study of modern translations; 2) systematic theology, which embraces dogmatics or doctrinal theology, the study of the symbolical books, moral philosophy and Christian ethics, and often also apologetics and polemics; 3) historical theology, which includes church history and archeology with its various periods, the history of dogma and confessions, and patristics; 4) practical theology, with subdivisions of pastoral theology and church polity, catechetics, homiletics, diaconics and missions, liturgics and hymnology, and Christian art and architecture. — As a branch of doctrinal theology, in the narrower sense of the term, the doctrine of the essence and attributes of God.

Theology, Natural. That man has a natural knowledge of God is clearly taught Rom. 1, 19 ff.; Acts 14, 16 f.; 17, 26 ff., and is not contradicted by texts

which declare that natural man does not "know" God, Eph. 2, 12; Gal. 4, 8. Only the Spirit of God is able to impart that knowledge of the Supreme Being which man must have in order to be saved. Yet the light of reason is sufficient to establish not only the existence, but also such attributes as the power, the wisdom, and the justice of God, by induction and deduction, to the satisfaction of the human mind, which bears the idea of God within itself and naturally demands of, and dictates to, itself and other rational minds some recognition of the first fundamental truths of natural theology. Of course, the religions of the heathen world and the books of ancient and modern philosophers also bear witness to the truth that human reason in its present natural state is woefully depraved. The apostle teaches that the mind of natural man is vain, his understanding darkened, his heart hardened, insensible to impressions, that the god of this world has blinded the minds of them which believe not. Eph. 4, 17 f.; 2 Cor. 4, 4. God's handwriting in nature bears with it a natural conviction, while the power of Scripture is supernatural, effecting in the heart of the reader a spiritual discernment and divine assurance of the truths therein set forth. 1 Cor. 2, 7 ff. See *Apologetics*.

Theophylact, archbishop of Achrida and Metropolitan of Bulgaria in 1078; wrote commentaries on the minor prophets and on the greater part of the New Testament; d. ca. 1107.

Theosophy. The Theosophic Society, or the Occultists, was organized in New York, in 1875, by Madame Blavatsky, the chief idea apparently being an amalgamation of Christianity and Buddhism, to which end she and her followers had been studying the Arian and other Eastern literature, religion, and sciences, also investigating the unexplained laws of nature and the psychical powers of man. The promoters of the cult promise a clear insight into the immaterial, spiritual world and power to perform miracles, one of their aims also being the universal brotherhood of humanity without distinction of race, creed, or color. That the cult is blasphemous is evident even from this summary, and we may summarize its antagonism to Christianity under three points. First, theosophy is pantheistic. Its founder, Madame Blavatsky, says: "We believe in a universal divine principle, the root All." Theosophy rejects a personal God. It believes that God is made up of everything. Horse and star and tree and man are parts of the theosophist's god. Secondly, theosophy teaches reincarnation. It says that we have three souls, an animal soul, a human soul, and a spiritual soul. The animal soul becomes, after a while, a wandering thing, passing into other human beings. The soul keeps wandering on and on and may have innumerable different forms. It is simply the old Hindu doctrine of the transmigration of souls, slightly refined to suit European and American tastes. In a country where lizards and cows are not worshiped it would hardly do to try to proselyte people to the Hindu faith that they or their children may be reborn as lizards, cats, or cows! Hence, theosophy confines reincarnation to the human race. The third main point of theosophy in its antagonism to the Christian religion is the doctrine of the so-called "karma," or the "doctrine of consequences." It was the doctrine of Buddha and of Robert Ingersoll. It is the old heathen fatalism in its barest form. According to the "karma," men are under the merciless law of cause and effect to the extent that it is useless to repent; for there is no one to forgive. It is all a question of consequence, that's all. Hence there is no place for prayer, repentance, and forgiveness in the theosophic system.

In Madame Blavatsky's *Key to Theosophy*, a kind of catechism, written evidently for simple-minded Christian people, she makes use of the following dialog: "Do you believe in God?" Answer: "That depends on what you mean by the term." "I mean," says the inquirer, "the God of the Christians, the Father of Jesus, and the Creator, — the Biblical God of Moses, in short." Answer: "In such a God we do not believe." According to the same text-book theosophists profess to believe "in a universal divine principle" (p. 61). Other quotations from the *Key*, in which the unchristian character of theosophy is revealed, are the following: Question: "Do you believe in prayer, and do you ever pray?" Answer: "We do not. We act instead of talking." This is at least consistent, since prayer presupposes a personal and living God. Question: "Then you also reject resurrection in the flesh?" Answer: "Most decidedly we do." Theosophy denies that there is eternal reward or eternal punishment (p. 108). It rejects the vicarious atonement of Jesus and the remission of sin (p. 196). It is an antichristian cult. Doctor Talmage once said of this sect: "The most wonderful achievement of the theosophists is that they keep out of the insane asylum." Anna S. Besant, having previously used some dupes in a similar manner, has

lately introduced to the world, and particularly to America, the "New Messiah," a Hindu by the name of Krishnamurti, who is considered the "Vehicle of the World Teacher," and the World Teacher, according to a published address of Mrs. Besant, is "what the Christian means when he speaks of Him who held the office of the Christ." Theosophy evidently is one of the means used by Satan in these last days of the world to lead many into destruction and condemnation. Cp. Monson, *The Difference.*

Theses, Ninety-Five, of Luther. 1. Our Lord and Master Jesus Christ, in saying: "Repent ye," etc., intended that the whole life of believers should be penitence. 2. This word cannot be understood of sacramental penance, that is, of the confession and satisfaction which are performed under the ministry of priests. 3. It does not, however, refer solely to inward penitence; nay, such inward penitence is naught unless it outwardly produces various mortifications of the flesh. 4. The penalty thus continues as long as the hatred of self — that is, true inward penitence — continues; namely, till our entrance into the kingdom of heaven. 5. The Pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority or by that of the canons. 6. The Pope has no power to remit any guilt, except by declaring or warranting it to have been remitted by God, or at most by remitting cases reserved for himself; in which cases, if his power were despised, guilt would certainly remain. 7. God never remits any man's guilt, without at the same time subjecting him, humbled in all things, to the authority of His representative, the priest. 8. The penitential canons are imposed only on the living, and according to them no burden ought to be imposed on the dying. 9. Hence the Holy Spirit acting in the Pope does well for us, in that, in his decrees, he always makes exception of the article of death and of necessity. 10. Those priests act wrongly and unlearnedly, who, in the case of the dying, reserve the canonical penances for purgatory. 11. Those tares about changing the canonical penalties into the penalty of purgatory surely seem to have been sown while the bishops were asleep. 12. Formerly the canonical penalties were imposed not after, but before absolution, as tests of true contrition. 13. The dying pay all penalties by death and are already dead to the canon laws and are by right relieved from them. 14. The imperfect soundness or charity of a dying person necessarily brings with it great fear, and the less it is, the greater the fear it brings. 15. This fear and horror are sufficient by themselves, to say nothing of other things, to constitute the pains of purgatory, since it is very near to the horror of despair. 16. Hell, purgatory, and heaven appear to differ as despair, near-despair, and peace of mind differ. 17. With souls in purgatory, seemingly, it must needs be so, that, as horror diminishes, charity increases. 18. Nor does it seem to be proved, by any reasoning or any Scriptures, that they are outside of the state of merit or of the increase of charity. 19. Nor does this appear to be proved that they are sure and confident of their own blessedness, at least not all of them, though we may be very sure of it. 20. Therefore the Pope, when he speaks of the plenary remission of all penalties, does not mean simply of all, but only of those imposed by himself. 21. Thus those preachers of indulgences are in error who say that, by the indulgences of the Pope, a man is loosed and saved from all punishment. 22. For in fact he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life. 23. If any entire remission of all penalties can be granted to any one, it is certain that it is granted to none but the most perfect, that is, to very few. 24. Hence the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties. 25. The same powers which the Pope has over purgatory in general, every bishop has in his own diocese, and, in particular, every curate in his own parish. 26. The Pope acts most rightly in granting remission to souls, not by the power of the keys (which is of no avail in this case), but by way of suffrage. 27. They preach human doctrine who say that the soul flies out of purgatory as soon as the money thrown into the chest rattles. 28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the suffrage of the Church depends on the will of God alone. 29. Who knows whether all the souls in purgatory desire to be redeemed from it, according to the story told of Saints Severinus and Paschal? 30. No man is sure of the reality of his own contrition, much less of the attainment of plenary remission. 31. Rare as is a true penitent, so rare is one who truly buys indulgences, that is to say, most rare. 32. Those who believe that through letters of pardon they are made sure of their own salvation will be eternally damned along with their teachers. 33. We must especially beware of those who say that these pardons from the Pope are

that inestimable gift of God by which man is reconciled to God. 34. For the grace conveyed by these pardons has respect only to the penalties of sacramental satisfaction, which are of human appointment. 35. They preach no Christian doctrine who teach that contrition is not necessary for those who buy souls out of purgatory or buy confessional licenses. 36. Every Christian who feels true compunction over his sins has plenary remission of pain and guilt, even without letters of indulgence. 37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and of the Church, given him by God, even without letters of indulgence. 38. The remission, however, imparted by the Pope is by no means to be despised, since it is, as I have said, a declaration of divine remission. 39. It is a most difficult thing, even for the most learned theologians, to exalt before the people the great riches of indulgences and, at the same time, the necessity of true contrition. 40. True contrition seeks and loves punishment, while the ampleness of pardon relaxes it and causes men to hate it or at least gives them occasion for them to do so. 41. Apostolic pardons ought to be purchased with caution, lest the people falsely suppose that they are to be preferred to other good works of charity. 42. Christians should be taught that it is not the mind of the Pope that the buying of indulgences is to be in any way compared with works of mercy. 43. Christians should be taught that he who gives to a poor man or lends to a needy man does better than if he buys indulgences. 44. For by a work of charity, charity increases, and man becomes better, while by means of indulgences he does not become better, but only freer from punishment. 45. Christians should be taught that he who sees any one in need and, passing him by, gives money for indulgences is not purchasing the indulgence of the Pope, but calls down upon himself the wrath of God. 46. Christians should be taught that, unless they have superfluous wealth, they are bound to keep what is necessary for the use of their own households and by no means to lavish it on indulgences. 47. Christians should be taught that, while they are free to buy indulgences, they are not commanded to do so. 48. Christians should be taught that the Pope, in granting indulgences, has both more need and more desire that devout prayer should be made for him than that money should be freely paid. 49. Christians should be taught that the Pope's indulgences are useful if they do not put their trust in them, but most hurtful, if through them they lose the fear of God. 50. Christians should be taught that, if the Pope knew of the exactions of the preachers of indulgences, he would rather see the Basilica of St. Peter burned to ashes than that it should be built up with the skin, flesh, and bones of his sheep. 51. Christians should be taught that the Pope, as is his duty, would rather, if necessary, sell the Basilica of St. Peter and give of his own money to those from whom the preachers of indulgences extract money. 52. Vain is the hope of salvation through letters of indulgence, even if a commissary, — nay, the Pope himself, — were to pledge his own soul for them. 53. They are enemies of Christ and of the Pope who, in order that indulgences may be preached, condemn the Word of God to utter silence in their churches. 54. Wrong is done to the Word of God when in a sermon as much time is spent on indulgences as on God's Word, or even more. 55. The mind of the Pope cannot but be that, if indulgences, which are a very small matter, are celebrated with single bells, single processions, and single ceremonies, the Gospel, which is a very great matter, should be preached with a hundred bells, a hundred processions, and a hundred ceremonies. 56. The treasures of the Church, whence the Pope grants indulgences, are neither sufficiently named or known among the people of Christ. 57. It is clear that they are at least not temporal treasures; for these are not so readily lavished, but only accumulated by many of the preachers. 58. Nor are they the merits of Christ and of the saints; for these, independently of the Pope, are always working grace to the inner man and the cross, death, and hell to the outer man. 59. St. Lawrence said that the treasures of the Church are the poor of the Church; but he spoke according to the use of the word in his time. 60. We are not speaking rashly when we say that the keys of the Church, bestowed through the merits of Christ, are that treasure. 61. For it is clear that the power of the Pope alone is sufficient for the remission of penalties and of reserved cases. 62. The true treasure of the Church is the Holy Gospel of the glory and grace of God. 63. This treasure, however, is deservedly most hateful because it causes the first to be the last. 64. But the treasure of indulgences is deservedly the most acceptable because it causes the last to be the first. 65. Hence the treasures of the Gospel are nets wherewith of old they have fished for men of means. 66. The treasures of indulgences are nets wherewith they now fish for the means of men. 67. Those indulgences which the preachers

loudly proclaim to be the greatest graces are seen to be truly such as regard the promotion of gain. 68. Yet they are in reality in no degree to be compared with the grace of God and the piety of the Cross. 69. Bishops and curates ought to receive the commissaries of apostolic pardons with all reverence. 70. But they are still more bound to open their eyes and ears lest these men preach their own dreams in place of the Pope's commission. 71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed. 72. But he, on the other hand, who is seriously concerned about the wantonness and licenses of speech of the preachers of pardons, let him be blessed. 73. As the Pope justly thunders against those who use any kind of contrivance to the injury of the traffic in pardons, 74. Thus, indeed, much more, it is his intention to thunder against those who, under the pretext of granting indulgences, use contrivances to the injury of holy charity and of truth. 75. To think that papal indulgences have such power that they could absolve a man even if, — to mention an impossibility, — he had violated the Mother of God, is madness. 76. We affirm, on the contrary, that papal indulgences cannot take away even the least of venial sins as regards its guilt. 77. The saying that, even if St. Peter were now Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope. 78. We affirm, on the contrary, that both he and any other Pope has greater graces to grant, namely, the Gospel, powers, gifts of healing, etc. 1 Cor. 12, 6. 9. 79. To say that the cross set up among the insignia of the papal arms is of equal power with the cross of Christ is blasphemy. 80. Those bishops, curates, and theologians who allow such discourses to have currency among the people will have to render an account for this. 81. This license in the preaching of pardons makes it no easy thing, even for learned men, to protect the reverence due to the Pope against the calumnies or, at all events, the keen questioning of the laity. 82. For instance: Why does not the Pope empty purgatory for the sake of most holy charity and of the supreme necessity of souls, — this being the most just of all reasons, — if he redeems an infinite number of souls for the sake of that most perishable thing, money, to be spent on building a basilica — this being a very slight reason? 83. Again: Why do funeral masses and anniversary masses for the deceased continue, and why does not the Pope return, or permit the withdrawal of, funds bequeathed for this purpose, since it is wrong to pray for those who are already redeemed? 84. Again: What new kind of holiness of God and the Pope is it to permit an impious man and an enemy of God, for money's sake, to redeem a pious soul, which is loved by God, and not rather to redeem this pious soul, which is loved by God, out of free charity, for the sake of its own need? 85. Again: Why is it that the penitential canons, long since abrogated and dead in themselves, in very fact and because of nonuse, are still redeemed with money, through the granting of indulgences, as if they were still valid. 86. Again: Why does not the Pope, whose riches are at this day more ample than those of the wealthiest of the wealthy, build the one Basilica of St. Peter with his own money rather than with that of poor believers? 87. Again: Why does the Pope grant indulgences to those who, through perfect contrition, have a right to plenary remissions and indulgences? 88. Again: How much greater would be the benefit accruing to the Church if the Pope, instead of once, as he does now, would bestow these remissions and indulgences a hundred times a day on any one of the faithful? 89. Since it is the salvation of souls, rather than money, that the Pope seeks by granting indulgences, why does he suspend the letters and indulgences granted long ago, since they are equally efficacious? 90. Repressing these scruples and arguments of the laity by force alone and not solving them by giving reasons for so doing is to expose the Church and the Pope to the ridicule of their enemies and to make Christian men unhappy. 91. If, then, indulgences were preached according to the spirit and mind of the Pope, all these questions would be resolved with ease; nay, they would not exist. 92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace!" though there is no peace. 93. Blessed be all those prophets who say to the people of Christ, "The cross, the cross," and there is no cross. 94. Christians should be exhorted to strive to follow Christ, their Head, through pain, death, and hell; 95. And thus to enter heaven through many tribulations rather than in the security of peace.

Theses, Altenburg; Thirteen, see articles.

Theses, Madison, or the *Madison Agreement.* A series of propositions or articles of agreement adopted at Madison, Wis., in 1912, and intended as a basis of union between the various Norwegian Lutheran church-bodies of America. The text is as follows: "1) The

Synod and United Church Committees on Union acknowledge unanimously and without reservation the doctrine of Predestination, which is stated in the Eleventh Article of the *Formula of Concord* (the so-called 'first form of the doctrine') and in Pontoppidan's *Explanation* (*Sandhed til Gudfrygtighed*), Question 548 (the so-called 'second form of the doctrine'). 2) Whereas the conferring church-bodies acknowledge that Art. XI of the *Formula of Concord* presents the pure and correct doctrine of God's Word and the Lutheran Church regarding the election of the children of God to salvation, it is deemed unnecessary to church union to construct new and more extensive theses concerning this article of faith. 3) But since, in regard to the doctrine of Election, it is well known that two forms of the doctrine have been used, both of which have been recognized as correct in the orthodox Lutheran Church, *viz.*, that some, with the *Formula of Concord*, make the doctrine of Election to comprise the entire salvation of the elect from the calling to the glorification (cf. *Thorough Explanation*, Art. XI, §§ 10—12) and teach an election 'to salvation through sanctification by the Spirit and faith in the truth,' while others, like Pontoppidan, in consonance with John Gerhard, Scriver, and other acknowledged doctrinal fathers, define Election specifically as the decree of final glorification, with the Spirit's work of faith and perseverance as its necessary postulate, and teach that 'God has ordained to eternal life all those who from eternity He foresaw would accept the proffered grace, believe in Christ, and remain steadfast in this faith unto the end'; and since neither of those two forms of doctrine, presented in this wise, contradicts any doctrine revealed in the Word of God, but lets the order of salvation, as otherwise presented in God's Word and the Confession of the Church, remain entirely intact and fully acknowledged, — we find that this fact ought not to be divisive of church unity, nor ought it disrupt that unity of Spirit in the bond of peace which God wills should obtain between us. 4) Since, however, during the doctrinal controversy among us, words and expressions have been used — rightly or wrongly attributed to one party or the other — which seemed to the other side a denial of the Confession of the Church or to lead to such denial, we have agreed to reject all erroneous doctrines which seek to explain away the mystery of Election (*Formula of Concord*, Art. XI, §§ 39—44) either in a synergistic manner or in a Calvinizing way; in other words, we reject every doctrine which either, on the one hand, would rob God of His honor as the only Savior or, on the other, would weaken man's sense of responsibility in respect of the acceptance or rejection of God's grace. 5) On the other hand, we reject: a) The doctrine that God's mercy and the most holy merits of Christ are not the sole reason for our election, but that there is also in ourselves a reason for such election, for the sake of which God has ordained us to eternal life; b) the doctrine that in election God has been determined by, or has taken into account, or has been actuated by, man's good conduct, or by anything which man is or may do or omit to do, 'as of himself or by his own natural powers'; c) the doctrine that the faith in Christ which is indissolubly connected with election is wholly or in part a product of, or dependent upon, man's own choosing, power, or ability; d) or that this faith is the result of a power and ability imparted to man by the call of grace, and therefore now dwelling in, and belonging to, the unregenerate man, *to decide himself for grace*. 6) On the other hand, we reject: a) The doctrine that in election God acts arbitrarily and without motive and picks out and counts a certain arbitrary number of indiscriminate individuals and ordains these to conversion and salvation, while passing by all the others; b) the doctrine that there are two different kinds of will regarding salvation in God, one revealed in the Scriptures in the general order of salvation, and another, differing from this and unknown to us, which relates only to the elect and imparts a deeper love, a more effective call from God, and a larger measure of grace than are brought to him who remains in unbelief and condemnation; c) the doctrine that, when the resistance which God in conversion removes from those whom He saves is not taken away in others, who finally are lost, this different result finds its cause in God and in a differing will of salvation in His act of election; d) the doctrine that a believer can and ought to have *an absolute assurance of his election and salvation* instead of *an assurance of faith built upon the promise of God* and joined with fear and trembling by the possibility of falling from grace, which, however, by the mercy of God, he believes will not become a reality in his case; e) in a summary, all views and doctrines regarding Election which directly or indirectly come into conflict with the order of salvation and do not give to all a full and, therefore, equally great opportunity of

salvation, or which in any manner would invalidate that word of God which declares that 'God will have all men to be saved and come unto the knowledge of the truth,' in which gracious and merciful will of God all election to eternal life has its origin. On the basis of the above Agreement the Committees on Union memorialize their respective church-bodies to adopt the following resolution: 'Whereas our Confessions determine that "to the true unity of the Church it is sufficient that there be agreement in the doctrine of the Gospel and in the administration of the Sacrament"; and whereas our former committees, by the grace of God, have attained unity in the doctrines concerning the Calling, Conversion, and, in general, the Order of Salvation, and we all confess as our sincere faith that we are saved by grace alone, without any cooperation on our part; and whereas the negotiations of our new committees have led to a satisfactory agreement concerning the doctrine of Election and to an unreserved and unanimous acknowledgment of the doctrine of Election which is presented in the *Formula of Concord*, "Thorough Explanation," Art. XI, and in Pontoppidan's *Sandhed til Gudfrygtighed*, Question 548, — now, therefore, be it resolved that we declare hereby that the essential unity concerning these doctrines which now is attained is sufficient to church union. May Almighty God, the Father of our Lord Jesus Christ, grant us the grace of His Holy Spirit that we all may be one in Him and ever remain steadfast in such Christian and God-pleasing union! Amen.' " — The position of the Norwegian Synod's committee was stated as follows at the various district conventions of 1912, which ratified the committee's report: "Question 1: Is there anything in paragraph one (§ 1) which is essentially different from paragraph three (§ 3) of the 'Agreement'? Answer: No. Question 2: If we accept paragraph one (§ 1), do we thereby accept the so-called second form of the doctrine? Answer: In the first paragraph no form is accepted, but the doctrine contained in two forms. The Norwegian Synod's committee accepts without reservation the first form of the doctrine as that of Scripture and the Confessions, but can nevertheless recognize as brethren those who hold the second form as seen in the light of the subsequent paragraphs of the 'Agreement.' "

Thiele, Gottlieb A.; b. 1834; educated at Halle; missionary of Wisconsin Synod 1864; pastor in Wisconsin until elected professor at Milwaukee Seminary 1887; resigned 1900; pastor in West Allis, Wis.; d. 1919.

Thilo, Valentin, 1607—62; studied at Koenigsberg and Leyden; professor of rhetoric in Koenigsberg 1632, colleague of Simon Dach; wrote: "Mit Ernst, o Menschenkinder."

Thirty-Nine Articles. The confession of faith of the Church of England and substantially also the creed of the Protestant Episcopal Church in the United States. As early as 1549 Cranmer drew up and circulated a series of articles which were designed "to test the orthodoxy of preachers and lecturers in divinity." These were objected to by Hooper, who took issue especially with the expression that "the Sacraments confer grace." About this time three prominent reformers from the Continent were staying in England: John à Lasco, or Laski, as preacher in London; Bucer, as theological lecturer at Cambridge; Peter Martyr, as professor at Oxford. The influence of these men, who were of the Reformed type and who represented the Reformed doctrine, was felt especially in the revision of the *Prayer-book* and of the *Thirty-nine Articles*, with regard to which they were consulted to a greater or less extent. On the settlement of doctrinal points, Cranmer also consulted Calvin and Bullinger, and thus Reformed influence came to prevail. In 1549 an Act of Parliament was passed authorizing the king to appoint a commission of 32 persons to enact ecclesiastical laws, and under this act a commission was appointed in 1551, among the members of which were Cranmer, Ridley, Hooper, Coverdale, Peter Martyr, and Justis Hales. As a basis for the new confession, Cranmer laid before this body a series of thirteen articles, taken chiefly from the *Augsburg Confession*. On November 24, 1552, "42 articles" were laid before the royal council, and in March, 1553, before Convocation. The preparation of these articles was chiefly the work of Cranmer and Ridley, the *Augsburg Confession* being both basis and guide. Immediately after their publication, Edward VI died (July 6, 1553). Under Queen Mary, Cranmer and Ridley were beheaded, and Gardiner and the papists took their places. In 1558 Mary died, and soon after the accession of Elizabeth Matthew Parker was made Archbishop of Canterbury (1559). One of his tasks was to restore and recast the *Forty-two Articles*. Expunging some parts and adding others and making free use of both the *Augsburg Confession* and the *Wurttemberg Confession*, he placed

the revised draft before the Convocation, which made some minor alterations and finally adopted 38 articles (1562—3), the 29th being omitted during printing. In 1566 the bill was brought into Parliament for confirmation. Although passed by the Commons, it was dropped by the Lords. In 1571 the Convocation revised the Articles of 1562, and in the same year an act was passed by which, "for the avoiding of diversities of opinion and for the establishing of consent touching true religion," all ecclesiastical persons were obliged to subscribe to them. In 1628 an English edition was published by royal authority, to which is prefixed a declaration of Charles I. The *Thirty-nine Articles* give prominence to the distinctive tenets which sever the Church of England from that of Rome. They assail the supremacy of the Pope, the asserted infallibility of the Church of Rome and of the General Councils, the enforced celibacy of the clergy, the denial of the cup to the laity, transubstantiation, and five out of the seven alleged sacraments, purgatory, relics, the worship of images, and finally works of supererogation. In many points the *Thirty-nine Articles* lack both clearness and distinctness, so that both Calvinists and Arminians have claimed them in their favor. Although the views on the Sacraments are evidently meant to express Calvinistic doctrine, here, as in other places, the Confessions, rising as a compromise between Lutheran and Calvinistic views, lack clearness. Assent to the *Articles* is required from every one who aspires to the office of clergyman in the English Church.

Tholuck, Friedrich August Gottfreu; b. at Breslau 1799; d. at Halle 1877; studied at Breslau and under Neander in Berlin; converted to faith in Christ as his personal Savior especially through his intercourse with Baron von Kottwitz; professor at Berlin; professor at Halle and preacher to the university; wrote commentaries on John, Romans, and Hebrews, also a number of historical works, and was a contributor to Hengstenberg's *Kirchenzeitung*. He favored the Prussian "Union," fought the *rationalismus vulgaris* in rationalistic Halle, but was bitter against the Lutheran *Orthodoxie*. He won many students over from Gesenius and Wegscheider for Christ — the "Students' Father."

Thoma, Hans, 1839—1924; with Gebhardt and Steinhausen exponent of modern German realism, but with a great deal of charm and feeling; one of his earlier paintings "Christ and Nicodemus"; two of his latest paintings "The Sinking Peter" and "The Risen Christ and Mary Magdalene," notable for exquisite detail work and fine coloring.

Thomas a Kempis, 1379—1471; a German mystic; b. in Kempen, near Cologne. His true name was Haemmerken (Malleolus). A member of the order of the Brethren of the Common Life (*q. v.*), he entered the monastery of Mount St. Agnes near Zwolle, where he spent seventy-one years in cloistral seclusion. His best-known work is his *De Imitatione Christi*, which, in general a product of Mysticism, has won the approval of the Roman Catholic Church and from a somewhat different viewpoint has appealed to a large number of Protestants. It has four chapters: "Admonitions Useful for a Spiritual Life," "Admonition Concerning the Interior Life," "Concerning the Holy Communion," "Of Interior Consolation." There is, indeed, much in this book that is beautiful and true. The apparent sincerity and singleness of heart of the author, the admonitions to a holy life, always striking a responsive chord in the Christian heart, the fact that the book is saturated with the Scriptures, and the undoubted tendency of many Protestant readers to understand what they read in the light of their better Christian knowledge — all this serves to explain the evident popularity of this book during more than four centuries. But it is, after all, a product of Roman Catholic theology; for Thomas à Kempis was admittedly under the influence of Thomas Aquinas, the recognized dogmatician of the Roman Catholic Church. He stresses sanctification without directing the sinner to the doctrine of justification, demands the practise of complete self-denial for the purpose of meriting salvation, and, though speaking of Christ's sacrifice for the sins of the world, fails to point out that by faith alone Christ's merits are appropriated unto the sinner. Thus the book is anti-Scriptural in its concepts and Thomas à Kempis withal a true son of Rome.

Thomas Aquinas (*Doctor Angelicus*), "Prince of Scholastic Theologians." B. ca. 1226 near Aquino, a town between Rome and Naples, he became a member of the Dominican order in 1243, studied under Albertus Magnus at Cologne, and was appointed instructor there in 1248. He now began to publish his first works, commentaries on the ethics and the philosophy of Aristotle. In 1252 he was sent to Paris, where he and his friend, the Franciscan Bonaventura, obtained their degree of doctor. In 1261 Urban IV

called him to Italy to teach in Rome, Bologna, and Pisa. Until his death Aquinas enjoyed the highest esteem in the Church. His scholars called him the "Angelic Doctor," and the Dominicans were zealous in the defense of his doctrines. He wrote extensively on Catholic doctrine and morals, and his works enjoyed a high reputation for clearness and completeness. His *Summa Theologiae* remains to this day the standard authority in the Roman Church, opposed only by the Scotists of the Franciscan order and by a school of Jesuit theology. Death came suddenly to Aquinas while he was on the way to a council at Lyons (1274). He was canonized in 1323 and proclaimed a "Doctor of the Church" in 1567.

Thomas Christians. See *India and Missions.*

Thomas, John, English physician and founder of Christadelphians (*q. v.*); b. 1805 in London; came to America 1832; joined Disciples of Christ, but believing that all churches taught false doctrines, left that denomination, published his own views, and organized his followers, whom he called Christadelphians; d. 1871 in New York.

Thomas, W. H. Griffith, 1861—; Anglican; b. in England; priest 1885; vicar of St. Paul's; principal of Wycliff Hall, Oxford; professor of Old Testament Wycliff College, Toronto, 1910; author; conservative theologian.

Thomasius, Christian; b. 1655, d. 1728 at Halle; studied philosophy and jurisprudence; at first *Privatdozent* at Leipzig; because of satirical criticism of theologians and scholars banished from the university; through Elector Frederick III of Brandenburg called to Halle in 1690; external contact with the pietism of Spener and Francke did not influence him internally; one of the foremost pioneers of Enlightenment (*q. v.*) and the exponent and advocate of Territorialism in church polity; opposed punishment for witchcraft and the application of torture. See also *Territorial System.*

Thomasius, Gottfried; b. 1802, d. at Erlangen 1875; positive Lutheran theologian; studied at Erlangen, Halle, and Berlin; spent seventeen years as pastor at different places; in 1842 called to Erlangen as professor of dogmatics, where he exerted great influence also as university preacher; his chief work, *Christi Person und Werk,* marred by his kenotic error. See *Kenosis.*

Thomists. See *Scholasticism.*

Thorn, Massacre of. The judicial murder of ten of the leading citizens of the Protestant city of Thorn, in Poland, in 1724. Enraged by the insolent bearing of the Jesuit students on the occasion of a religious procession, a Protestant mob stormed and destroyed the Jesuit college of the town, though without endangering human life. The responsibility for the act was charged by the Jesuits upon the city authorities, and the legal proceedings that followed issued in the death penalty against the accused.

Thorwaldsen, Albert Bartholomew, 1770—1845; greatest Danish sculptor; studied at Copenhagen, where he gained the first gold medal in sculpture; then in Rome, where he came under the influence of Canova; many subjects from classical mythology, but also "Christ and the Twelve Apostles," "Come unto Me," "St. John Preaching in the Wilderness," and "The Angel of Baptism."

Thring, Godfrey, 1823—1903, educated at Oxford; held a number of positions, as clergyman; published a number of poetical works; among his hymns: "Jesus Came, the Heav'ns Adoring"; "Lord of Power, Lord of Might."

Thrupp, Adelaide. Contributed one hymn to Joseph Thrupp's *Psalms and Hymns,* namely: "Lord, who at Cana's Wedding-feast."

Tiara. See *Pope.*

Tibet (Thibet). Country in Central Asia, under Chinese sovereignty. Area, estimated, 463,200 sq. mi. Population, ca. 2,000,000, of Mongolian stock. Buddhism, in the form of Lamaism, is the dominating religion. Missions have been repeatedly essayed, *e. g.,* by Moravians, Scandinavian Alliance, Christian and Missionary Alliance, but all without appreciable success.

Tibet, Religion of. See *Lamaism.*

Tiepolo, Giovanni Batista, 1692 to 1769; Italian painter, last of Venetian school; modeled himself after Paul Veronese; very productive, rich in color, clear in drawing; noted for his Old Testament pictures.

Tierra del Fuego. See *South America, Argentina.*

Tietze, Christoph, 1641—1703; studied at Altdorf and Jena; pastor at Laubenzedel, then at Henfenfeld, finally chief pastor at Hersbruck; wrote: "Ich armer Mensch, ich armer Suender"; "Was ist unser Leben."

Tillotson, John, 1630—94; Anglican prelate; b. at Sowerby; rector; dean of St. Paul's; archbishop of Canterbury;

d. in London. Famous preacher; combated deism and Catholicism without much success because himself a latitudinarian.

Tintoretto, real name *Jacopo Robusti,* 1518—94; devoted student of antique sculpture and anatomy; rose to high fame; very productive; most of his compositions at Venice, among them "The Crucifixion"; produced some outstanding paintings.

Tischendorf, Konstantin; b. 1815, d. at Leipzig 1874; most noted for his researches of the Greek New Testament text; found, February 4, 1859, the *Codex Sinaiticus,* a manuscript of the New Testament of the middle or end of the 4th century, in the convent at Sinai (now in Petrograd); became more and more conservative toward the end of his life, as seen especially in his pamphlet, *When Were Our Gospels Written?*

Tithing. The tithe is the tenth part of one's income given as a religious offering. In the Old Testament the tithe was commanded by God Himself. Moses ordained that "all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27, 30. There were two (or three) sorts of tithes: the tithe paid to the Levites and priests, Num. 28, 26. 27, and that paid for the Lord's feasts, Deut. 14, 22 ff. (and perhaps a third tithe every third year for the poor, if this tithe has not already been included in the second, Deut. 14, 28. 29). In times of religious depression the people neglected to pay tithes. Mal. 3, 7—12. In the New Testament tithing is not enjoined; for this would be contrary to the Christian liberty which the child of God enjoys under the Christian dispensation. Thereby it is, however, not said that the Christians of the New Testament should not pay any tithes; but if they do so, it must be done voluntarily. Individual Christians even today pay tithes to the Lord. The average contribution of Christians to-day falls far short of the tenth part of their income.

Titian, or *Tiziano Vecellio,* 1477 to 1576; distinguished Italian painter and head of the Venetian School; equally notable in landscape and in figure painting, in sacred and in profane subjects, in ideal heads and in portraits, in frescoes and in oils; among his paintings "Assumption of the Virgin"; "The Death of St. Peter the Martyr"; "Christ in the Garden."

Titius, Christoph. See *Tietze.*

Tobago Island. See *Trinidad.*

Togo. A former German colony in West Africa. Area, 33,659 sq. mi. Population, approximately 1,100,000. After the World War mandated to France and Great Britain.

Tokens of Remembrance. Small leaflets, folders, or booklets, also plaques finished in an artistic manner, such as tokens of confirmation, given by pastors or sponsors in remembrance of the day of confirmation.

Toland, John, English Deist; b. 1670 near Londonderry, Ireland; at first Catholic; at the age of sixteen converted to Protestantism; published *Christianity Not Mysterious,* 1696, which marked beginning of controversy between Deism and orthodoxy; d. 1722 near London.

Toledo, Council of. Of the various synods and councils held at Toledo, in Spain, which was a prominent ecclesiastical city in the early centuries, that of the year 447, with its first pronunciation of the doctrine of the Trinity and the emphasis of the procession of the Holy Spirit from the Father and the Son (see *Filioque Controversy*), and that of 589, when Recared I went over to the orthodox Church and induced a considerable number of his people to deny Arianism (*q. v.*), and when Arianism was condemned in thirteen canons, are the most important.

Toleration Edict of Joseph II. An edict promulgated in 1781 and granting (with certain restrictions) freedom of worship to the Lutheran and Reformed churches of Austria. See *Joseph II* and *Josephinism; Roman Catholic Church, History of.*

Tolstoy, Count Leo, Russian author; b. 1828 near Tula, Central Russia; 1851 to 1856 army officer, taking part in Crimean War; after that lived on family estate; during last part of life renounced use of his wealth and lived as peasant; excommunicated by Holy Synod 1901; d. 1910. After writing a series of novels, among them *War and Peace* and *Anna Karenina,* he devoted himself to theological studies. He rejected the doctrines of the Trinity, deity of Christ, atonement, original sin, as well as all claims of Orthodox, Roman, and Protestant churches and found the essence of Christianity in the Sermon on the Mount, laying special emphasis on "Resist not evil." Matt. 5, 39. Institutions of civilization based on force, *e. g.,* prisons, police, army, navy, are immoral. Though he loved his people passionately, his views are a curious mixture of truth and error, mysticism, fatalism, pessimism, Socialism. Main

religious works: *Critique of Dogmatic Theology*, 1882; *Four Gospels Harmonized and Translated*, 1882; *What I Believe*, 1884; *The Kingdom of God Is within You*, 1893.

Tonga Islands, otherwise *Friendly Islands*, under the protectorate of Great Britain, consist of some 150 small islands southwest of Samoa. Area, 385 sq. mi. Population, 23,000. Missions were attempted as early as 1797 by the L. M. S. The Wesleyans gained a footing in 1882. After the acceptance of Christianity by Chief Taufaahan the evangelization of the islands made rapid progress. Friction between the king and the Wesleyans led to the establishment of the Free Church of Tonga. The king (George) died in 1893, generally respected. The natives are now Christians. Anglicans and Roman Catholics have also entered.

Tongues, Gift of. The New Testament contains references to the appearance of the gift of tongues, not only at Pentecost, but in connection with the conversion of Cornelius, in connection with the advent of the Holy Ghost at Ephesus, and in connection with the church at Corinth. It has been a much-discussed question whether the speaking in tongues of Acts 2, 4 ff.; 10, 46 and that of 1 Cor. 14 were the same phenomenon. At any event, both the gift of speaking in tongues which the speaker had never learned and the gift of speaking in unknown tongues (unknown to the audiences) were given for a purpose in the days of the early Church, being, like the miracles of apostolic days, a witness to the supernatural origin of Christianity. As that first age came to its close, the extraordinary gifts disappeared, one by one, from common use. With the barriers of paganism broken down, it was sufficient that the Spirit of God should bear witness with the spirits of those who were saved by faith in that One who was lifted between the heavens and the earth. John 16, 13; Eph. 4, 21. He "shall bring all things to your remembrance" that Christ has spoken. John 14, 26. He testifies of Jesus and His power to save. He convicts of sin. He witnesses to the fact of a new birth. He gives power and strength. He affords leadership and guidance. He cleanses and purifies. The gift of tongues has been claimed by fanatics of every age: the Shakers, the Irvingites, the Mormons, the Pentecostal Church, the Assembly of God, Holy Rollers, Full Gospel Mission. The gift is generally manifested in a crowd and in a scene of confusion and tumult. In no case is there substantial evidence of any sort that the persons who claimed to speak by inspiration in other languages actually used other languages. The testimony is universally that of the person who claimed to have spoken in "other tongues" or of interested witnesses. Whenever men of any linguistic knowledge have investigated the phenomena, they have united in testifying that the language spoken was indeed unknown. These tongues are (in every case that has come under critical observation) a jargon language, composed of sounds an exact classification of which it is impossible to make.

Tonsure (Latin, *tondere*, "to shear"). A round shaven spot on top of the head, which distinguishes the Roman clergy from the laity. It may be conferred on boys as early as the eighth year as a preparation for receiving holy orders. The tonsure increases in size as the cleric advances in dignity, the simple tonsure having a diameter of about one and a fourth inches, that of priests somewhat over three inches. Monastic tonsures are larger and sometimes leave only a circle of hair. Tonsures must be renewed monthly.

Toplady, Augustus Montague, 1740 to 1778; educated at Westminster and Dublin; at first pastor in Church of England, later in Chapel of French Calvinists in London; strongly Calvinistic, often impulsive and reckless; but some of his hymns and poetical pieces very devout; wrote, among others, "Rock of Ages."

Torkillus, Reorus, holds the distinction of being the first Lutheran pastor to labor within the present limits of the United States; b. in Sweden 1599; came to New Sweden on the Delaware with the second expedition in 1639 (according to Johnson, in 1640); ministered to the colonists at Fort Christina (Wilmington) until his death, September 7, 1643, leaving his congregation in charge of Campanius (*q. v.*); lies buried under the "Old Swedes' Church" at Wilmington, the oldest Protestant church-building in the United States.

Torrey, Reuben Archer, 1856—; Congregationalist; b. at Hoboken, N. J.; pastor in Ohio and Minnesota; superintendent of Moody Bible Institute 1889 to 1908 and pastor in Chicago; evangelistic tour of the world, especially of Great Britain and America; dean of Bible Institute, Los Angeles, 1912; believes in the inerrancy of Scripture, divinity and atonement of Christ, etc.;

prolific writer, but with Chiliastic tendencies.

Totemism, from *totem,* an Ojibway Indian word. An ethnological phenomenon found in its fullest development among North American Indians and aborigines of Australia. Also found among Bantus of Africa, Dravidian peoples of India, and in Melanesia, with isolated cases elsewhere. Its characteristic features are as follows. Tribes are subdivided into clans. Each clan has assumed as an emblem a totem, which may be a species of animal, as bear, wolf, kangaroo, tortoise, or, less frequently, of plants, or, rarely, of an inanimate object, as sun, moon, cloud, rain, wind. Each member of the clan believes himself intimately related to the species or object which gives the clan its name, and in some cases the totem is considered the ancestor of the clan. The totem is an object of respect and, as every animal or plant of the particular species is considered a kinsman, friend, and ally of the clan and the clan members identify themselves with the totem, it must not be injured or killed, except in self-defense, nor, as a rule, eaten. The clan members owe one another mutual protection. In some instances exogamy is a concomitant feature of totemism, that is, men are not permitted to marry women of the same clan. No satisfactory explanation of the origin of totemism has as yet been given. The totem-poles of the Indians along the northwestern American coast are posts into which heads of animals and men are carved, with the totem at the top.

Totenfest, *Commemoration of the Dead.* A special Sunday, usually the last Sunday of the church-year, devoted to the remembrance of those who have died in the course of the year. In the time of Augustine the special offerings and acts of charity done in the name of the dead on that day were thought to be of value to the deceased. Much of the superstitious belief concerning this festival has been concentrated on All Souls' Day. The Lutheran Church, where it has retained a day for the commemoration of the dead, has eliminated all superstitious features. Still, its observance is not proper, its establishment being due to sentimental reasons. It is contrary to the spirit of the church-year.

Tract Societies. The history of the publication and dissemination of religious tracts dates back to the time of the Reformation and even to the time before the invention of printing. One of the opponents of the Reformation is quoted as having said: "The Gospelers of these days do fill the realm with so many of their noisome little books that they be like to the swarms of locusts which did infest the land of Egypt." The Society for Promoting Christian Knowledge was established in England in 1701. The Rev. John Wesley, in 1742, printed and circulated religious tracts. The Society for Promoting Religious Knowledge among the Poor was organized in 1750. Similar societies were founded in Edinburgh and Glasgow in 1756. In 1782 Wesley organized a Society for the Distribution of Religious Tracts among the Poor. Wesley said: "Men wholly unawakened will not take the pains to read the Bible. They have no relish for it. But a small tract may engage their attention for half an hour and may, by the blessing of God, prepare them for going forward." Such tracts were published by this society as *Ten Short Sermons, Tokens for Children, A Word to a Swearer, A Word to a Drunkard,* etc. About 1790 Hannah More appeared as a writer of popular tracts, such as that entitled *William Chip.* During the first year of her work she distributed two million tracts. These attempts paved the way for tract societies along broader and better organized lines. In 1799 the Religious Tract Society of London was organized by the Rev. George Burder, Joseph Hughes, and others. As a result of the work of this organization the British and Foreign Bible Society came into existence. Other tract societies of Great Britain are: The Religious Tract and Book Society of Scotland, dating back to 1793; the Stirling Tract Enterprise, founded in 1848; the Dublin Tract Society; and the Monthly Tract Society of London, organized 1837. — Many tract societies are found in other countries of Europe, India, China, Australia, New Zealand, South Africa, West Indies, Canada, and the United States. In the United States such tract societies as the following were organized: Massachusetts Society for the Promotion of Christian Knowledge, 1803; Connecticut Religious Tract Society, 1807; Vermont Religious Tract Society, 1808; The Protestant Episcopal Tract Society, 1809; New York Religious Tract Society, 1812; Evangelical Tract Society, Boston, 1813; Albany Religious Tract Society, 1813; New England Tract Society, 1814; Religious Tract Society of Philadelphia, 1815; Religious Tract Society of Baltimore, 1816; New York Methodist Tract Society, 1817; Baptist General Tract Society, 1824; American Tract Society, Boston, 1823; American Tract Society, New York, 1825; New York Tract So-

ciety, 1827; New York City Mission and Tract Society, 1864; Willard Tract Society, Boston, 1866; Monthly Tract Society of the United States, New York, 1874. The New England Tract Society, organized in 1814, became in 1823 the American Tract Society, with headquarters in Boston. In 1878 this was merged in the American Tract Society, which had been organized in New York as early as 1825, thus doing away with the confusion which arose from having two societies of the same name. The Baptist General Tract Society, organized in Washington in 1824, was transferred to Philadelphia and in 1840 became the American Baptist Publication Society. The New York Methodist Tract Society, organized in 1817, later became incorporated as the Tract Society of the Methodist Episcopal Church. — The American Tract Society has a large establishment in Nassau Street, New York. It has, in the course of years, put out tons of tracts, periodicals, volumes of biography, history, and helps to Biblical study, especially in English, but also in German, French, Spanish, Italian, Portuguese, Swedish, Welsh, Dutch, Danish, Finnish, and Hungarian. The society has become distinguished for its work of colportage. The dissemination of the Gospel-truth by means of tracts is to be commended.

Tractarianism, sometimes called the *Oxford Movement*, is the name given to the Catholic revival in the Church of England which commenced at Oxford in 1833 by the publication of *Tracts for the Times*. The leaders of the movement were John Keble and John Henry Newman. At a meeting of several of the clergy of the Church of England, Rev. Newman suggested the idea of the *Tracts for the Times*, which was adopted. During the following eight years ninety tracts were published. The general teaching of the Tractarians included apostolic succession, baptismal regeneration, confession, the real presence, the authority of the Church, and the value of tradition. In 1843 Newman resigned his incumbency in the state church of England and was received into the Roman Church in September, 1845. With his secession, Tractarianism came to an end. The effects of the movement were: 1) a revival and strengthening of the High Church section of the Established Church; 2) increase of learning, piety, and devoutness among the clergy; 3) establishment of sisterhoods and other religious and charitable institutions; 4) development of ritual, as symbolic of Catholic doctrine; 5) a large secession of English clergy and laity to Rome. See also *Oxford Tracts*.

Tractus. A sequence or anthem substituted for the Hallelujah after the Gradual, especially in the Roman liturgy, for the time between Septuagesima and Easter Eve; not treated antiphonally, but sung as a solo.

Tradition. The Roman Church (also the Greek) claims that the Bible does not contain all that belongs to faith and discipline, but that some matters were passed down from Christ and the apostles by word of mouth and were not committed to writing till later ages. The Council of Trent (Sess. IV) declares that it "receives and venerates with an equal affection of piety and reverence all the books of the Old and the New Testaments, . . . as also the said traditions, as well those appertaining to faith as to morals." To this Pandora's box of traditions the Roman Church appeals for justification of those doctrines and practises which no sleight of exegesis can deduce from the Bible, such as the doctrines of purgatory, indulgences, veneration of saints. It guards against the difficulties that must arise from conflicting and unfavorable tradition by reserving to itself the right to declare authoritatively what is, and what is not, trustworthy tradition. Jesuit theology defines that "tradition is what has been taught as such in the Church of Rome." The matter is still further simplified under the infallibility dogma. Pius IX declared, "I am tradition," and wrote the archbishop of Cologne that the fact that a dogma is defined by the Pope is sure and sufficient proof for all that it is founded in Scripture and tradition. In other words, both Scripture and tradition are disfranchised in the Roman Church, and the Pope casts their votes as he will. — Tradition, as far as it is authentic, is not without value or interest, but it is of purely human authority and therefore cannot be ranged with the divine Word. Romanists operating with such passages as 2 Thess. 2, 15, where the word refers to Paul's own preaching, are guilty of a most transparent blunder. They may, however, be justly referred to Matt. 15, 1—9 and Mark 7, 7—13 whenever, from tradition, they uphold what is either contrary to the Bible or foreign to it. The strictures which Jesus there applies to Jewish tradition apply with equal force to Romish tradition, for the cases are exactly parallel. The sanctions invoked and the arguments advanced are the same, and in both cases the adherence to tradition has corrupted the divine truth.

Traducianism. The teaching that the soul of the individual is not a new creation, but is derived from the parents. While not distinctly stated in Scripture, it is preferred to the doctrine of Creationism, (*q. v.*), as on the latter supposition it is difficult to account for the transmission of sin (natural depravity, original sin) from parents to offspring.

Training of Children. To train is to raise to a requisite standard, as of skill, knowledge, conduct, by protracted and systematic instruction and practise. Physical training consists in a series of carefully arranged bodily exercises, regularly repeated, aims to develop the body and to improve the physical condition in general. It is very necessary for children and should receive some attention in all schools (Rechlin's *Manual*). Vocational training, which aims to prepare for a certain vocation, or profession, lies not within the sphere of the common school, but usually sets in later. Intellectual training aims to develop the intellect, the thinking and reasoning faculties of the child, and is one of the chief objects of instruction. Instruction imparts knowledge, which may also be obtained by mere memoriter work. Children are very apt to work that way. Memory should, therefore, be trained from early youth. The teacher must at once begin to train also the intellect; he must not merely present facts and results to be memorized, but through questions lead the child to think about the why and how and wherefore. Such thought questions will train the intellect. Catechism, arithmetic, and grammar afford excellent opportunity for intellectual training. Moral training, in the wider sense, includes the training of children in good manners by precept, example, and habituation, so that at home and in public they conduct themselves properly as well-bred children. But special emphasis must be placed on moral training in its stricter sense, inasmuch as it molds and strengthens character (Education). Moral training is a concerted effort so to impress the child by precept, example, and habituation that in its life it is ruled by certain moral principles. A Christian moral training or education aims to strengthen the central principle of Christian character, faith, and to lead the child so that it habitually manifests this faith in joyful obedience to God's Word. Childhood is the formative period in life; the deepest and most lasting impressions are then made on mind and character. Every reform movement, therefore, which is to insure lasting results must begin with the child. "Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22, 6. The boy is father of the man; the man will be what he was trained to be in childhood; the moral character of the next generation depends upon the moral training the children of our day receive. Hence the responsibility of all educators, the necessity of Christian training, and the importance of Christian day-schools.

Training-Schools for Teachers. See *Normal Schools*.

Transmigration of Souls, or *Metempsychosis*. The doctrine that the soul at death passes into another body, that of a human being, animal, or plant. This widely prevalent belief is based on an animistic conception of nature (see *Animism*). If not only human beings, but also animals, plants, and inanimate objects have souls, these various forms of existence must be on the same plane and therefore may be interchangeable. Metempsychosis is one of the most prominent features of the religions of India, where it has a distinctly ethical and religious character. They teach that a man is reborn to expiate sins committed in previous lives. Thereby the soul is purified until it finally returns to God, its Source. This doctrine is not found in the *Rig-Veda*, but made its appearance in India with the rise of Brahmanism (*q. v.*). The latter teaches that at death the soul is reincarnated immediately either in a higher or lower state than it previously had, depending upon the deeds, whether good or evil, committed in previous existences. The six orthodox systems of Brahmanic philosophy have each their own doctrine as to how salvation, *i. e.*, release from the continuous round of rebirths with its concomitant suffering, may be obtained. As Buddhism (*q. v.*) denies the existence of the soul, it also theoretically denies metempsychosis, but teaches what practically is the same thing, namely, that man's karma (*q. v.*), *i. e.*, his character entities, or the ethical consequences of his deeds, migrate and determine the state of future existences and finally end in nirvana (*q. v.*). It is not definitely known whether or not the Egyptians believed in transmigration. Herodotus asserts that they did, but no text has thus far been found to support the assertion, though the belief in metamorphosis, that is, the magical change from human to animal form, was quite prevalent in Egypt and forms the subject of several chapters of the Book of the Dead. In Greece, metempsychosis was taught by the Orphics, Pythagoras and his school,

Empedocles, and also by Plato, according to whom the soul must migrate through human and animal bodies for 10,000 years until it returns to the Deity, its Source. Aristotle rejected the doctrine, but it is found again in Neoplatonism, in the teachings of several Gnostic sects and of the Manicheans, and in the Talmud and the Kabbala. The Talmudists taught that, as God had created only a certain number of Jewish souls, these had to be reincarnated again and again, sometimes even in the bodies of animals. The doctrine was also held by the Celtic Druids and early Teutons and is found to-day among savage and barbarian peoples in many parts of the earth. It is a fundamental doctrine in modern Theosophy. As this belief is totally at variance with divine revelation, it has always been rejected by the Christian Church. Not identical with metempsychosis, but related to it, is totemism (*q. v.*) as well as the belief in metamorphosis. That human beings can be changed to animals is a widely current belief (*e. g.*, Circe turning men into swine) and was found especially among the old Germanic peoples. Numerous evidences of this belief are found in German and Scandinavian folk-lore (*e. g.*, in Grimm's *Maerchen*). The old Germanic peoples called a man turned into a wolf a werewolf and one changed into a bear or other wild beast a berserker. Lycanthropy is the term applied to this form of metamorphosis.

Transcendentalism. Term applied to the idealistic philosophy of Kant, which attempts to explain the possibility of having knowledge of principles that transcend human experience. Applied also to certain religious, philosophical, and social teachings current in New England in the thirties and forties of the 19th century and centering in Ralph Waldo Emerson (*q. v.*), who with several others organized the Transcendental Club (1836).

Transubstantiation. See *Lord's Supper.*

Transvaal, formerly the *South African Republic,* a province in the Union of South Africa within the British Empire. Area, 110,450 sq. mi. Population, 2,985,837, of which 1,500,000 are natives of African strain. The country was taken from the Boers and annexed by the British in 1902. Missions by the Hermannsburg Mission (1857); the Berlin Mission (1859); Wesleyan Methodists (1871); Anglicans 1877. See *Africa, South.*

Trappists (Order of Reformed Cistercians). A monastic order, stricter than even the Carthusians, originating in a Cistercian reform by Abbot de Rancé at the monastery of La Trappe in Normandy (ca. 1664). The monks rise at two o'clock and devote eleven hours to prayer and masses and five hours to manual labor. From their two daily meals, meat, fish, and eggs are rigidly excluded. They may speak to superiors, but never among themselves except by signs. At night unbroken silence must reign. There are 71 Trappist monasteries with 4,000 members. Gethsemane Abbey, in Kentucky, is the best-known of three abbeys in this country.

Trautmann, Philipp Jakob; b. 1815 in Rhenish Bavaria; sent to America by Pastor Loehe 1845; pastor in Danbury, O.; became a member of the Missouri Synod at its first convention; pastor in Adrian, Mich., 1850; retired 1882, repeatedly supplying vacancies; d. 1900.

Travelers of America, Order of United Commercial. This is a secret fraternal beneficiary association, founded in 1888 at Columbus, O. The order is composed of a supreme body (Supreme Council), state bodies (Grand Councils), and local or subordinate bodies (Subordinate Councils). At present there are 29 Grand Councils, covering the entire United States and Canada, and 583 Subordinate Councils, with a membership of 189,430. A souvenir issued on the occasion of the national convention at Natchez, Miss., May, 1913, claims that "the Order of United Commercial Travelers of America is the only secret society in the world composed exclusively of members of one craft," refers to the order as the "commercial travelers' masonry" (p. 9), and states that "meetings of subordinate councils are held once or twice a month for conferring the secret work" (p. 11). The order has an "inner circle," called Ancient Mystic Order of Bagmen of Bagdad, which was founded in Cincinnati in 1892, with Subordinate Guilds, reporting to the Imperial Guild at Cincinnati. This order, too, has a secret ritual (p. 15). On festive occasions the members wear a uniform resembling those of Turkish soldiers (p. 35). Headquarters: Columbus, O.

Trench, Richard Chenevix, 1807 to 1886; Archbishop of Dublin (Anglican); b. at Dublin; educated in England; professor of New Testament exegesis at Cambridge; dean of Westminster; archbishop; d. in London; poet and scholar; wrote: *New Testament Synonyms,* etc.

Trent, Canones et Decreta. The official resolutions of the Council of Trent, the first general church council of the Romish sect after the death of Luther, held 1546—63. These resolutions repudiated practically all points of Gospel-teaching, especially that of the justification of a poor sinner by grace alone, and definitely established the status of the Church headed by the Pope of Rome as of a sect, a fact which had first become apparent at the Diet of Augsburg in 1530. A good English edition of the Canons and Decrees of the Council of Trent is that by Waterworth. See also following article.

Trent, The Council of. Convened, with long interruptions, between 1545 and 1563. Counted by the Roman Catholic Church among the ecumenical councils. Strictly speaking, it was nothing more than a Roman synod, as neither the Protestant nor Greek sections of Christendom were represented. Nor was it even fairly representative of the Catholic Church of Europe, since the greater number of its members were Italian prelates. Nevertheless the Council of Trent is the most important assembly in the history of the Latin Church. It marked the beginning of the Roman Catholic sect. It is the official answer to the Protestant Reformation. It took stock of the vast accumulation of doctrinal Catholic heritage and stamped it with the seal of final authority. It marked off the domain of traditional Catholicism as holy ground and pronounced an anathema upon the wild steppes of heresy. The last act of the council was a double curse upon all heretics (*anathema cunctis haereticis*). Charles V, totally misunderstanding the issues involved, fondly hoped the council would bring about a reconciliation between Catholics and Protestants. Instead, it fixed an impassable gulf between them. Besides formulating Catholic dogma, it introduced wholesome disciplinary reforms, which had long been recognized by serious Catholics (including Adrian VI, who "died of the papacy") as a crying necessity. An important result of the council was a distinct increase in papal power. The supremacy of councils or of the collective episcopate, for centuries a thorn in the flesh of the papacy and still represented by a party at Trent, gave way to the simpler theory that the supreme authority resides in the person of the Roman Pontiff. Chiefly under Jesuit influence, the Council took the stand that papal confirmation was necessary for the validation of its decrees. Thus it is seen that the Council of Trent pointed straight to the Vatican Council of 1870, when papal infallibility was formally promulgated as a dogma of the Church. It also authorized the Pope to draw up a list of books deemed unsound and heretical. This resulted in the famous *Index Librorum Prohibitorum* (Index of Prohibited Books), which has been steadily increasing to the present day.

Tre Ore. In the Catholic Church the three hours from 12 noon to 3 in the afternoon on Good Friday, during which the deepest silence is observed in commemoration of Christ's suffering on the cross. A procession is usually held, especially in large churches.

Tressler, V. J. A., 1866—1923; prominent in the General Synod of the Lutheran Church and its president 1917—8; held chair at Ansgar College, Wittenberg College, and Hamma Divinity School.

Treves, Holy Coat of. See *Holy Coat of Treves.*

Tridentine Creed. See *Profession of Faith.*

Trinidad (*and Tobago*), an island in the West Indies, forming with Tobago a British crown colony. Discovered and named by Columbus 1498. Area, 1,863 sq. mi. Tobago, 114 sq. mi. Population, in 1920, 391,278, mostly of Spanish and Negro mixture. Missions by a number of churches. Statistics: Foreign staff, 88; Christian community, 115,966; communicants, 20,913.

Trivium. See *Liberal Arts.*

Trisagium, or Seraphic Hymn. The hymn of the Communion liturgy following the Preface, based upon the song of the seraphim, Is. 6, 3, but enlarged by the greeting of the great Hallel, Ps. 118, 25. 26.

Troeltsch, Ernst, German Protestant theologian; b. 1865 at Augsburg, taught at universities of Goettingen, Bonn, Heidelberg, and since 1908 professor of Systematic Theology, Berlin, successor to Pfleiderer; one of the founders of the *religionsgeschichtliche* school; d. 1925.

Troparia. See *Hymn.*

Trotzendorf (*Friedland*), **Valentin;** b. 1490, d. 1556; one of the great Protestant Schoolmen of the Reformation period; studied under Luther and Melanchthon; became rector of the Latin school at Goldberg, Silesia, 1531. Under his direction the school became very famous and attracted hundreds of students. It was purely humanistic; Latin, Greek, and Religion were the only subjects of instruction; the use of any lan-

guage but Latin in conversation was prohibited. A series of calamities broke up the school in 1554.

Truber, Primus; b. 1508; preached in German and Wendish, or Slovenian, at Laibach; had Wendish Catechisms and commentaries printed in Germany and thus founded Protestantism in Krain; twice exiled; d. in Wurttemberg 1586.

Trumbull, Henry Clay; b. at Stonington, Conn., 1830, d. 1903; American author and clergyman in the Congregational Church; army chaplain during the Civil War; 1875 editor of the *Sunday-school Times;* wrote: *War Memories of an Army Chaplain; The Knightly Soldier; Principles and Practise*, etc.

Tschackert, Paul Moritz Robert, b. 1848, d. at Goettingen 1911; followed Tholuck in theology; 1889 professor of Church History at Goettingen; prolific writer; together with Bonwetsch edited Kurtz's *Kirchengeschichte* (13th and 14th edition).

Tucher, Gottlieb von, 1798—1877; judge of Supreme Court at Munich, 1856—68; greatly interested in liturgics; published *Kirchengesaenge der beruehmtesten aelteren italienischen Meister* and *Schatz des evangelischen Kirchengesangs.*

Tucker, Miss Charlotte Maria; b. May 8, 1821, at Barnet, England; d. December 2, 1893, at Amritsar, India. After having been a successful writer of stories, she went to India at the age of fifty-four as a missionary (1875), defraying her own expenses, laboring first at Amritsar, later at Batala, among the Mohammedans. She was one of the pioneer workers in the zenana-mission. Already before going to India, she had acquired the Urdu (Hindustani dialect) and used it like an Oriental. Also in India she was a prolific author. Her *Pearls of Wisdom*, explanatory of the Lord's Parables, was circulated throughout India.

Tuebingen Bible. See *Pfaff's Bible.*

Tuebingen School. Two groups of theologians are known by this term, the older and the later. The leader of the former was G. C. Storr. It upheld a Biblical supernaturalistic theology over against the then prevailing rationalism, especially the principles of Kant. — The later school has as its founder and main representative F. C. Baur. His followers, though exhibiting many important differences, were Eduard Zeller, Albert Schwegler, Reinhold Koestlin, Volkmar, Hilgenfeld, Holsten, D. F. Strauss, and, for a time, also Albrecht Ritschl. (For characteristics of this school see *Baur.*) The claim has been made that its destructive criticism gave rise to earnest researches of the New Testament canon and the history of the early Christian Church. However, the harm done by it is incalculable. It has undermined Christianity in the minds of many. Theodore Zahn says of it: "These critics cause everything to dissolve in clouds." Having gone to unbelievable extremes, the school has long been on the decline, yet its pernicious influences are only too clearly observable in modern theology.

Tunic. A sacklike vestment with slits for head and arms (sometimes with sleeves), worn by bishops and subdeacons. The dalmatic is just like it.

Tunis. A French protectorate in North Africa; one of the former Barbary States under the sovereignty of Turkey. Capital, Tunis. Area, ca. 50,000 sq. mi. Population, in 1921, 1,095,090, among them 1,937,834 Arabs and Bedouins, the remainder being Europeans and Jews. Islam is the dominant religion. Protestant missions, as in all French possessions, are greatly hampered. Algeria borders on Tunis to the west and is also a French protectorate. In Algeria and Tunis missions are conducted by a number of churches and societies. Statistics: Foreign staff, 135; Christian community, 285; communicants, 80.

Turkey, Republic of, formerly the *Ottoman Empire.* Since the World War stripped of much of its former territory. It is not yet possible to delimit its exact dimensions. Turkey embraces Asia Minor, Southeastern Europe, Constantinople, and parts of Arabia and Anatolia. Area, approximately, 494,538 sq. mi. Population, estimated: in Europe, 1,000,000; in Asiatic Turkey, 13,867,000. Capital, Constantinople; population, in 1924, 880,998. National capital, Angora; population, 35,000. Missions in Turkey-in-Europe by the American Bible Society, American Board, American College for Girls, Robert College, Seventh-day Adventists, Foreign Division Y. W. C. A., British and Foreign Society, Friends' Armenian Commission. Statistics: Foreign staff, 138; Christian community, 2,258; communicants, 747. Missions in Turkey-in-Asia by the American Board, Apostolic Institute Konia, Presbyterian Church in U. S. A., Reformed Presbyterian Church, Deutscher Hilfsbund fuer Christliches Liebeswerk im Orient. Statistics: Foreign staff, 127; Christian community, 13,041; communicants, 3,240. The officially established and recognized religion

in Turkey is Mohammedanism. However, other forms of worship are tolerated by the state. Non-Mohammedan sects, represented especially in Constantinople, are the Latins, or Catholics, Orthodox Greeks, Armenians, Armenian Catholics, Chaldean Catholics, Nestorians, Syrian Catholics, Melchites, Jews, Bulgarian Catholics, and Maronites, these bodies, as a rule, having at their head a Patriarch, generally residing at Constantinople. However, the nominal Christians number only 7 per cent. of the total population. Since the World War, under the republic, the various Patriarchs are regarded as performing functions purely ecclesiastical. The political status of Turkey, with her heterogeneous population, is so indefinite that the whole position of the church-bodies is now fluid. See *Greek Church.*

Tuttiett, Lawrence, 1825—97; educated at King's College, London; turned from medical profession to ministry, holding several positions; among his hymns: "Father, Let Me Dedicate All This Year to Thee."

Twenty-Five Articles. The Twenty-five Articles of the Methodist Episcopal Church are in substance the Articles of the Church of England, with the omission of the 3d, 8th, 13th, 15th, 17th, 18th, 20th, 21st, 23d, 26th, 29th, 33d, 34th, 36th, and 37th. The Articles in their present form are a modification of those originally framed for the Church by Wesley and were adopted with the liturgy at the Christian Conference of 1784. Since then minor changes have been made, but none affecting the doctrine. Whereas the Articles of the Church of England are mainly Calvinistic, the Twenty-five Articles of Methodism are Arminian.

Twesten, August Detlef Christian; b. 1789, d. 1876; mediating theologian, Schleiermacher's successor; professor at Kiel and Berlin; defender of the Union.

Two-Seed-in-the-Spirit Predestinarian Baptists. This organization was founded by Daniel Parker, the most virulent opponent of the organized work of the churches, who from 1826 to 1829 set forth in certain pamphlets the peculiar doctrine from which this body derived its name. This may be stated as follows: The essence of good is God; the essence of evil is the devil. Good angels are emanations from, or particles of, God; evil angels are particles of the devil. When God created Adam and Eve, they were endowed with an emanation from Himself, or particles of God were included in their constitution. Satan, however, infused into them particles of his essence, by which they were corrupted. In the beginning God had appointed that Eve should bring forth only a certain number of offspring; the same provision applied to each of her daughters. But when the particles of evil essence had been infused by Satan, the conception of Eve and of her daughters was increased. They were now required to bear the original number, who were styled the seed of God, and an additional number, who were called the seed of the serpent. The seed of God constituted a part of the body of Christ. For them the atonement was absolute; they would all be saved. The seed of the serpent did not partake of the benefits of the atonement and would all be lost. All the manifestations of good or evil in men are but displays of the essence that has been infused into them. The Christian warfare is a conflict between these essences. Thus the doctrine of Parker is not only absolutely fatalistic, but contains elements of dual Gnosticism. In their church government they are thoroughly independent. While individuals may contribute to benevolences, organized benevolence does not exist. Neither Sunday-schools nor young people's societies or societies of any kind are recognized as legitimate. In consequence of their missionary inactivity their numbers are rapidly decreasing, the report of 1916 showing only 35 ministers, 55 churches, and 679 members.

Tyndale, William; b. ca. 1485. Unable to translate the New Testament in all England, he probably went to Wittenberg. He "reproduced in English Luther's German Testament," which was smuggled into England early in 1526; in the same year he printed his *Prolog to the Epistle to the Romans,* a paraphrase of Luther's famous work; in 1528 *The Parable of the Wicked Mammon* and *The Obedience of a Christian Man;* in 1532 *The Exposition of the Sermon on the Mount.* Held Reformed doctrine concerning the Lord's Supper. Burned at Vilvorde in 1536.

Tyndall, John, British physicist; b. 1820 in County Carlow, Ireland; professor at Royal Institution, London, since 1853; made many visits to Switzerland to study glaciers; retired 1887; d. 1893 in London. Together with Darwin and Huxley a noted exponent of the evolutionary theory. Popularized Spencer's materialistic and agnostic views on religion.

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Uganda Protectorate, in East Africa, north of Lake Victoria Nyanza, a British protectorate since 1894. Area, 110,000 sq. mi. Population, in 1921, 3,200,000. Christian missions were introduced through Henry Stanley, by whom the C. M. S. was called in 1875. Alexander Mackay was the real founder of the mission. Violent persecutions were encountered under King Mwanga, fostered by French Roman Catholic priests. An Anglican bishopric has been established. Missions by the British and Foreign Bible Society, Church Missionary Society, Africa Inland Mission. Statistics: Foreign staff, 112; Christian community, 145,617; communicants, 36,963.

Uhde, Fritz von, 1848—1924; German painter, exponent of radical realism, with a tendency toward Socialistic interpretation; very original in the conception of his paintings, making the Biblical characters, especially Christ, appear in the conditions and circumstances of the present; among his paintings: "Suffer the Children"; "Holy Night"; "Come, Lord Jesus, Be Our Guest."

Uhlhorn, Johann Gerhard Wilhelm; b. 1826, d. 1891; well-known Lutheran preacher and theologian; court preacher at Hanover 1855; member of consistory 1866; abbot of Loccum 1878; published *Geschichte der christlichen Liebestaetigkeit,* 3 vols., 1882—90; *Kampf des Christentums mit dem Heidentum* 1874.

Ulfilas *(Wulfilas).* The first bishop of the Goths, a Germanic tribe, at that time having its home along the northwestern shore of the Black Sea, near the mouth of the Danube; b. ca. 310; d. 383 at Constantinople. A Christian from his youth, since his mother was a member of the Church, he was trained for the ministry in Constantinople, being made bishop in 341, and did yeoman's service in the conversion of the Gothic people; at first an adherent of the Nicene Creed, he turned Arian in 360; his most noted work that of the translation of the Bible (with the exception of the Four Books of the Kings) into Gothic, the first translation of the Bible into any Germanic tongue, his work following the original quite slavishly. See *Bible Versions.*

Ullmann, Karl; b. 1796, d. 1865; professor at Halle and Heidelberg; prelate or representative of the Evangelical Church in the upper chamber; favored union between Lutheran and Reformed churches in Baden; opposed Rationalism; editor of *Theologische Studien und Kritiken.*

Ulrich von Hutten. Humanist, writer, friend of Luther in the early days of the Reformation; b. 1488, d. 1523; descendant of a noble Frankish family; eager for education and culture; studied at the University of Cologne and became a prominent classical scholar; wrote early satirical pamphlets against Ulrich von Wurttemberg; after 1517 active in the interest of freeing Germany from the incubus of the Roman Curia, the humanistic side being most prominent in his efforts; after the disputation at Leipzig (*q. v.*) he openly espoused the side of Luther, but his zeal was often of the fleshly kind, and he was inclined to carry out his designs by force of arms; obliged to flee under the ban of the emperor, he sought various places of refuge, finally at Zurich, where Zwingli befriended him till his early death.

Ultramontanism. The theory of the Italian party (*ultra montes,* beyond the mountains, *i. e.,* the Alps) in the Roman Catholic Church which favored papal supremacy as opposed to Gallicanism, or the theory that the final authority resides in the collective episcopate. It contemplates, in its widest reach, a politico-ecclesiastical government under the immediate and irresponsible control of the papacy, a universal Christian (*i. e.,* Catholic) society under the Pope's sovereign dominion. Ultramontanism is, therefore, the implacable foe of all individualism, freedom, and tolerance, of all separatism and independence, and particularly of the Protestant Reformation. The theory has never been realized, not even in the Vatican Council of 1870. It has a long history. Its roots may be traced to the imperial idea in pagan Rome, the emperor being world-priest and world-monarch in one person. When Rome became Christian and the Church was modeling her organization on that of the empire, the bishops of Rome, as the metropolis, were not slow to recognize, to their own advantage, an analogy between their position and that of the civil ruler. With the abolition of the imperial office (476 A. D.) they fell heir to much of the emperor's power. The scheme of ultramontanism (if we may use the term at this stage) was fully worked out in the notorious forgery known as the Donation of Constantine

(see *Constantine, Donation of*). The restoration of the empire under Charlemagne (crowned by the Pope in 800) proved to be the source of endless complications and conflicts between the rival claims of Pope and emperor, resulting, in the end, in the triumph of the papacy, that is to say, of the ultramontane theory. Such Popes as Gregory VII, Innocent III, and others were virtually world rulers, who wielded both the civil and the spiritual sword as their legitimate right. Boniface VIII, arrayed with sword, crown, and scepter and greeting the thronging pilgrims in Rome with the words: "I, I am emperor" *(Ego, ego sum imperator)*, represents the pinnacle of medieval ultramontanism. But these claims were persistently contested and never fully realized. The rise of modern states with a pronounced national consciousness has completely destroyed the Pope's temporal power, without (so far as may be seen) the hope of revival. On the other hand, in its spiritual aspect, ultramontanism, after many ups and downs (Febronianism, Jansenism, Gallicanism, Josephinism [*qq.v.*]), has been pushed forward to its logical conclusion in the dogma of papal supremacy and infallibility of the year 1870. But in the light of modern papal utterances the comprehensive ideal of a theocratic *régime*, including civil and religious sovereignty, is by no means abandoned. Ultramontanism does not adjust itself to historic development.

Umbreit, Friedrich Wilhelm Karl; b. 1795; d. 1860 as professor at Heidelberg; mediating theologian with supernaturalistic tendencies; wrote a number of commentaries on Old Testament books and on Romans.

Unam Sanctam. A papal bull issued in 1302 by Boniface VIII from the Lateran, in defiance of Philip the Fair of France, who with his people had set himself against the secular pretensions of the Papal See. The bull lays down dogmatic propositions on the unity of the Church, the position of the Pope as supreme head of the Church, and the duty of "every creature" to submit to the Pope in order to belong to the Church and to obtain salvation. Boniface asserted that both swords, spiritual and secular, are under the control of the Church, the spiritual wielded by the clergy *in* the Church, the secular employed by the hand of civil authority *for* the Church, but under the direction of the spiritual power. That the temporal power is independent was called a Manichean heresy. This bull met with violent opposition on the part of the king and Parliament of France, but the principles it advocated have never been renounced by the papal court.

Unction, Extreme. The seventh sacrament of the Roman Church, extreme unction, is administered to those who are dangerously ill and are expected to die, usually after they have received Communion. The officiating priest anoints the sick person with holy oil (*q.v.*) on the eyes, ears, nostrils, mouth, hands, feet, and reins (the last omitted with women), saying: "By this holy unction and by His most tender mercy may the Lord forgive thee whatsoever thou hast committed by sight" ("by hearing," etc.). If the patient recovers, the rite may be repeated when he is again critically ill. Extreme unction is said to "confer grace, remit sin, and comfort the sick" (Council of Trent, Sess. XIV, can. 2); especially, to give strength to resist the devil (*Catechismus Romanus*, II, 6. 14. 3). — Romanists quote Jas. 5, 14. 15 as the institution of this sacrament, — a passage that gives no token of having so solemn a mission, does not speak of preparation for death, lays all emphasis on the prayer of faith, and refers to the anointing with oil, as does Mark 6, 13, for bodily healing. Rome remains true to itself to the last and ushers its adherents out of the world bidding them trust in a human figment, working *ex opere operato* (see *Opus Operatum*), instead of directing them to the all-sufficient and all-comforting merits of Christ.

Unfederated Malay States. See *Malaya, British.*

Ungava. See *Canada.*

Uniates. Several bodies of Eastern Christians, both in Europe and Asia, who, while in communion with Rome, are permitted to retain certain traditional local peculiarities in discipline and worship. As a rule, they employ their native language in their liturgies, celebrate the Eucharist under both kinds, allow their priests to marry once, and have a body of canon law of their own.

Unigenitus. Bull issued by Clement XI in 1713 against the Jansenist Pasquier Quesnel, whose commentary on the New Testament, though warmly approved by the French clergy, did not meet with the favor of the Jesuits. From this work are extracted one hundred and one propositions, which the bull condemns as "false, captious, ill-sounding, offensive, scandalous," etc., etc. The propositions are not verbal citations from Quesnel's book, but doctrinal theses

purporting to represent his theological standpoint. Some of these sentences are put in an exaggerated form, others are clearly patristic, and still others are thoroughly Biblical. The bull pronounces a general condemnation upon all. A few are here inserted: *Jesu Christi gratia, principium efficax boni cuiuscumque generis, necessaria est ad omne opus bonum* (The grace of Jesus Christ, the efficacious principle of every kind of good, is necessary for every good work). *Fides est prima gratia et fons omnium aliarum* (Faith is the first gift of grace and the source of all the others). *Interdicere Christianis lectionem sacrae Scripturae, praesertim Evangelii, est interdicere usum luminis filiis lucis et facere, ut patiantur speciem quandam excommunicationis* (To forbid Christians to read Holy Scriptures, especially the Gospel, is to forbid the children of light the use of the lamp and to make them suffer a species of excommunication). Many of the French clergy, including the archbishop of Paris, protested against the bull and appealed to the decision of a general council. But: *Roma locuta, causa finita* (Rome has spoken, the matter is settled).

Unio Mystica. The marvelous indwelling of the Holy Spirit and of the entire Triune God in the hearts of the believers by faith, according to which the Spirit of adoption is sent into the hearts of the children of God, Gal. 4, 6; Rom. 8, 15, whereby they are sealed and have been given the earnest of their redemption, 2 Cor. 1, 22; Eph. 1, 13. 14, also wisdom and revelation in the knowledge of their Savior, Eph. 1, 17; according to which, however, they have received the still more mysterious blessing of having the Father and the Son come unto them and make their abode in the believers, John 14, 23.

Union of South Africa. A union, within the British Empire, of the provinces Cape of Good Hope, Natal, Transvaal, and the Orange Free State, effected May 31, 1910. Area, 473,089 sq. mi. Population, in 1921, 6,928,580: 1,519,488 whites, 5,409,092 colored, 4,697,813 Bantu natives, 165,731 Asiatics, 545,548 members of other races. Very little mission-work was done by the Dutch in the 17th century. The Moravians sent George Schmidt in 1737, but his stay was short. In 1792 the Moravians again took up operations and with more success. The S. P. G. came in 1819, gradually enlarging its work. The South African Society for Promoting the Extension of Christ's Kingdom was formed in 1799. The L. M. S. took up work in 1811. In 1816 Robert Moffatt came. Quite a number of American, British, and Continental missions are now operating in the Union and in the neighboring British Bechuanaland, Basutoland, and Swaziland; among these the Hermannsburg Mission, the Mission of the Hannoeversche Ev.-Luth. Freikirche, the Norwegian Schreuder Mission, and other Lutheran Missions. In addition 18 South African missionary agencies are doing mission-work. Statistics: Foreign staff, 1,934; Christian community, 947,229; communicants, 409,376.

Union Synod of the Evangelic *(sic)* Lutheran Church was organized in November, 1859, by former members of the defunct Indiana Synod (I). Its purpose was to unite all Lutherans in Indiana into one synod. Fraternal relations were at first maintained with the Joint Synod of Ohio, under the leadership of E. S. Henkel, president; but later efforts to unite with it failed because of the laxity of the Union Synod. In 1859 it was a member of the General Synod. In 1869 it resolved to join the General Council, but dissolved in 1871. Its pastors helped to form the Indiana Synod (II) of the General Council, which in 1895 became the Chicago Synod. At one time or other 17 pastors and 27 congregations were connected with the Union Synod.

Unionism. Religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. In effect, it denies the doctrine of the clearness of Scripture. It would treat certain doctrines as fundamental or essential and others as non-essential to Christian unity — a proposition which could be defended on only one of two premises: that God either was unable to reveal His will and mind in such a manner as not to be misunderstood or was not willing so to reveal Himself. In the former case the wisdom of God is attacked; in the second, His goodness. A Christian who believes that God has clearly spoken through the prophets and apostles and through the Lord Jesus Christ cannot be a unionist. The indifferent and pacifist stand of the unionist is condemned in all those texts which bid us beware of false prophets and to be separate from those who deny the truth. Titus 1, 13. 14; 1 Tim. 2, 12; 6, 14; 2 Tim. 3, 5; 6, 3—5; Matt. 7, 15; Jer. 23, 28; Acts 20, 29; Rom. 16, 17; 1 John 4, 1; 2 John 10. 11. In the light of these texts all joint ecclesiastical efforts for religious work (missionary, educational, etc.) and

particularly joint worship and mixed (promiscuous) prayer among those who confess the truth and those who deny any part of it, is sinful unionism. If we hold to the doctrine of the clearness of Scripture, such compromise of the truth cannot be tolerated, nor can it be defended by the plea that religious differences, after all, rest upon misunderstanding. When the Lutheran and Reformed theologians held a conference at Wittenberg to find a basis for union, Luther addressed Melanchthon as follows (1536): "In the first place, it will never do to admit that the whole controversy is based on misunderstanding. While this has often been said by our opponents and probably will be said again, it is simply not true as concerns ourselves, nor is it true regarding our opponents. To say that it was all a mistake would be a poor settlement, unworthy of so important a matter. In the second place, it will not serve to make any compromise for the sake of union. A compromise is in itself untruthful because its purpose is to unite things which are mutually opposed. Moreover, if a compromise is once accepted, consciences become so unsettled that they will finally believe nothing at all." — Upon this clear and powerful utterance of the Reformer the theologian Rudelbach *(Reformation, Luthertum und Union)* remarks as follows: "When the difference is clearly understood and when controversy goes to every necessary length, we may conclude that there is a true love of union. The more careless we are in stating the differences and the more anxious to hide the sores, the farther removed we are from that unity of the Spirit which is the innermost essence of all true union." The necessity of polemics and controversy as over against a religious pacifism, which demands peace at any price, was set forth by Luther on another occasion in the following terms: "The Christian minister must not only be a pastor who instructs his flock how they may be true Christians, but must also battle off the wolves lest they attack the sheep and seduce and destroy them with false doctrine. The devil is never at rest. But there are to-day many people who believe that the Gospel should be preached, but that we must not raise our voices against the wolves and preach against high churchmen. But even if I preach correctly and shepherd the flock with sound doctrine, I neglect a duty if I do not warn the sheep against the wolves. For what kind of builder would I be if I were to pile up masonry and then stand by while another tears it down? The wolf does not object to our leading the sheep upon good pasture; — the sheep that have been fattened are the more eagerly sought by him; — what he cannot tolerate is that the watchdogs stand on their guard, ready to give him battle." In his *Conservative Reformation*, Dr. C. P. Krauth, the General Council leader, remarked: "A Church which contends for nothing either has lost the truth or has ceased to love it. Warfare is painful, but they whose errors create the necessity for it are responsible for all its miseries."

The striving for greatness in numbers and influence is a fruitful source of unionistic movements. Such emphasis upon externals will inevitably lead to the conclusion that the strength of the Church resides in organization and in the joining of great numbers. Dr. Loy (Lutheran, Ohio Synod), in his discussion of the *Augsburg Confession*, has rightly said: "An external union of all Christian churches into one grand universal Christian Church on earth is indeed neither necessary nor possible. Every thought of that kind conflicts with the idea of the Church presented in Scripture as a spiritual kingdom of Christ, over which He reigns and which is composed only of true believers, who are known only to Him. It is not necessary that there should be such an external union, because the Lord does His saving work by means of His appointment, which can be effectually administered whenever two or three are gathered together in His name, and to the efficacy of which larger numbers and union with other congregations can add nothing. All the powers of the Church for the accomplishment of its saving purposes are as fully committed to a little country congregation in its confession of Christ and its possession of His Word and Sacraments as to the largest and most influential city churches. Even Lutherans are enticed upon the wrong road when they are induced to lay great stress upon their numbers and to fancy that their union in larger organizations will give them more power. The power for all legitimate purposes of the Church lies in the means of grace. Numbers may give us prestige and in that respect give us larger opportunity to ply these means. But it is an erring and disloyal thought that any concession in regard to the purity of the Word and Sacraments which might increase the number of believers, who alone constitute the Church, is permissible. A little company can do more by fidelity to the Lord and His

Gospel and a faithful plying of these means in season and out of season, through evil and through good report, than could that company increased tenfold by a surrender to the liberal sentiment of men who cannot brook the exclusiveness of Christianity in its teaching that Christ can save and only Christ shall rule the congregation of the saved." See *Bible, Polemics, Prayer, Syncretism, Freemasonry* and the various fraternal orders.

United Baptists. During the latter part of the 18th and the early part of the 19th centuries a considerable number of Separate Baptists and those who were known as Regular Baptists, claiming to represent the original English Baptists, combined under the name of United Baptists. Gradually, as they came into closer relations with the larger Baptist bodies of the North and South, many United Baptist churches gave up their distinctive organization and enrolled with other Baptist bodies. However, the name United Baptist still appears on the minutes of many associations whose churches are enrolled with the Baptists of the Northern or of the Southern Convention, chiefly with the latter, and there are some that retain their distinctive position. In doctrine the United Baptists hold that salvation is wholly by grace and in no sense of works; yet that it is conditioned upon performance of the requirements of the Gospel which, they claim, is to be preached to all men; and as all men are bidden to repent, it necessarily follows that all men are given ability to repent, being led to repentance by the goodness of God, or, on the other hand, being led to rebellion and resistance by the devices of Satan; but that in either case it is as the individual inclines his ear and heart or yields himself to obedience. — In polity the United Baptists are strictly congregational. In 1916 they had 254 organizations, 22,097 members, and 701 scholars in 17 Sunday-schools.

United Brethren. *Church of the United Brethren in Christ (Old Constitution).* A German Methodist organization, often called *Otterbeinians*, after Otterbein, the founder, organized 1800. In 1889 the organization divided into "Radicals" and "Liberals." Two parties developed with the growth of the Church of the United Brethren in Christ. One held closely to the original constitution; another sought to change it to meet what they considered the necessity of changed conditions. At the General Conference, 1841, four points were emphasized: the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front, and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable and arranged for another constitution under the pretext of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution. The General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority held that the constitution of 1841 was still in force, and that they were the true United Brethren Church. Litigation regarding property ensued, but these legal contentions have passed, and fellowship is again established. — On doctrinal and moral questions the Church holds to the strict interpretation of the early laws of temperance, connection with secret orders, and participation in aggressive warfare. Its polity is Methodistic and is in accord with that of the United Brethren in Christ (New Constitution). Mission-work is conducted by a general board, called Domestic, Frontier, and Foreign Missionary Society, of which each annual conference is a branch, and by the Woman's Missionary Association, which is auxiliary to the society. The principal foreign mission work of the society is in the Imperreh country, West Africa. In 1916 the denomination had two colleges, one at Huntington, Ind., the other at Albion, Wash., and a Chinese school at Portland, Oreg. The number of young people's societies is 226, with a membership of 5,800. These societies support a medical missionary in Africa. The Church owns a printing-plant at Huntington, Ind., from which a denominational organ, a missionary monthly, and Sunday-school periodicals are issued. — Statistics, 1921: 391 ministers, 483 churches, 20,286 communicants.

United Evangelical Church. This denomination, as a separate ecclesiastical body, dates from the year 1894. Before this time it was a part of the Evangelical Association, which was organized 1800 under the evangelistic labors of Jacob Albright (Albrecht) in Eastern Pennsylvania. The division that resulted in the organization of the new church-body was due to differences of opinion as to what were considered principles of church polity and official acts affecting the claims of a large minority of the

ministers and members of the association. Seven annual conferences, with from 60,000 to 70,000 members, who were designated the minority, entered a protest against what they regarded as an "abuse of the powers conferred by the discipline and usurpation of powers in violation of the discipline." The division thus centered in the power of the General Conference and that of the bishops. Their views and differences were largely discussed in connection with the suspension of Bishop Dubs. Since their protest availed nothing, in due time a separate organization was effected with articles of faith and a discipline in strict accord with the doctrine and spirit of the discipline of the Church. On October 10, 1894, the former members of the East Pennsylvania Conference met in convention and organized as East Pennsylvania Conference of the United Evangelical Church. They called a General Conference to meet in Naperville, Ill., November 29, 1894, where, on the following day the conference declared itself to be the first "General Conference of the United Evangelical Church." Since then a movement has been effected towards reunion with the Evangelical Association, and while the two bodies are not organically united, practical union of fellowship has been effected. In doctrine the United Evangelical Church is Arminian, as its confession of faith, formulated in 25 articles, differs but little from the teachings of the Methodist Church. The doctrine of the "Dubs Party," or "Dubsites" (the other party being called Escherites), is contained or set forth in *Doctrines and Discipline of the United Evangelical Church, formulated by the General Conference of 1894* and in *The Christian Catechism of the United Evangelical Church,* by John Kaechele. In polity the Church resembles the Methodist Episcopal Church, although the local congregations are self-governing in their temporal affairs. At the annual conferences and the General Conference there is equal clerical and lay representation. The ministers are appointed for one year, with the privilege of reappointment to the limit of a five-year term. The foreign mission work of the Church is under the supervision of its board of missions and is confined to the province of Hunan, China. Its higher educational work at home is represented by two institutions. The Keystone Leagues of Christian Endeavor number 511, with a membership of 19,121. — Statistics, 1921: 519 ministers, 918 churches, 90,096 communicants.

United Lutheran Church in America, The. This body was organized November 15, 1918, in New York. It was the outcome of the union celebration of the Quadricentennial of the Reformation by the General Synod, the General Council, and the United Synod of the South (*qq. v.*). A joint committee of ministers and laymen had been appointed by these three bodies and other synods to arrange an adequate program for that event. For years before that time there had been an interchange of delegates and cooperation in various endeavors, such as the common order of worship, a common translation of Luther's Small Catechism, a new hymn- and service-book; intersynodical organizations, such as the Luther League, the Lutheran Brotherhood, the Women's Missionary Society, the National Lutheran Commission for Soldiers' and Sailors' Welfare, etc. But the immediate impetus for the merger came from the laymen on the Quadricentennial Committee, who on April 18, 1917, in Philadelphia, presented a proposition to form an organic union. The Hon. John L. Zimmermann brought in the proposition, which was seconded by Dr. E. Clarence Miller. This came as a surprise to the clerical members of the committee. "Both Dr. Jacobs and Dr. Schmauck were opposed to so sudden a welding together of the bodies before the bodies themselves could have had an opportunity to move in the matter. But the die was cast." A general plan of union was drawn up, and a constitution was prepared by a joint committee. The plan for the merger was accepted by the General Synod in Chicago, June 20, 1917, by the General Council in Philadelphia, October 24, 1917, and by the United Synod in the South in Salisbury, N. C., November 11, 1917. The constitution was also approved by the general bodies and referred to the constituent synods for action. All the synods took favorable action, with the exception of the largest of them all, the Swedish Augustana Synod of the General Council. This synod, on June 13, 1918, at Minneapolis, refused to enter the merger. The merger meeting was held in New York, November 14—18, 1918. Dr. F. H. Knubel, the chairman of the National Lutheran Commission for Soldiers' and Sailors' Welfare, a member of the General Synod, became the president, Dr. M. G. G. Scherer, president of the United Synod in the South, the secretary, and E. Clarence Miller, LL. D., of Philadelphia, a member of the General Council, the treasurer. The following synods entered the merger: Of the former General Synod (founded 1820): Maryland (1820), West Pennsylvania (1825), East Ohio (1836), Alle-

ghany (1842), East Pennsylvania (1842), Miami (1844), Wittenberg (1847), Olive Branch (1848), Northern Illinois (1850), Central Pennsylvania (1853), Iowa (1855), Northern Indiana (1855), Southern Illinois (1856), Central Illinois (1867), Pittsburgh (1847), Susquehanna (1867), Kansas (1868), Nebraska (1871), Wartburg (1875), California (1891), Rocky Mountain (1891), German Nebraska (1891), New York (1908), West Virginia (1912); a total of 24 synods, 1,438 pastors, and 364,072 confirmed members. Of the former General Council (founded 1867): Pennsylvania Ministerium (1748), New York Ministerium (1786), Pittsburgh (1845), Texas (1851), District Synod of Ohio (1857), Canada (1861), Chicago (1871), Northwest (1891), Manitoba (1897), Pacific (1901), New York and New England (1902), Nova Scotia (1903), Central Canada (1909); a total of 13 synods, 1,059 pastors, and 340,588 confirmed members. Of the former United Synod in the South (founded 1886): North Carolina (1803), Tennessee (1820), South Carolina (1824), Virginia (1829), Southwestern Virginia (1842), Mississippi (1855), Georgia (1860), Holston (1860); a total of 8 synods, 257 pastors, and 53,226 confirmed members. This made a grand total of 45 synods, 2,754 pastors, 3,747 congregations, and 757,886 confirmed members. In 1920 the Slovak Zion Synod was added. The number of synods on the roll has been reduced by the merging of several synods on overlapping or contiguous territory. In 1925 the United Lutheran Church, by its statistician, Rev. G. L. Kieffer, reported 36 synods, 2,967 pastors, 5,353 congregations, 1,328,903 baptized members, 918,707 confirmed members, and 681,484 communing members. — Other synods were invited to join the merger; but Iowa, which had maintained friendly relations with the General Council for fifty years, found itself at the parting of the ways; Ohio, which had been represented on the Quadricentennial Committee, refused to enter on account of the failure of the proposed constitution to make declarations concerning pulpit- and altar-fellowship and secretism. — As its doctrinal basis the United Lutheran Church adopted the canonical Scriptures of the Old and New Testaments as the inspired Word of God, the three ecumenical creeds and the unaltered *Augsburg Confession* as the correct exhibition of the faith and doctrine of the Ev. Luth. Church, and the remaining confessions as in harmony with one and the same Scriptural faith. All district synods are pledged to the same basis. The constitution says that the synods alone shall have the power of discipline (Art. VIII, sec. 6), taking the responsibility from the general body for what some of the pastors, laymen, or congregations may teach or practise, and unanimity in questions of doctrine and practise is not required (Art. XII, sec. 4). Larger powers are conferred on the general organization than in any other body of Lutherans in this country (Wentz, p. 323). Legislative powers are vested in the biennial conventions of the delegates from the constituent synods. These powers are absolute in certain matters. — The United Lutheran Church took a leading part in the Lutheran World Congress at Eisenach, Germany, in 1923. In 1919 the *Lutheran* (General Council), the *Lutheran Church Work and Observer* (General Synod), and the *Lutheran Visitor* (United Synod South) were merged into the *Lutheran*, with Dr. G. W. Sandt as editor-in-chief.

Brief historical sketches of the synods composing the U. L. C. follow.

a. *Alleghany Synod*, organized September 9, 1842, in Hollidaysburg, Pa., by 12 pastors and 10 lay delegates. Territory: western slope of the Alleghany Mountains in Pennsylvania. Belonged to the General Synod and shared its doctrinal position and with it entered the United Lutheran Church in 1918. Statistics, 1925: 81 pastors, 148 congregations, 21,389 communicants.

b. *Canada Synod*, organized July 21, 1861, in Vaughan, Ont., by the Canada Conference of the Pittsburgh Synod, which had been established 1853 through the missionary efforts of Rev. G. Bassler and Rev. C. P. Diehl. It first belonged to the General Synod, but was one of the synods forming the General Council in 1867. Its organ, since 1869, was *Lutherisches Kirchenblatt*. Most of its pastors came from the Kropp Seminary. It began mission-work in Manitoba in 1888. In 1911 a theological seminary was established at Waterloo, Ont. A college was added at the same place in 1915. In 1918 the Canada Synod entered the United Lutheran Church. In 1925 it numbered 48 pastors, 75 congregations, and 12,493 communicants.

c. *Canada, Synod of Central*, organized November 11, 1908, at Toronto, is the result of English missionary activity in Canada on the part of the General Council. It supports, together with the Canada Synod, the seminary at Waterloo, Ont. It entered the United Lutheran Church in 1918. In 1925 it numbered 18 pastors, 17 congregations, and 1,388 communicants.

d. *California Synod.* The General Synod started work in California in 1886 through Rev. O. C. Miller. The California Synod was organized in San Francisco April 2, 1891, by eight pastors and four lay delegates, representing six congregations. The German pastors at first contemplated a separate synod, but afterwards united with the California Synod. With the General Synod it joined the United Lutheran Church in 1918. In 1925 it numbered 54 pastors, 34 congregations, and 4,703 communicants.

e. *Georgia Synod.* Organized July 20, 1860, by four pastors and four lay delegates. Its congregations consist largely of descendants of the Salzburgers, who settled near Savannah in 1734. Its territory includes Florida. It took part in the organization of the General Synod in the Confederate States in 1864, of the United Synod in the South in 1886, and entered the United Lutheran Church in 1918. In 1925 it numbered 22 pastors, 37 congregations, and 3,212 communicants.

f. *Holston Synod.* Organized December 29, 1860, in Sullivan Co., Tenn., by 11 pastors and 16 congregations of the Tennessee Synod located in Tennessee and Western Virginia, on account of the distance from the rest of the synodical churches. It shared with its mother synod its doctrinal basis, but repudiated its peculiar notions as to theological seminaries, incorporation, and synodical treasuries. From 1867 to 1872 the Holston Synod belonged to the General Synod, South; from 1874 to 1886 to the General Council; from 1886 to 1918 to the United Synod in the South, yielding to the demand of union rather than unity, and with it entered the United Lutheran Church. In 1922 it merged with the Synod of Southwestern Virginia and the Synod of Virginia into the Lutheran Synod of Virginia. At the time of this merger it numbered 8 pastors, 25 congregations, and 846 communicants.

g. *Illinois Synod* (II) of the United Lutheran Church. Formed by the merging of the synods of Southern, Central, and Northern Illinois (formerly of the General Synod) and part of the Chicago Synod (formerly of the General Council). In 1925 it numbered 126 pastors, 135 congregations, and 20,553 communicants.

h. *Iowa Synod* of the United Lutheran Church. Organized out of the Iowa Conference, September 3, 1855, by seven pastors, some of them formerly of the Franckean Synod. It entered the General Synod 1857. In 1866 a number of pastors seceded to form the Mission Synod of the West. It entered the United Lutheran Church in 1918. In 1925 it numbered 26 pastors, 30 congregations, and 4,808 communicants.

i. *Kansas Synod* of the United Lutheran Church. Organized November 5, 1868, at Topeka, Kans., by six pastors and five laymen; entered General Synod in 1869. Western Theological Seminary and Midland College are in its territory, which also includes part of Missouri. In 1918 it entered the United Lutheran Church. In 1925 it numbered 46 pastors, 41 congregations, and 4,813 communicants.

j. *Manitoba Synod* of the United Lutheran Church. Organized July 16, 1897, through the efforts of the German Mission Board of the General Council. Territory: Western Canada. Since 1912 it has maintained a college at Saskatoon, Sask. In 1918 it entered the United Lutheran Church. In 1925 it numbered 36 pastors, 58 congregations, and 4,777 communicants.

k. *Maryland Synod* of the United Lutheran Church (originally Maryland and Virginia, etc.). Organized October 11, 1820, at Winchester, Va., by 11 pastors, among them Dr. Daniel Kurtz, the first president of the General Synod, Benj. Kurtz, D. F. Schaeffer, Chas. Phil. Krauth, and seven lay delegates. Only eleven days later this synod helped to organize the General Synod at Hagerstown, Md. It was the only synod connected with the General Synod for the ninety-eight years of its existence. The Maryland Synod furnished an unusually large number of the leading men in the General Synod and the General Council; besides those already mentioned: S. S. Schmucker, Sam. Sprecher, Chas. Porterfield Krauth, Ezra Keller, Milton Valentine, F. C. Schaeffer, F. W. Conrad, W. A. Passavant, Chas. A. Hay, E. J. Wolf, J. A. Seiss, J. A. Brown, C. A. Stork, John G. Morris, H. L. Baugher, C. F. Heyer. It was among the sons of the Maryland Synod that "American Lutheranism" found some of its warmest advocates. S. S. Schmucker was the author of the "Definite Platform" and Benj. Kurtz its champion. But when the Synod as such refused to sanction the "Definite Platform" (*q. v.*), Kurtz and his friends organized the Melanchthon Synod in 1857. After Kurtz's death the two synods were reunited. In 1874 a number of German pastors left and formed the German Synod of Maryland and the South (*q. v.*). The Maryland Synod was very active in the establishment of Gettysburg Seminary (1826), of Pennsyl-

vania (now Gettysburg) College (1832), and of the Missionary Institute at Selinsgrove, Pa. (1853, now Susquehanna University). In 1918 the Maryland Synod entered the United Lutheran Church. In 1925 it numbered 123 pastors, 140 congregations, and 29,151 communicants.

l. *Michigan Synod* (III) of the United Lutheran Church. Formed June 10, 1920, by the Synod of Northern Indiana, formerly of the General Synod, and part of the Chicago Synod, formerly of the General Council. Territory: Michigan and Northern Indiana. Weidner Institute, Mulberry, Ind., is in its territory. In 1925 it numbered 60 pastors, 85 congregations, and 8,131 communicants.

m. *Mississippi Synod* of the United Lutheran Church. Organized July 25, 1855, by pastors of the South Carolina Synod who had begun work in Mississippi ca. 1846. It entered the United Synod in the South in 1886 and with it the United Lutheran Church in 1918. It is the smallest Synod in the U. L. C., numbering in 1925, 5 pastors, 14 congregations, and 391 communicants.

n. *Nebraska Synod* of the United Lutheran Church. Organized September 1, 1871, in Emmanuel Church (now Kountze Memorial, the largest congregation in the U. L. C.), at Omaha, Nebr., after Dr. H. W. Kuhns of the Alleghany Synod and others had been doing mission-work since 1856. It joined the General Synod in 1875 and with it entered the United Lutheran Church in 1918. In 1925 it numbered 49 pastors, 57 congregations, and 7,830 communicants.

o. *Nebraska, German Synod of,* of the United Lutheran Church. Organized July 24, 1890, by the German pastors of the Nebraska Synod; joined General Synod 1891. Territory included also Kansas, Missouri, Colorado, and the Dakotas. Organ, jointly with Wartburg Synod: *Lutherischer Zionsbote.* At first its ministerial supply came from the Chicago Seminary of Dr. Severinghaus, later from the Western Seminary (Dr. J. L. Neve), and since 1913 from its own Martin Luther Seminary at Lincoln, Nebr. It entered the United Lutheran Church in 1918. In 1925 it numbered 84 pastors, 95 congregations, and 9,264 communicants.

p. *New York, Ministerium of,* the second Lutheran Synod organized in the United States, held its first recorded meeting in Albany, N. Y., October 23, 1786, in Ebenezer Church, which had been dedicated the day before. Dr. John C. Kunze, Muhlenberg's son-in-law, was the leading spirit. Of the ten pastors who labored in the territory of the new synod only two were present besides Dr. Kunze, namely, Heinrich Moeller, of Albany, and Samuel Schwerdfeger, of Feilstown, and of the 25 congregations only two were represented, New York by John Bassinger and Albany by John Gayer. The doctrinal basis of the New York Ministerium was the same as that of the mother synod, to which the three original members had belonged until 1794, when the New York Ministerium adopted the revised constitution of the Pennsylvania Ministerium, in which the Lutheran Confessions were ignored, though the pastors were usually expected to promise fidelity to them. The second meeting of the Ministerium was not held until 1792. At the time of Kunze's death, 1807, it numbered about 14 pastors and 44 congregations. Under the second president, Dr. F. H. Quitman, who was an extreme rationalist, the Ministerium discarded everything distinctively Lutheran except the name. When Dr. E. L. Hazelius became president, 1828, he tried to lead the synod back to confessional Lutheranism. But Methodistic measures had been introduced by the majority of pastors to the neglect of indoctrination, and the churches began to languish. In 1820 the New York Ministerium assisted in the founding of the General Synod, but withdrew after the first meeting and did not join it again until 1837. In the mean time the period of the crassest unionism became also a period of inner dissension. A number of pastors and churches in Central New York, in 1830, formed the Hartwick Synod, which joined the General Synod in 1831. In 1859 the pastors in New Jersey were dismissed and organized the New Jersey Synod. In the mean time the influx of German pastors caused the New York Ministerium to be found on the side of those who contended for the Confessions; the *Augsburg Confession* was formally recognized in 1859; and when the General Synod, in 1864, admitted the un-Lutheran Franckean Synod (an offshoot of the Hartwick Synod), the New York Ministerium withdrew and in 1867 helped to organize the General Council. This caused the loss of two-fifths of its pastors and churches and the formation of the English Synod of New York, which, in 1872, united with the New Jersey Synod. In those days almost every congregation of the Ministerium maintained a Christian day-school, but several attempts to establish a teachers' seminary failed. Hartwick Seminary (founded 1797) had been lost to the English Synod of New York. An

educational institution established at Newark, N. Y., in 1871 failed four years later. Wagner Memorial College at Rochester was founded in 1883 and removed to Staten Island (Greater New York) in 1918. The Ministerium gave the Philadelphia Seminary its active support from the beginning. The official organ was *Der Lutherische Herold* (since 1872). Beginning about 1875, a dispute arose in regard to the relation of the congregations to the synod, as a result of which the Ministerium lost some of its largest churches: St. Matthew's (the oldest Lutheran church in America), Immanuel, and St. Luke's, New York, St. Mark's, Brooklyn, and others, most of which united with the Missouri Synod. In 1902 there was another exodus of the English element, which formed the New York and New England Synod, but remained in connection with the General Council. This left the Ministerium a purely German body, but of late years many congregations have become bilingual. With the majority of the General Council synods the New York Ministerium entered the United Lutheran Church in 1918. In 1925 it numbered 148 pastors, 141 congregations, and 49,456 communicants.

q. *New York Synod* (II). Formed 1908 by a merger of the Hartwick, Franckean, and New York and New Jersey synods. Its territory covered New York, New Jersey, and the New England States. It was numerically one of the strongest bodies in the General Synod, with which it entered the United Lutheran Church in 1918. Since that time it is cooperating with the New York Ministerium and the New York and New England Synod (formerly of the General Council) with a view toward organic union. The New York Synod in 1925 numbered 143 pastors, 157 congregations, and 25,080 communicants.

r. *New York and New England Synod* of the United Lutheran Church. Organized September 23, 1902, at Utica, N. Y., by the English-speaking pastors of the New York Ministerium. Territory includes also New Jersey. It entered the General Council in 1903 and has had a rapid growth. In 1918 it entered the United Lutheran Church. In 1925 it numbered 77 pastors, 67 congregations, and 21,191 communicants.

s. *North Carolina, Synod of.* This oldest Lutheran synod in the South was organized at Salisbury, N. C., May 2, 1803, by four pastors, among them Paul Henkel and C. A. G. Storch, and 14 lay delegates. In its early days it embraced the churches in South Carolina, Southwestern Virginia, and Tennessee. Owing to the great "crossing" over the Appalachians, this synod extended its influence into Ohio, Indiana, and Illinois. In the "Articles of Synod" no mention is made of the Lutheran Confessions. Unionism and Methodistic measures were rampant in the first half of the 19th century. The plan of the Pennsylvania Ministerium for a General Synod was warmly supported by the leaders of the North Carolina Synod, notably by Shober, a former Moravian. Its un-Lutheran position and the part it played in the formation of the General Synod caused the withdrawal of the Henkels and others and the formation of the Tennessee Synod in 1820. Out of the North Carolina Synod there came the South Carolina Synod, in 1824; the Southwestern Virginia Synod, in 1841; and the Mississippi Synod, in 1855. During the Civil War the North Carolina Synod left the General Synod and in 1864 helped to organize the General Synod of the Ev. Luth. Church in the Confederate States and, in 1886, the United Synod of the South. The North Carolina Synod maintained the North Carolina Collegiate Institute (since 1853) and Mount Amoena Female Seminary (since 1859) at Mount Pleasant, N. C., and, since the merger with the Tennessee Synod, Lenoir (Lenoir-Rhyne) College, at Hickory, N. C. (founded 1891). The North Carolina Synod entered the United Lutheran Church in 1918. On March 2, 1921, it merged with the Tennessee Synod, which had seceded from it a century before and in the mean time grown larger than the mother synod, into the United Synod of North Carolina of the U. L. C. At the time of this merger it numbered 57 pastors, 76 congregations, and 11,382 communicants.

t. *North Carolina, United Ev. Luth. Synod of.* Formed by the merger of the old North Carolina Synod with the Tennessee Synod, from which it had been separated for more than a century, March 2, 1921. In 1925 this synod reported 110 pastors, 193 congregations, and 18,989 communicants.

u. *Nova Scotia Synod* of the United Lutheran Church. Organized July 7, 1903, at the 75th meeting of the Nova Scotia Conference of the Pittsburgh Synod, by 6 pastors and 24 congregations. It belonged to the General Council since 1903 and with it entered the United Lutheran Church in 1918. In 1925 it numbered 7 pastors, 30 churches (some of them dating back to the middle of the 18th century), and 1,493 communicants.

v. *Northwest, English Synod of the.* Organized September 22, 1891, at St. Paul, Minn., by pastors who had worked under the Home Mission Board of the General Council, of which Dr. Passavant was chairman. The leaders in the work were Dr. G. H. Trabert, A. J. D. Haupt, Dr. G. H. Gerberding, Dr. W. K. Frick, and Dr. R. F. Weidner. Its territory extended from the Great Lakes to the Pacific. Its educational interests centered in the Chicago Seminary. In the early days there was considerable friction between it and the Augustana Synod, which preferred to take care of its own English work. It entered the United Lutheran Church in 1918. In 1925 it numbered 82 pastors, 72 congregations, and 14,547 communicants.

w. *Ohio Synod of the United Lutheran Church.* Formed November 3, 1920, by a merger of the East Ohio (1836, General Synod), Miami (1844, General Synod), and Wittenberg (1847, General Synod) synods and the District Synod of Ohio (1857, General Council). In 1925 it numbered 216 pastors, 287 congregations, and 42,703 communicants.

x. *Pacific Synod* of the United Lutheran Church. Organized September 26, 1901, by ten pastors of the Synod of the Northwest living west of the Missouri River. In 1910 it founded a theological seminary at Portland, Oreg., which was later removed to Seattle, Wash., with Dr. J. C. Kunzmann as its head. In 1918 it entered the United Lutheran Church. In 1925 it numbered 32 pastors, 30 congregations, and 1,919 communicants.

y. *Pennsylvania, Ministerium of,* "the mother synod of the Lutheran Church in America." Founded by H. M. Muhlenberg in 1748. It was the outgrowth of "the United Congregations," which had called Muhlenberg to America in 1742. The first meeting was held in the new St. Michael's Church, Philadelphia, Pa., August 26, 1748. The six pastors present were H. M. Muhlenberg, Peter Brunnholtz, Johann Nikolaus Kurtz, Johann H. Schaum, Christoph Hartwig (of New York), and the Swedish provost Sandin. The ten congregations: Philadelphia, Germantown, New Providence (The Trappe), New Hannover (Falckner's Swamp), Upper Milford, Saccum, Tulpehocken, Nordkiel, Lancaster, and Earlingstown, were represented by twenty-four delegates and the entire church council of the Philadelphia church. Muhlenberg was the *Senior Ministerii* and the leading spirit till his death. The confessional basis of the synod was "the Word of God and our Symbolical Books." Ministers were divided into licensed and ordained pastors and catechists. The laymen had no vote until 1792. A common liturgy, modeled after that of the London churches, was used from the beginning; but it lost much of its Lutheran character by the revision of 1786. After 1754 "the Ministerium was practically dead, until revived in 1760" by the Swedish provost Wrangel. The first formal constitution was adopted in 1778, when the number of pastors had increased to 18. In the revised constitution of 1792, which was in force for two generations, "all confessional tests vanish." Much emphasis is laid on German. Beginning with the 19th century the pastors of the Ministerium followed the westward trend of settlements, and missionary operations were extended into Maryland, Virginia, western Pennsylvania, Ohio, Kentucky, and Tennessee. New conferences were formed, which later developed into synods. In 1820 the Pennsylvania Ministerium helped to organize the General Synod; but the fear of synodical authority caused it to withdraw in 1823. This action caused the loss of the congregations west of the Susquehanna and led to the formation of the Synod of West Pennsylvania in 1825. Sympathy with the aims of the General Synod caused a similar exodus in the eastern part of the State in 1841, resulting in the Synod of East Pennsylvania. In spite of the indifferentism and lack of Lutheran consciousness (caused, in part, by the large parishes, union churches of Lutheran and Reformed, in which "everything was in common, except the pastor and the Communion service") the Pennsylvania Ministerium held aloof from the revivalism rampant in the middle of the century and proved to be more conservative than most of the Lutheran synods of the day. In 1841 "Father" C. F. Heyer was sent to India as the first foreign missionary of the Lutheran Church in America. In 1853 the Pennsylvania Ministerium reunited with the General Synod. But when the great controversy over the "Definite Platform" (*q. v.*) broke out soon afterwards, members of the Ministerium, *e. g.*, W. J. Mann and Chas. Porterfield Krauth, took up the defense of the Lutheran Confessions, and when in 1864 the liberal Franckean Synod was received by the General Synod, the Pennsylvania Ministerium withdrew, established a seminary in Philadelphia (in opposition to Gettysburg), and took a leading part in the organization of the General Council at Fort Wayne in 1867. In the same year Muhlenberg College in Allentown was

founded. The Pennsylvania Ministerium was the first of the Eastern synods to return to the confessional basis of 1748. It was the leading synod in the General Council and, outside of the Augustana Synod, numerically the strongest. In 1918 it united with the majority of the General Council in forming the United Lutheran Church in America. In 1925 it numbered 424 pastors, 574 congregations, and 134,989 communicants.

z. *Pennsylvania, Synod of Central*, of the United Lutheran Church. Organized at Aaronsburg, Pa., February 21, 1855, by two conferences of the Synod of West Pennsylvania, composed of 16 pastors and 57 congregations. It entered the General Synod in 1855 and was one of the synods approving the "Definite Platform" (*q. v.*). In 1918 it entered the United Lutheran Church. On September 5, 1923, it merged with the Susquehanna Synod under the name Susquehanna Synod of Central Pennsylvania. At the time of this merger it numbered 32 pastors, 88 congregations, and 9,649 communicants.

aa. *Pennsylvania, Synod of East.* Organized May 2, 1842, at Lancaster, Pa., by nine pastors and two laymen who had withdrawn from the Pennsylvania Ministerium because they wished to unite with the General Synod, be permitted to hold revivals, and have greater liberty in the form of worship, in the use of the English language, etc. Together with the General Synod it entered the Merger in 1918. In 1925 it numbered 148 pastors, 156 congregations, and 31,212 communicants.

bb. *Pennsylvania, Synod of West.* When the Pennsylvania Ministerium withdrew from the General Synod in 1823, S. S. Schmucker induced some of the members of that body located west of the Susquehanna River to organize the West Pennsylvania Synod and to unite with the general body. The organization took place September 5, 1825, at Chambersburg, Pa. Twenty-one ministers were present and eight absent. In 1842 the Alleghany Synod branched off and in 1856 the Synod of Central Pennsylvania. It merged with the United Lutheran Church in 1918. In 1925 it numbered 112 pastors, 158 congregations, and 33,313 communicants.

cc. *Pittsburgh Synod* (I), the "Missionary Synod." Founded January 14, 1845, in Pittsburgh by eight pastors and 26 congregations. The leading men in the early days were W. A. Passavant and G. Bassler. Originally its territory lay within the western counties of Pennsylvania, but it soon added a district in Ohio and another in Nova Scotia, and its missionary activity extended from Canada to Texas and the Virgin Islands. Through the influence of Passavant the synod was especially active in inner mission work and in the establishment of institutions of mercy. Thiel College, Greenville, Pa., established 1870, was owned and controlled by this synod. After the disruption of the General Synod, to which it had belonged since 1853, the large majority of the Pittsburgh Synod joined the General Council and with it entered the United Lutheran Church in 1918. On November 18, 1919, the Pittsburgh Synod of 1867 was reunited with the old Pittsburgh Synod, which at that time consisted of 7 districts, 156 ministers, 196 congregations, and 38,055 confirmed members.

dd. *Pittsburgh Synod* (II) was formed in December, 1867, by 11 ministers and 28 congregations which had left the old Pittsburgh Synod because it had united with the General Council and "changed its doctrinal basis." It claimed to be the old Pittsburgh Synod and remained with the General Synod until the Merger in 1918. November 18, 1919, it was reunited with the old Pittsburgh Synod. At the time of this merger it numbered 3 districts, 90 ministers, 125 congregations, and 26,711 communicants.

ee. *Pittsburgh Synod* (III). Formed November 18, 1919, at Pittsburgh by the merger of the old Pittsburgh Synod (of the General Council) and the Pittsburgh Synod which remained with the General Synod in 1867. In 1925 it numbered 259 pastors, 316 congregations, and 49,960 communicants.

ff. *Rocky Mountain Synod.* Efflux of the Kansas and Nebraska synods of the General Synod. Organized May 6, 1891, in Manitou, Colo., by nine pastors and two laymen. Territory: Colorado, New Mexico, Wyoming. Merged with the United Lutheran Church in 1918. In 1925 it numbered 14 pastors, 18 congregations, and 1,374 communicants.

gg. *South Carolina Synod.* Organized January 14, 1824, by six pastors and five laymen, representing 13 congregations. In 1830 it founded the first theological institution of the Lutheran Church in the South at Lexington, now the Southern Lutheran Seminary at Columbia, S. C. Dr. E. L. Hazelius was at the head of it 1833—53. Newberry College was established in 1856. Dr. John Bachmann, for 56 years pastor in Charleston, was the leading spirit in this synod. In 1864 the South Carolina Synod helped to organize the Ev. Luth. Synod of the Confederate States and in 1886 the United Synod of the South. In 1918 it entered

the United Lutheran Church. In 1925 it numbered 59 pastors, 109 congregations, and 12,935 communicants.

hh. *Slovak Zion Synod.* Organized June 10, 1919, at Braddock, Pa., by 19 pastors, most of them recently from Czechoslovakia, and 32 congregations. It entered the United Lutheran Church in 1920. In 1925 it numbered 23 pastors, 34 congregations, and 5,413 communicants.

ii. *Susquehanna Synod of Central Pennsylvania.* Formed September 5, 1923, by a merger of the Synod of Central Pennsylvania and the Susquehanna Synod. In 1925 it numbered 85 pastors, 166 congregations, and 25,852 communicants.

jj. *Susquehanna Synod.* Formed of the Susquehanna Conference of the East Pennsylvania Synod (organized 1845) on November 5, 1867, at Montoursville, Pa. Joined the General Synod in 1867. Territory: North Central Pennsylvania. Susquehanna University is within its territory. It entered the United Lutheran Church in 1918 and on September 5, 1923, formed a merger with the Synod of Central Pennsylvania. At the time of this merger it numbered 48 pastors, 79 congregations, and 16,413 communicants.

kk. *Texas Synod* of the United Lutheran Church. Organized November 10, 1851, at Houston, Tex., by six pastors, under the leadership of Rev. C. Braun, who had been sent to Texas by Dr. W. A. Passavant. In the early days many of its pastors came from Chrischona, the well-known missionary institute in Basel. It accepted the doctrinal basis of the Pittsburgh Synod and with it entered the General Synod in 1853. It was connected with the General Council from 1868 to 1895, when the great majority voted to unite with the German Iowa Synod. It established a college at Brenham in 1891. The minority continued under the name of Texas Synod, in 1915 reentered the General Council, and with it joined the United Lutheran Church in 1918. In 1925 it numbered 15 pastors, 23 congregations, and 2,736 communicants.

ll. *Tennessee Synod, The Ev. Luth.*, though never very large, deserves honorable mention for having held aloft the banner of conservative Lutheranism in America at a time when other synods were only nominally Lutheran. It was founded July 17, 1820, at Solomon's Church, Cove Creek, Green Co., Tenn., by Paul Henkel and Jacob Zink of Virginia, Adam Miller, Philip Henkel, and Geo. Easterly of Tennessee, David Henkel of North Carolina, and 19 delegates from congregations in Tennessee. Some of these men had formerly belonged to the North Carolina Synod, and Paul Henkel had been one of the organizers of that body. The reasons for the organization of the Tennessee Synod lay in the fact that the North Carolina Synod was un-Lutheran in doctrine and practise. The Tennessee Synod at first laid great stress on German, and English-speaking pastors were required to learn that language. The organization of the Tennessee Synod was also a protest against the formation of the General Synod, which was so ardently advocated by some of the leading men in the North Carolina Synod, notably Shober and Stork. Tennessee regarded the General Synod as a danger to the autonomy of the congregations ("one had as much liberty as the rope permitted") and objected to the fact that "the constitution does nowhere say that the Augsburg Confession of Faith or Luther's Catechism or the Bible shall be the foundation of the doctrine or discipline of the General Synod." As early as 1816 David Henkel was preaching the true Lutheran doctrine with regard to the person of Christ, the Word, the Sacraments, etc., and took a decided stand for a definite Lutheran faith and practise. Shober and some of his colleagues bitterly opposed David Henkel's practise and ridiculed his doctrine. As there could be no satisfactory agreement, David Henkel and his supporters withdrew and formed the Tennessee Synod. In spite of the fact that Tennessee was treated with contempt by the North Carolina and other synods, it invited the members of the North Carolina Synod for a friendly discussion of their differences in 1826 and 1827. In the interest of doctrinal clarity and purity the Tennessee Synod in 1823 and again in 1825 addressed a number of questions to the Pennsylvania Ministerium on Baptism, the Lord's Supper, and fellowship with the sects. But it was treated with contemptuous silence. Even the Ohio Synod, in which the Tennessee influence was noticeable at first (Paul Henkel had been among its founders), resolved that it could not answer the questions put by the Tennessee Synod, "since it is not our purpose in our meetings to discuss theological questions." Finding no response to their overtures in the other Lutheran synods, the Tennessee Synod perforce stood alone in its testimony to the truth of the Lutheran Confessions and naturally charged the older synods with having departed from the faith. The doctrinal basis of

the Tennessee Synod, from the very outset, was "the Holy Bible, as the only rule of matters respecting faith and church discipline, and the Augsburg Confession of Faith, as a pure emanation from the Bible." To this was added in 1827: "The book entitled *Concordia*, which contains the Symbolical Books of the Lutheran Church, shall be viewed as a directory in theology." In 1866 the whole *Concordia* was formally adopted as the doctrinal basis. The Tennessee Synod did not regard the Confessions as a dead letter, but taught and practised accordingly in the reception of ministers and congregations. It opposed indiscriminate altar- and pulpit-fellowship and membership in secret orders. It valiantly combated all Romanizing tendencies and Methodistic measures and laid great stress on the catechization of the youth and the indoctrination of the congregations. Luther's Catechism and the Augsburg Confession were translated into English and followed by the whole *Book of Concord*. On their missionary journeys to the scattered Lutherans of Kentucky, Ohio, Indiana, Illinois, and Missouri, Paul, Philip, and David Henkel, Jacob Zink, and Christian Moretz carried this confessional Lutheranism into the Middle West, counteracting, in a measure, the influence of the "Generalists." The cool attitude of the Ohio Synod toward the General Synod was due, in part, to Tennessee influence, and the first Lutheran conventions held on Kentucky soil were brought together by the "Henkelites." The Indiana Synod (I), founded 1835, was organized in opposition to the Synod of the West, founded 1834 by emissaries of the General Synod. The influence of Tennessee is seen also in the organization of the English Conference of Missouri, in 1872, by Pastors Andrew Rader, J. R. Moser, and Polycarp Henkel. It was but natural that the strict confessionalism of the Missouri Synod appealed to Tennessee and that there was an interchange of delegates in the middle of the 19th century. Walther, out of the fulness of his heart, blessed the faithful publishers of the *Book of Concord* at a time when the "Definite Platform" was in the making. It was due to the influence of Missouri that Tennessee, in 1866, acknowledged the whole *Book of Concord* as its doctrinal basis. — In spite of its orthodoxy the Tennessee Synod had its weaknesses and peculiarities. In its early days it was not always consistent, in that it admitted Reformed Christians to Lutheran altars. It was peculiar in this, that it opposed incorporation of the synodical body and of theological seminaries. Though Philip Henkel, together with Joseph Bell, had conducted a small institution, called Union Seminary, in Green Co., Tenn., 1816—20, the Tennessee Synod afterwards discouraged the establishment of theological seminaries. It was thought sufficient if aspirants for the ministry "studied theology with some able divine." A general mission treasury for the purpose of paying traveling missionaries was considered dangerous, and funds for widows and orphans of pastors were denounced as leading to "worldliness." Its teachings on the Last Things and on the Ministry were not clearly defined. The clergy was divided into pastors and deacons. — In 1860 the Holston Synod was formed in Tennessee by pastors of the Tennessee Synod. Since that time the Tennessee Synod has had no members in Tennessee. Concordia College, Conover, N. C., established 1877 as a high school and presided over by Polycarp Henkel until 1885, was taken under the fostering care of the synod in 1883. A theological department was conducted in this school by Prof. J. S. Koiner, 1886—9, and then by Prof. R. A. Yoder. In 1891 the school was offered to the English Missouri Synod, which took it over in 1895 and to which it was legally deeded in 1905. The synod also recognized a high school in Dallas, Gaston Co., N. C., as a church school in 1884. In 1891 Lenoir College was established in Hickory, N. C. (called Lenoir-Rhyne since 1924). — The Tennessee Synod refused to take part in the organization of the General Synod in the South in 1863. But when confessionalism in the South had advanced sufficiently to satisfy Tennessee, this synod, together with the Holston Synod, merged with the General Synod in the South into the United Synod South in 1886. With this body the Tennessee Synod entered the United Lutheran Church in 1918. On March 2, 1921, it lost its identity by merging with the North Carolina Synod, after a century of separation, into the United Synod of North Carolina. At the time of this merger it numbered 53 pastors, 138 congregations, and 14,806 communicants.

mm. *Virginia, United Lutheran Synod of* (Virginia Synod of the United Lutheran Church). Formed March 17, 1922, by a merger of the old Virginia Synod (1829), Southwestern Virginia Synod (1842), the Holston Synod (1860), and some congregations belonging to the Tennessee Synod. In 1925 it numbered 79 pastors, 149 congregations, and 9,963 communicants.

nn. *Virginia Synod, The Ev. Luth. Synod of.* Organized August 10, 1829, at Woodstock, Va., by eight pastors and two lay delegates, mostly from the Shenandoah Valley. Its doctrinal basis was the Holy Scriptures and the Unaltered Augsburg Confession. It united with the General Synod in 1839, helped to organize the General Synod in the South in 1864 and the United Synod in the South in 1886. It entered the United Lutheran Church in 1918. On March 17, 1922, it merged with the Synod of Southwestern Virginia and the Holston Synod under the name, The United Lutheran Synod of Virginia. At the time of this merger it numbered 35 pastors, 59 congregations, and 5,918 confirmed members.

oo. *Virginia, Synod of Southwestern.* Organized September 20, 1842, by six pastors who had left the Virginia Synod. It united with the General Synod in 1843, with the General Synod in the South in 1864, and with the United Lutheran Church in 1918. On March 17, 1922, it merged with the Synod of Virginia and the Holston Synod under the name of the United Lutheran Synod of Virginia. At the time of this merger it numbered 28 pastors, 69 congregations, and 5,007 confirmed members.

pp. *Wartburg Synod* of the United Lutheran Church (sometimes called the German Synod of Illinois). Organized at Chicago in 1875 by pastors formerly belonging to the Central Illinois Synod. It joined the General Synod in 1877. Dr. J. D. Severinghaus was the leading spirit for many years. In the early days the pastors came chiefly from Breklum, a theological seminary in Germany; later from the seminary established by Severinghaus in Chicago (1883) and removed to Atchison, Kans., in 1898. Joint organ with the German Nebraska Synod: *Lutherischer Zionsbote.* It entered the United Lutheran Church in 1918. In 1925 it numbered 46 pastors, 50 congregations, and 6,254 communicants.

qq. *West, Mission Synod of the.* Organized by members of the Western Conference of the Franckean Synod and former members of the Iowa (English) Synod in 1866, "for the purpose of Americanizing the Lutherans in Iowa, Minnesota, etc." Its doctrinal basis was that of the Franckean Synod. Ministers who were in favor of subscribing to the Augustana as a test of membership were to be barred. The General Synod advised the Franckean Synod in 1866 to dissolve the Mission Synod of the West.

rr. *West Virginia Synod* of the United Lutheran Church. Organized through missionary efforts of the Maryland Synod, April 17, 1912. It belonged to the General Synod and with it entered the United Lutheran Church in 1918. In 1925 it numbered 14 pastors, 39 congregations, and 3,287 communicants. See also *Synods, Extinct.*

United Methodist Church. See *Bryanites.*

United Society of Believers in Christ's Second Appearing. See *Shakers.*

United States, The, Catholic Church in. For over one hundred years after the discovery of America the religious history of the United States is the history of the Roman Catholic Church, the first permanent Protestant settlement being made at Jamestown, Va., in 1607. A colony of Huguenots, who had earlier attempted a settlement in North Carolina, was atrociously murdered by Menendez, the founder of St. Augustine. Roman Catholic history in the United States may be divided into two periods, namely, the missionary and the hierarchical, the former extending to the year 1789, when Father Carroll was appointed bishop of Baltimore, and the latter covering the period from that date to the present day. The missionary activity of the Roman Catholic Church (which we can treat here only in the most summary way) eventually embraced nearly all the Indian tribes from Maine and the Great Lakes to the Gulf of Mexico, as well as those in the Southwest (New Mexico, California, and Texas). Working from St. Augustine (founded 1565), the first permanent center of Roman Catholicism in the New World, the Franciscans and the Jesuits labored among the Indians in what is now Georgia, Alabama, and the Carolinas. This mission flourished until 1763, when Florida was ceded to England by Spain, and was extinct at the outbreak of the Revolutionary War. The founding of Santa Fe (1582) marked the beginning of Roman Catholic missions in New Mexico. Within a comparatively short time whole tribes were won for the Church. In 1680, however, the natives rose in revolt, and in a few weeks not a Spaniard was found in New Mexico north of El Paso. "The same methods of compulsion that had been used to stamp out every vestige of the old religion were put into use against the new." Nor was the reestablishment of Spanish power attended by a corresponding return of the Indians to the religion of their conquerors. Only fragments of these early missions remain. The work in Texas produced only a scanty harvest.

The beginnings of the mission in California are associated with the name of Father Juniper Serra, the founder of San Francisco (1776). The work was in the hands of the Franciscans, who after sixty years of labor could boast of twenty-one missions, with a native population of 30,000. The declaration of Mexican independence and the shaking off of the Spanish yoke dealt the deathblow to the Californian missions. The Franciscans were expelled, mission-property was confiscated, and the Indians returned to savage life. In the north the Jesuit missionaries were active in Maine (Father Druillettes, "the Apostle of Maine") and among the Iroquois of New York (Father Jogues, tortured and martyred 1646), the work continuing until 1713, when the State of New York was ceded to the English by the Treaty of Utrecht. The shores of Lake Michigan and Lake Superior were visited as early as 1641, and some twenty years later permanent mission-stations were established at Sault Ste. Marie, Mackinac, Green Bay, Ashland Bay, and elsewhere. In 1673 Father Marquette floated down the Wisconsin River, thence down the Mississippi to the mouth of the Arkansas, and the Jesuits established mission-stations along the banks of the Father of Waters. The Illinois country was likewise included in their labors, with missionary centers in Peoria, Cahokia, Kaskaskia, Fort St. Louis, Vincennes, and other points. With the establishment of English supremacy and the suppression of the Jesuit order Roman Catholic missions gradually disappeared from the Gulf of St. Lawrence to the Gulf of Mexico. Before passing on to the second period of Roman Catholic history in the United States, mention must be made of the Catholic colony established in Maryland by Lord Baltimore in 1632. The liberal policy of proclaiming religious liberty "entitles him" (Baltimore), in the words of a Roman Catholic historian, "to the credit of being the originator of religious liberty on this continent." But it must not be forgotten that the colony was under the sovereignty of England and that hence any intolerance toward the Protestants would have been suicidal folly. Baltimore's wise legislation, it is only fair to add, was revoked in 1691, and the Catholics were disfranchised and persecuted until the Revolution.

The hierarchical period of the Roman Catholic Church begins in 1789, when Father Carroll was consecrated bishop of Baltimore. The establishment of American independence and the severance of political bonds with England "broke the connection of the Catholic communities in the colonies with the Vicar Apostolic of London." At this time there were possibly not more than 25,000 Roman Catholics in the United States. Since then, due chiefly to a torrent of immigration, the growth of this Church has been astonishing. Bishoprics were established in due time at New Orleans (since 1803 part of the United States), Boston, Philadelphia, St. Louis, Dubuque, St. Paul, Milwaukee, Chicago, and other cities. According to the census report of 1916 the Catholic Church numbers over 15,000,000 adherents. The machinery in operation to promote her interests includes some twenty universities, over one hundred seminaries, two hundred colleges for boys, seven hundred Sisters' academies, forty colleges for women, a vast number of parochial schools, as well as an enormous amount of periodical literature published in English, German, French, Polish, Bohemian, Italian, and other languages. The Roman Catholic Church constitutes one of the most powerful religious and *political* forces of the country. Despite protestations to the contrary on the part of Catholic theologians, the traditions and ideals of Roman Catholicism are plainly at variance with the genius and the principles of the American Constitution.

United States of America. *Religious History.* The purpose of this article is not so much to give anything like a detailed account of the numerous religious groups pursuing their several ends within the broad limits and the untrammeled liberties of our country as to draw attention to some of the outstanding principles which have guided the religious development and determined the religious life of the nation. For over one hundred years after the discovery of America the religious history of the country was the history of the Roman Catholic Church in this country. Since this Church has been treated in a separate article it will be sufficient here to refer to that article. See *United States, Catholic Church in.* — Turning to the Protestant colonies, we observe, in the first place, that some of them, such as Massachusetts, Pennsylvania, and Maryland, owe their origin to European intolerance and persecution. Fugitives for conscience' sake laid the foundations of these commonwealths and contributed large numbers to the population of the other colonies. Puritans, Quakers, Huguenots, Presbyterians, Lutherans, Roman Catholics, and others, seeking that freedom of faith and worship which was

denied them in their native land, emigrated to America to breathe the air of liberty. As to strength and distribution, it may be added that Puritanism was dominant in New England, Quakerism in Pennsylvania, and Episcopalianism in Virginia and the South. That the American colonists, though in large part fugitives from persecution in Europe, had not — with some noteworthy exceptions — grasped the meaning of religious freedom is writ in plain and indelible letters over the chapter of colonial history. Protesting against intolerance in Europe, they practised it in America. Advocating the sovereignty of conscience when under oppression, they ignored its authority when in power. Non-conformists in the Old World, they insisted on rigid conformity in the New. Thus the Puritans of New England established a theocratic government, which was deemed the "best form of government in a Christian commonwealth," in that it made "the Lord God our Governor," gave "unto Christ His due *preheminence*," and was the form "received and established among the people of Israel." No one could hold a political office who was not a member of the Church, that is to say, of the Puritan establishment. Membership in a private religious association was treason against the state and "high presumption against the Lord." Romanists, Prelatists, Baptists, Quakers, were not tolerated. Blasphemy, perjury, adultery, witchcraft, abuse of parents (if the child was over sixteen years of age), were punishable by death. Fines, imprisonment, the scourge, the stocks, earslitting, nose-boring, etc., were the approved methods of enforcing discipline and religious uniformity. The foregoing applies in a general way to the Puritan colonies of Massachusetts, Connecticut, and New Haven, although the penal codes of the several colonies were not strictly identical. The colony of New Amsterdam restricted religious liberty and, after passing under the power of England, the Episcopal Church was established by law and supported by taxation, while severe laws were passed against the Catholics. Pennsylvania also started with the principle of freedom of conscience, but from 1693 to 1775 no one could hold office who did not profess the orthodox doctrine of the Trinity and reject the Roman Catholic doctrine of transubstantiation and the Mass as idolatrous. Even a man like Benjamin Franklin submitted to this test when he entered upon the duties of the various offices which he held. The first and only colony established by Catholics was Maryland, and strange as it may seem, religious freedom was granted to all "who believe in Christ," whether Romanist or Protestant. This enlightened policy, enacted into a law of the state in 1649, was reversed in 1691, when Episcopalianism was forcibly introduced and the Catholics were completely disfranchised. In Virginia the Episcopal Church was supported by the State. A law of 1643 expressly prohibited any person dissenting from the doctrines and usages of the established church from preaching and teaching the Gospel within the limits of the colony. In the Carolinas and in Georgia full civil and religious liberty was granted to all Christians except the Roman Catholics. There was no established church. The colony of Rhode Island, founded by Roger Williams, who was banished from Massachusetts, deserves special mention, inasmuch as here the spheres of Church and State were cleanly separated, thus anticipating the principle embodied in the Federal Constitution. To the latter we must give a moment's attention. The first amendment to the Constitution (1789) declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This means that the United States Government disclaims any right of interference in matters of religion and guarantees absolute freedom of conscience to every citizen. It means that the supreme law of the land stands squarely against the establishment of any form of state-churchism and the support of any particular church-body in preference to others. How was this consummation brought about? It represents the legitimate and inevitable outcome of the Protestant principle of liberty and individualism, it reflects the wisdom of the framers of the Constitution, and, finally, it grew out of the exigencies of the situation. Regarding the first point, Neal, characterized as an "intelligent historian and careful writer," in *An Historical Sketch of New England* (1720) says: "Happy people! as long as Religion and the State continue on a separate Basis; the Magistrate not meedling in Matters of Religion any further than is necessary for the Preservation of publick Peace; nor the Churches calling for the Sword of the Magistrate to back their ecclesiastical Censures with corporal Severities." What progress in the direction of liberty since the witchcraft episode in Salem! In Virginia the efforts of dissenting denominations (Presbyterians, Baptists, Quakers), combined with the powerful

advocacy of Thomas Jefferson, resulted in the disestablishment of the Episcopal Church before the Declaration of Independence. Again, the framers of the Constitution had learned from history the folly and the mischief of religious coercion and persecution, and therefore they wisely held aloof from any legislation for the control of faith and worship. Nor could they, under the circumstances, have very well done anything else. When the colonies, after achieving their independence, coalesced into a nation, they could not grant liberty to one Church, or sect, to the exclusion of the rest. "The liberty of all was the best guarantee for the liberty of each." Thus has the American Constitution solved a problem of the ages. It cut the Gordian knot by which State and Church had been intertwined and thus inaugurated an epoch in the history of legislation.

The separation of Church and State involves the voluntary principle for the maintenance of the former. That is to say, no Church, or sect, may appeal to the state for special patronage or financial support. All expenses necessary for running the Church's machinery, such as the erection of seminaries for the training of the clergy, the payment of ministers' salaries, etc., must be met by voluntary contributions. So far from being a disadvantage, this system tends rather to promote liberality and stimulate personal interest in the work of the Church. The experience of a century and a half has fully justified the American principle of separation of Church and State. Says the late James Bryce: "So far from suffering from the want of State support, religion seems in the United States to stand all the firmer, because, standing alone, she is seen to stand by her own strength." And again: "Christianity influences conduct not indeed half as much as in theory it ought, but probably more than it does in any other modern country." (*The American Commonwealth.*) Separation of Church and State also means the secularization of public instruction. This, again, has led some church-bodies, Catholics and Lutherans, to maintain their own parochial schools in order to provide for the religious education of their children. Otherwise the Sunday-school is made to supply this need as well as it may.

When the colonial period came to an end (1783), there were about 3,000,000 inhabitants, made up of almost every branch of Protestantism. There were few Catholics. Up to 1840 the total immigration did not exceed half a million. After that immigrants came in numbers, the Germans and the Irish forming the largest contingents. At present the Roman Catholic Church constitutes about one-third of the Christian population, the principal divisions of Protestantism about one half. The remainder consists of minor sects, of which there is a bewildering variety. Besides, there are numerous smaller bodies which reject the ecumenical creeds, such as the Unitarians, Universalists, Swedenborgians, Christian Scientists, and others. Protestantism is the dominant religious force of the country.

United States. *Summary of Religious Bodies and Statistics.* Unlike other countries, in which usually one particular form of confession prevailed, the United States of North America has become the home of practically every denomination and sect in existence. The Pilgrim Fathers, who landed on Plymouth Rock on December 25, 1620, and founded a colony, which became the germ of the New England States, were the first to seek a place of refuge on the hospitable shores of the Western Continent. They were followed by the Puritans, who, for reasons similar to those of the Pilgrim Fathers, came to America and formed the various Puritan settlements in Massachusetts. In both these colonies Church and State were more or less mingled, the only relation to which these immigrants were accustomed. The peculiarities of the Puritans of New England have come down to us in the Congregationalists, though in the course of time these have greatly deviated from the doctrinal tenets and customs of their forefathers. The early settlers of Virginia brought with them an episcopal form of service, and out of this settlement grew the Protestant Episcopal Church of this country. The Reformed (Dutch) Church was the outgrowth of the Dutch settlement in New York and New Jersey. The Presbyterian churches of this country originated from parties and immigrants from England, Ireland, and Scotland, who settled within the limits of various colonies. The Baptists originated among the Puritans and were banished from their midst. Methodism in this country was propagated by the followers of Whitefield and Wesley, and their growth was rapid since their zeal was great. The Roman Catholics of Maryland were from England, those of Florida from Spain, and those of the lake regions and the Mississippi Valley from France. The Quakers originated in England and found their way among the American colonists. The Lutherans emigrated from all parts of Germany and the Scan-

dinavian countries, as also from Russia and Austria.

Among the various Protestant bodies in our country, the Baptist body is the largest. It is divided into 17 bodies, the Northern Convention, the Southern Convention, the National Convention, colored, being by far the largest. Other Baptist bodies are the General Six Principle, the Seventh-day, Free Will (colored), General, Separate, Regular, United, Primitive, Primitive (colored), Two-Seed-In-The-Spirit Predestinarian Baptists. In 1921 these 17 bodies totaled 45,995 ministers, 59,901 churches, and over 8,000,000 communicants. (According to *Year-book*, Methodists are larger.)

The Methodist denomination forms the second largest Protestant church-body and is divided into fifteen groups, *viz.*, Methodist Episcopal (3,995,637 communicants); the African Methodist Episcopal Church; the African M. E. Zion; the African Union Methodist Protestant Church; the Methodist Protestant; the Wesleyan Methodist; the Methodist Episcopal South (2,301,844); the Congregational Methodist; the New Congregational Methodist; the Reformed Zion Union Apostolic; the Colored Methodist Episcopal Church; the Primitive Methodists; the Free Methodists; the Reformed Methodist Union Episcopal. In 1921 the 15 Methodist bodies reported 8,001,506 communicants.

The third largest Protestant church-body in the United States is the Lutheran, at times ranking as the fourth body, divided into twenty-two bodies: 1) Missouri Synod; 2) United Lutheran; 3) General Ohio Synod; 4) Iowa Synod; 5) Buffalo Synod; 6) Jehovah Conference; 7) Augustana Synod; 8) Norwegian Lutheran Church; 9) Lutheran Free Church; 10) Eielsen's Synod; 11) Lutheran Brethren; 12) United Danish Church; 13) Danish Church; 14) Icelandic Synod; 15) Suomi (Finnish); 16) Finnish National Church; 17) Finnish Apostolic Church; 18) Immanuel Synod; 19) Joint Wisconsin Synod; 20) Slovak Synod; 21) Norwegian Synod; 22) Lutheran Negro Missions. These Lutheran bodies, together with three independent congregations, in 1921 reported 2,429,561 communicants.

The Presbyterians are the fourth largest Protestant body in the United States, occasionally ranking as the third body. They are divided into ten bodies: Presbyterian, U. S. A. (Northern); the Cumberland (white); the Cumberland (colored); the United; the Presbyterian U. S. A. (Southern); the Associate; the Associate Synod South; the Reformed Synod; the Reformed General Synod, and the Welsh Calvinistic. In 1921 these 10 Presbyterian bodies reported 2,318,342 communicants.

The following religious bodies are given in approximate alphabetical order: —

The Adventists in the United States are divided into five bodies: Advent Christians, Seventh-day Adventists, the Church of God, the Life and Advent Union, and the Churches of God in Christ. These five Adventist bodies in 1921 totaled 136,579 communicant members.

The Dunkards (Brethren) are divided into several bodies. We mention the Conservative Brethren, Old Order Brethren, and Progressive Brethren, totaling, in 1921, 137,142 communicant members.

The Plymouth Brethren (six groups) in the same year totaled 13,244 communicants and the River Brethren (three bodies) 5,962 communicants.

The Catholic Apostolic Church (two bodies) reported 2,768 communicants.

The Eastern Orthodox Catholic Church is composed of eight bodies: the Armenian Apostolic, the Russian Orthodox, the Greek (Hellenic) Orthodox, the Syrian Orthodox, the Serbian Orthodox, the Roumanian Orthodox, the Bulgarian Orthodox, and the Albanian Orthodox. These eight Eastern orthodox Catholic bodies reported 645,444 communicants. The Western Catholics of the United States comprise chiefly three bodies; the Roman Catholic, the Polish National, and the American Old Catholic, with a membership of 15,242,171.

Churches standing in close connection with one another, but nevertheless forming separate bodies, are: The Assemblies of God (10,000 communicant members); Christadelphians (3,890 communicants); American Christian Convention (97,084); Christian Union (16,800); the Church of God and Saints of Christ (3,311 c.*); the Church of God — Weinbrenner (26,872 c.); the Churches of God — General Assembly (18,248); Churches of the Living God (colored), three bodies (11,000).

The Church of Christ Scientist, while not enumerating its communicant membership, in 1921 reported 1,603 churches with 3,206 readers.

The Churches of the New Jerusalem (two bodies, the General Convention and the General Assembly) have a membership of 9,400 communicants.

There are two bodies of Communistic societies (Shakers and the Amana Society), numbering 1,901 communicants.

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* (c.) = census of 1916.

The Congregational churches in 1920 reported a communicant membership of 819,225 communicants.

The Disciples of Christ are divided into two bodies, The Disciples of Christ, having a membership of 1,201,778, and the Churches of Christ, having a membership of 317,937. The two bodies totaled in 1921, 1,519,715 communicants.

The Evangelical bodies are divided into two groups: the Evangelical Association and the United Evangelical Church, with a united membership of 213,664.

The Evangelistic Association (15 bodies), having 13,933 members.

The Evangelical Protestant (formerly German Protestant) Church has 17,962 members. The Evangelical Synod of North America (formerly German) has a membership of 274,860 communicants.

The Friends are divided into four bodies: the Orthodox, the Hicksite, the Wilburite, and the Primitive, and total 117,391 communicants.

The Jewish congregations have a membership of 357,135.

The Latter-day Saints, or Mormons, are divided into two bodies: the Churches of Jesus Christ in Utah and the Reorganized Church, having a combined membership of 587,701.

There are three bodies of Scandinavian Evangelical churches: the Swedish Evangelical Mission Covenant, the Swedish Evangelical Free Church, and the Norwegian Evangelical Free Church, totaling 36,802 members.

The Mennonites comprise many bodies, of which the following are important: the Mennonite Church, the *Bruedergemeinde;* the Conservative Amish Mennonite Gemeinde; the Old Order Amish Mennonites; the Church of God in Christ; the Defenseless Mennonites: the General Conference; the Brethren in Christ; the Mennonite Brethren; the Old Order (Wisler) Mennonites; the Reformed Mennonite Church; and miscellaneous groups; having in all 82,553 communicant members.

The Moravians are divided into two bodies: the Moravian Church and the Union Bohemians and Moravians, with a membership of 23,745.

The non-sectarian Bible Faith churches have a membership of 2,946.

The Pentecostal Churches (four bodies): the Church of the Nazarene, the Apostolic Holiness Church, the Holiness Church, the Pentecostal Holiness Church, in all number 61,973 communicant members.

The Protestant Episcopal Church is divided into two bodies: the Protestant Episcopal Church, with a membership of 1,081,588, and the Reformed Episcopal Church, with a membership of 11,217.

The Reformed churches in the United States are divided into three bodies: Reformed Church in America, with a membership of 135,634; the Reformed Church in the United States, counting 331,369 members, and the Christian Reformed Church, with a membership of 43,902.

The United Brethren are divided into two bodies: the United Brethren, with 355,896 members, and the United Brethren (Old Constitution), with 20,286 communicants; in all, 376,182.

Among the various other bodies, mention must be made of: The Salvation Army, 108,033 communicants; the Schwenkfelders, 1,336; Social Brethren, 950 (c.); Society for Ethical Culture, 3,210; Spiritualists, 50,000; Temple, 260; Unitarians, 71,110; Universalists, 59,650 (c.); independent congregations, 48,673.

The grand total of all churches in the United States in 1921 was 230,572, with 195,414 ministers and 43,523,206 members.

A summary of the statistics of the churches in the United States in 1921 (not including foreign missions) is given below: —

Denomination	*Ministers*	*Churches*	*Communicants*
Adventists	1,629	2,911	136,579
Assemblies of God	700	200	10,000
Baptists	45,995	59,901	7,825,598
Brethren (Dunkards)	4,057	1,280	137,142
Brethren (Plymouth)	——	458	13,244
Brethren (River)	204	122	5,962
Buddhist Japanese Temples	34	12	5,639
Catholic Apostolic	13	13	2,768
Catholic, Eastern Orthodox	459	491	645,444
Catholic, Western	22,009	16,811	15,342,171
Christadelphians	——	76	3,890
Christian American Convention	861	1,094	97,084
Christian Union	350	320	16,800
Church of Christ Scientist	3,206	1,603	——

Denomination	*Ministers*	*Churches*	*Communicants*
Church of God and Saints of Christ	101	94	3,311
Church of God (Winebrenner)	421	525	28,672
Churches of God, General Assembly	763	553	18,248
Churches of the Living God (colored)	200	165	11,000
Churches of the New Jerusalem	128	139	9,400
Communistic Societies	——	19	1,901
Congregational Churches	5,665	5,924	819,225
Disciples of Christ	8,209	14,401	1,519,715
Evangelical	1,588	2,446	213,664
Evangelistic Associations	731	236	17,848
Evangelical Protestant	34	37	17,962
Evangelical Synod	1,136	1,325	274,860
Free Christian Zion	29	35	6,225
Friends	1,346	1,014	117,391
Jewish congregations	721	1,901	357,135
Latter-day Saints	8,138	1,721	587,701
Lutherans	9,996	13,948	2,429,561
Mennonites	1,751	982	82,553
Methodists	42,955	63,283	8,001,506
Moravians	151	146	23,745
Non-sectarian Bible Faith Christians	48	61	2,946
Pentecostal Churches	1,673	1,765	61,973
Presbyterian	14,275	15,818	2,318,342
Protestant Episcopal	5,801	7,955	1,092,805
Reformed	2,222	2,716	510,905
Salvation Army	3,728	1,117	108,033
Schwenkfelders	6	7	1,336
Social Brethren	10	19	950
Society for Ethical Culture	11	7	3,210
Spiritualists	500	600	50,000
Swedish Evangelical	536	437	36,802
Temple Society	2	2	260
Unitarians	505	406	71,110
United Brethren	2,147	3,776	376,182
Universalists	620	850	59,650
Independent congregations	267	879	48,673
	195,414	230,572	43,523,206

United Synod of the Ev. Luth. Church in the South. During the Civil War the Southern synods took umbrage at certain resolutions passed by the General Synod in regard to the war and withdrew in 1863. In 1864, at Concord, N. C., these synods, North Carolina, South Carolina, Virginia, and Southwestern Virginia, together with the small Georgia Synod, organized the Ev. Luth. Synod of the Confederate States of America. After the war (1866) the name was changed to The General Synod of the Ev. Luth. Church of the South. When the confessionalism of this synod had reached a point satisfactory to the Tennessee Synod, which had never joined any general body, and the Holston Synod, which for some time had been connected with the General Council, they entered into an agreement with the General Synod of the South and on June 23, 1886, organized the United Synod of the South on the doctrinal basis adopted in Salisbury, N. C., in 1884. This doctrinal basis was practically that of the Tennessee Synod since 1866 — all the Confessions of the Lutheran Church. The adoption of this basis was a triumph for the confessional fidelity of the Tennessee Synod, and also for the unflinching testimony of the Missouri Synod, over the liberalism of Dr. J. Bachmann, who had for years opposed the confessionalism of the Tennessee Synod. Yet the actual conditions prevailing even after the adoption of this sound Lutheran basis betokened a certain indifferentism, and the practise in regard to lodge and pulpit- and altar-fellowship did not always agree with the principles, in spite of the efforts of the Tennessee Synod to induce the United Synod to take a determined stand. The North Carolina Synod, especially, refused to yield, so that finally Tennessee felt obliged to compromise. The official organ of the United Synod was the *Lutheran Church Visitor.* — After the United Synod in the South had cooperated with other Lutheran general bodies for some time, notably in the preparation of the Common

Service, for which the United Synod justly claims to be entitled to special credit, it was but natural that this body should gladly enter into the Merger of 1918, which resulted in the United Lutheran Church in America. The resolution to do so was passed November 6, 1917, at Salisbury, N. C. — The leading men in the United Synod were the Henkels, E. T. Horn, A. G. Voigt, W. H. Greever, M. G. G. Scherer. — The theological seminary of the synod (founded 1830) is located at Columbia, S. C. Its colleges are: Newberry, S. C. (founded by the S. C. Synod 1832), Roanoke College, Roanoke, Va. (founded by the Va. Synod 1842), Lenoir-Rhyne (founded by the Tennessee Synod in 1891 and richly endowed by Daniel Rhyne in 1922), Hickory, N. C. — Besides the Home Mission work the United Synod conducted a mission, jointly with the General Council, in Japan. At the time of the Merger in 1918 the United Synod in the South consisted of eight synods, 262 pastors, 494 congregations, and 55,473 confirmed members. See also *United Lutheran Church.*

Universalists. Adherents of Universalism, the belief that God ultimately will destroy all sin and save the whole human race. Universalists find the doctrine of endless punishment incompatible with the belief that Truth and Good will finally be victorious. While Universalism is almost as old as Christianity and has found many adherents, especially since the Reformation, the Universalist denomination is an American organization of comparatively modern origin. Its founder is John Murray (*q. v.*), b. 1741 at Alton, England, d. 1815 in Boston. At first a Methodist, he was induced by James Relly, a former Methodist preacher in London, to accept Universalism. He came to America in 1770, which year is regarded by the denomination as the year of its origin. His preaching resulted in the formation of societies in New York, Pennsylvania, and Massachusetts, and denominational organization was effected 1785. In the nineties Hosea Ballou (1771—1852), who held more radical views than Murray, became the recognized leader. In 1803 an anti-Trinitarian creed, the Winchester Profession, consisting of three short articles, was adopted. In 1899 a still shorter statement of Universalist principles was adopted, which asserted belief in "the universal fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sins; the final harmony of all souls with God." Universalists hold that punishment for sin is the inevitable consequence of sin, "the wounds, the damage, the shame" in man's soul, that its purpose is beneficent, namely, to deter from further sin, that the period of probation for the sinners — and that means all men — does not end with this life, but every one after death will be subject to disciplinary processes and given an opportunity forever to develop upward and Godward. This continual upward progress of mankind toward holiness and perfection is the fundamental doctrine of Universalism to-day. With regard to Christ's person, work, and redemption, Universalists are practically Unitarians, and their position has been stated thus: "that Jesus had the same essential spiritual and human nature as other men; but that He was chosen of God to sustain a certain unique relation on the one hand toward God and on the other toward men, by virtue of which He was a revelation of the divine will and character and a sample of the perfected or full-grown man." Consequently the doctrines of vicarious atonement and justification through imputation of Christ's righteousness are rejected. Sins are pardoned when the sinner ceases from sin and becomes obedient. With regard to other doctrines there is a great variety of belief; but all Universalists practically agree on denying original sin, the existence of the devil, the resurrection of the body, Christ's second coming, the final Judgment, the efficacy of the Sacraments, and the real presence in Communion. The denomination, which reported 650 societies and 58,566 members in 1916, is on the decline. Its greatest strength is in Massachusetts and New York. The Universalist Publishing House is at Boston, where the *Universalist Leader* is published. They have three theological seminaries, at Canton, N. Y., Tufts College, Mass., and Chicago. There are also a number of societies in Canada, and a mission is carried on in Japan. In 1831 a number seceded from the denomination and organized under the name of Universal Restorationists. While the majority held with Ballou that sinners are punished for their sins only in this life, the Restorationists believed that the wicked are punished for a time also after death. They disbanded 1841. Mention must also be made of the fact that there are many adherents of Universalism outside of the denomination. Unitarians generally hold Universalist views, as do some members of the Re-

formed churches, particularly among the liberal Congregationalists.

Universities. Although some of the schools of the Greeks at the time of their highest social and cultural development may well be called universities, such as the schools of the rhetoricians and philosophers at Athens, at Tarsus, at Alexandria, and elsewhere, since they afforded a higher training for the mind, which led to a greater maturity, the term as now used goes back to the later Middle Ages, to the twelfth and thirteenth centuries. It was at this time that certain cathedral and monastery schools in large centers of population began to develop into more than local teaching institutions designed for the training of parish priests. Thus York and later Canterbury, in England, had teachers who attracted students from other parts of the country. The "university" at this time was more than a general school; it was a legal corporation. Organizations of teachers and students, such as we find at the end of the twelfth century, secured for themselves important privileges. They were corporate bodies, known as *universitates magistrorum et scholarium* and were composed of "faculties" of teachers and "nations" of students. But the name *universitas*, or university, was soon transferred to the corps of teachers alone and finally used to designate the teachers and the buildings and other equipment. Of such a type were the schools, or universities, of Paris, a famous center for the study of the liberal arts and of theology, Bologna, particularly noted for its law courses, and St. Gall, noted for its courses in church music and liturgics. Other centers of learning were Rome, Pavia, Ravenna, and Oxford. It was not long before traveling students came to these places from great distances in order to hear some noted teacher read and comment on the famous text-books of the time. — Since the students at these great centers of learning were regarded as members of the clergy, they were given many of the privileges and immunities enjoyed by the clerics everywhere, together with others developed by their organizations by virtue of their being recognized as guilds. Thus the students were free from trial by the city authorities, many of them were exempted from duties, levies, imposts, tolls, excises, or other exactions whatever. Since the early universities were not tied down to one location by costly buildings and equipment and could therefore move almost overnight, many cities resorted virtually to competitive bidding in order to have a university, as in the case of Cambridge. Another very important privilege which the universities obtained was the right of *cessatio*, which meant the right to stop lectures and to go on a strike as a means of enforcing a redress of grievances against either town or church authority. This right is known to have been used at Oxford in 1209, at Paris in 1229, and thereafter in numerous cases.

Although the chief universities had at first been schools distinguished for one faculty, as noted above, a fully organized university soon aimed to have the four great divisions of knowledge represented in its midst, namely, arts (the successor of the old cathedral school instruction), law (including civil and canon law, as worked out at Bologna), medicine (as worked out at Salerno and Montpellier), and theology, the most important of the four, which prepared learned men for the service of the Church. Although this was a gradual development, the four traditional faculties were well established by the 14th century and continued as the typical form of university organization until modern times. Among the first universities established in line with this development were Toulouse, Avignon, Cahors, Grenoble, and Orange in France, Prague (1348), Vienna (1365), Heidelberg (1386), Cologne (1388), and Erfurt (1392) under German jurisdiction. During the next century followed cathedral and monastery schools in Wuerzburg (1402), Leipzig (1409), Rostock (1419), Greifswald (1456), Freiburg (1457), Basel (1460), Ingolstadt and Treves (1472), and Tuebingen and Mainz (1477). Outside Germany, universities were founded at Upsala in 1477, Copenhagen in 1478, St. Andrews (Edinburgh) in 1413, Glasgow in 1450, and Aberdeen in 1494. Most of these universities were governed by the masters of the four faculties, each faculty being headed by a dean and the entire university by a rector, who was originally elected by all the masters and scholars, but later by the governing masters alone. Lectures and residence alike were provided for in the "colleges," or university buildings, whenever possible, both public and private instruction being given. The whole course of instruction was shaped to give proficiency in teaching, and hence arose the degree of "master" and "doctor."

In America the development of higher education, and particularly that of the universities, has followed lines of its own. The historical beginning of higher education in America is found in the

grant of 1636 by the General Court of the Massachusetts Bay Colony, of £400 for the establishment of a college. A few years later the college received a bequest from John Harvard of half of his estate beside half his excellent library. "In these two transactions appears the dual economic foundation upon which have been reared all the institutions of higher learning in America, namely, the voluntary support of the state and private benefaction. State aid has come in the form of exemption of property from taxation; the grant of public lands to educational institutions; appropriations from the general revenues; the levying of special taxes or the application of specified taxes to the support of schools, colleges, and universities. The private benefactions have included individual gifts running from paltry sums to millions of dollars and concerted movements for the raising of endowments and other funds. Perhaps no other phenomenon of the 20th century will be more significant than the princely gifts to higher education which have marked its first two decades" (*Allison*). — Although the American universities began with the recognized four faculties and maintained them for about two centuries, a tendency developed which tended to draw away from this rigid division and to afford greater liberty of choice. One phase of this tendency developed into the elective system, which for a while threatened to disrupt systematic training in all the professions. Just how far the American universities have gotten away from the four-faculty system may be seen from the list of colleges or schools united within the organization of almost any university of the first class. We find schools like the following listed, each with its own faculty or staff of instructors: college of arts and science (or sciences), school of agriculture, school of business and public administration, school of education, school of engineering, school of fine arts, graduate school, school of journalism, school of law, school of medicine, school of mines and metallurgy, and others. The present tendency toward raising the standard of work in the universities is very marked, and it will probably not be long before work of real university grade is demanded of all candidates for degrees. The following universities are generally conceded to belong to the first rank or division in America: Clark University (Worcester, Mass.), Columbia University (New York City), Cornell University (Ithaca, N. Y.), Harvard University (Cambridge, Mass.), Indiana University (Bloomington, Ind.), Johns Hopkins University (Baltimore, Md.), Leland Stanford Jr. University (Palo Alto, Cal.), Princeton University (Princeton, N. J.), University of California (Berkeley, Cal.; southern branch at Los Angeles), University of Chicago (Chicago, Ill.), University of Illinois (Urbana, Ill.), University of Iowa (Iowa City, Iowa), University of Kansas (Lawrence, Kans.), University of Michigan (Ann Arbor, Mich.), University of Minnesota (Minneapolis, Minn.), University of Missouri (Columbia, Mo.), University of Nebraska (Lincoln, Nebr.), University of Pennsylvania (Philadelphia, Pa.), University of Wisconsin (Madison, Wis.), Yale University (New Haven, Conn.). The list might be lengthened considerably if one would want to add some of the newer institutions that are rapidly forging to the front. A peculiar development of the last decades is the rise of the urban universities, such as those of Syracuse, Buffalo, Cincinnati, Toledo, Omaha, Nashville, Pittsburgh, Rochester, Western Reserve University of Cleveland, O., Washington University, of St. Louis, Mo., and others. — Among notable foreign universities not mentioned above are the following: Amsterdam, Athens, Berlin, Birmingham, Bonn, Bordeaux, Buenos Aires, Calcutta, Christiania, Copenhagen, Dublin, Erlangen, Giessen, Goettingen, Grenoble (France), Halle, Heidelberg, Helsingfors, Innsbruck, Jena, Kharkof, Kiel, Koenigsberg, Lausanne, Leiden, Liége, Lille (France), London, Madrid, Marburg, Muenster, Naples, Sheffield, Strassburg, Toulouse, Tuebingen, Warsaw, Zurich. See also *Colleges, Degrees, Education.*

Unpardonable Sin. See *Sin, the Unpardonable.*

Upanishads. See Brahmanism.

Urlsperger, Johann August, German theologian and controversialist; b. 1728, d. 1806; a man of great learning and an earnest thinker; defended the evangelical truth against philosophical and rationalizing theories; founded the *Deutsche Christentumsgesellschaft* in Basel for the advocacy and defense of the pure doctrine; but the society, to his disappointment, devoted its efforts rather to the promotion of true piety as understood in those days.

Urlsperger, Samuel, German Lutheran theologian, 1685—1772; father of preceding, influenced by Francke; pastor at Augsburg; confidential agent for Salzburg Colony in Georgia (*q. v.*).

Ursinus, Zacharias, 1534—83; German Reformed; b. in Breslau; disciple

of Melanchthon; professor of theology at Heidelberg; together with Olevianus (disciple of Calvin) wrote *Heidelberg Catechism* (publ. 1563); d. at Neustadt.

Ursula, St. A mythical character around which fantastic legends were woven in the Middle Ages, the favorite one representing her as a Christian princess from Britain, who was massacred at Cologne by the Huns with 11,000 maidens. Intelligent Romanists have discarded the legend. It has, however, enabled the city of Cologne to send an abundance of relics throughout Christendom and even to India and China.

Ursulines. A religious order of women, having the sole purpose of educating young girls.

Uruguay. See *South America.*

Ussher *(Usher)*, **James,** 1581—1656; luminary of Irish Church; b. in Dublin; archbishop of Armagh 1625—40; preacher in England (d. there); scholarly writer. His chronology of the Bible appeared for a long time in the Authorized Version.

Usury. According to general usage, the taking of interest in excess of the rate permitted by law; more strictly, in agreement with the law of love, the indiscriminate taking of interest and, in the strictest interpretation of the term, the taking of interest in any form. — The Old Testament clearly distinguishes between the taking of interest from a fellow-believer and from one who was not a member of the chosen people of God. It was forbidden to an Israelite to take from a fellow-Israelite interest of any kind in return for a loan (Ex. 22, 25—27; Lev. 25, 35—37; Deut. 23, 20), whether of money or food; but from one who was not an Israelite it was permitted to take interest (Deut. 23, 20; cp. 15, 6; 28, 12). In the New Testament the question is taken up from the viewpoint of brotherly love. Taking interest is not specifically forbidden, yet gratuitous lending is commended, and where the need of the neighbor requires it, donating is urged outright. Cp. Luke 6, 34. 35. In the early days of the Church the taking of interest, especially in an indiscriminate manner, was reproved. It was only from the enemy that interest could rightfully be taken. As a general rule, the practise of the indiscriminate taking of interest was prohibited to all Christians, without distinction of persons. — The entire matter clearly belongs into the category of the commandment of love and must be regulated by circumstances. If there is dire need, the only way to meet the situation is by an outright gift or by a loan without interest. On the other hand, where money is desired for the enlarging of one's business or for other business ventures, the law of love would demand that he who has an advantage by virtue of such loan share the benefit with the borrower. The law of averages has been worked out with considerable care in the case of ordinary business undertakings, and the law of love will decide the taking of interest in all cases. In this connection every Christian is to remember the words of Scripture: "Thou shalt open thine hand wide unto him [the poor brother] and shalt surely lend him sufficient for his need." Deut. 15, 8. "He [the righteous] is ever merciful and lendeth; and his seed is blessed." Ps. 37, 26. "A good man showeth favor and lendeth." Ps. 112, 5. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Matt. 5, 42. "If ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. . . . Lend, hoping for nothing again." Luke 6, 34. 35. And both sides of the question are brought out in Ps. 37, 21: "The wicked borroweth and payeth not again; but the righteous showeth mercy and giveth."

Utilitarianism. See *Pragmatism.*

V

Valdez, Juan and Alfonso De. Reformers within the Roman Church, twins; b. ca. the end of the 15th century in Spain, the former dying at Naples in 1541, the latter at Vienna in 1532. Although both of them had an opportunity to observe and study the Lutheran Reformation, they never rightly and fully entered into its spirit. Although Juan, especially, had an understanding of many points of the truth, as his foremost work, *Alfabeto Christiano* (Christian Alphabet), shows, he did not comprehend the real mystery of iniquity at the papal court, and his books were forbidden a few years after his death. To his school belonged Aonio Paleario and Don Benedetto de Mantova (*qq. v.*).

Valentine, Milton, 1825—1906; leading exponent of the confessional trend in the Lutheran General Synod; educated at Gettysburg; pastor till 1866, then professor at Gettysburg Seminary, president of the college for sixteen years;

from 1884 professor of Systematic Theology in the Seminary. His *Christian Theology* (1906) makes concessions to evolutionism, Puritanism, and Reformed theology.

Valentinus. Gnostic philosopher. Taught at Rome ca. the middle of the second century; several times excommunicated; retired to Cyprus, where he died ca. 160. His system, reared on a Platonic background, is a dark, illimitable ocean, in which Oriental and Greek speculation together with Christian ideas, grotesquely perverted and misused, are strangely commingled. The Primal Being unfolds by emanation into thirty eons, among them the ideal Man, the ideal Church, and the heavenly Christ (a Platonic conception). These constitute the Pleroma, or heavenly universe, as against the Kenoma, emptiness, the chaotic world of matter. A disturbance in the cosmic equilibrium necessitated a restoration. Redemption is therefore a cosmic process, performed by a redeemer who has nothing in common with Jesus of Nazareth. See *Gnosticism.*

Valla, Laurentius, an Italian humanist; b. presumably in Rome in 1407. In his *Forgery of the Donation of Constantine* he demolished a fraud imposed upon Christendom for centuries. This, together with his attacks upon the Vulgate's Latinity, the apostolic origin of the Apostles' Creed, and of Christ's letter to Abgarus, led to his citation before the Inquisition. Under the liberal Pope Nicholas V he rose to prominence at the papal court. D. 1457.

Vanderkamp, John T.; b. 1747 at Rotterdam, Holland; d. December 15, 1811, in South Africa; doctor and pioneer missionary in South Africa; ordained by L. M. S. 1798; sailed to South Africa in missionary interest on convict ship; arrived at Cape Town in March, 1799; labored at Great Fish River, chiefly among Hottentots and Kaffirs; removed his adherents to Algoa Bay 1802; redeemed many slaves with his private funds from cruel Boer masters; broke down much opposition of Europeans in Africa to missionary labors among the natives and was an eminently successful missionary.

Vatican. The palace of the Pope at Rome, situated on the Vatican Hill, on the right bank of the Tiber. While the Vatican was a papal residence since the ninth century, it has been the Pope's chief palace only since about 1370. Pope after Pope has added to the buildings, and to the treasures which they contain, with marvelous results. The Vatican buildings cover about thirteen and a half acres and contain twenty courtyards, eight grand staircases, a large number of chapels, and some thousand rooms, among them many splendid apartments, designed and decorated by Michelangelo, Raffael, and other masters. The Sistine Chapel, with its frescoes by Michelangelo, is world-famed. Only about two hundred rooms are occupied for residential purposes by the Pope, his secretary of state, and his chief officials and closest attendants. The rest are used in carrying on the administration of the Church of Rome and in housing the Vatican Library, the papal archives, and various extensive and valuable collections of antiquities, relics, papyri, inscriptions, paintings, and statuary. Within the precincts of the Vatican is also the famous Church of St. Peter, one of the world's finest structures. In its crypt are the tombs of Popes and royalties and the reputed tomb of St. Peter.

Vatican Council. Convened at Rome from December 8, 1869, to October 20, 1870, the first so-called ecumenical council since that of Trent and thought to be the last in the long series of similar assemblies. It derives its chief importance from the fact that it proclaimed the supremacy and infallibility of the Pope as a dogma of the Church, thereby definitely settling the question of ecclesiastical authority and ending the long debate between episcopal oligarchy and papal autocracy. Thanks to the ceaseless efforts of the Jesuits, especially since 1814, the Catholic world was ready, so to speak, for this final stroke of papal diplomacy; for the Vatican Council was emphatically papal. The Pope (Pius IX) summoned it (the Council of Trent was forced upon the papacy) and dominated it from start to finish, determining the matters to be discussed, appointing the theologians and commissions to do the preliminary work, and proclaiming the decrees *in his own name.* In fine, Pius acted from the beginning on the assurance that the council would vote its own surrender in favor of papal absolutism. — The council brought an imposing array of hierarchical dignity to the Holy City, the number of prelates ranging from 764 at the beginning to 535 on the 18th of July, 1870, when the infallibility decree was adopted. Pius also, in two special letters, invited the Protestant heretics and the Greek schismatics to return to "the one sheepfold of Christ," vainly hoping that the council might be the occasion of a reunion of Christendom under the egis of Rome. Instead, the *Vaticanum* has only widened the

breach and intensified the antagonism. — According to the papal bull of convocation the purpose of the council was to concert measures for the defense of the faith and the Church against the dangers of Liberalism, rationalism, and infidelity. The prime object, however, though not specifically mentioned in the summons, was to put the capstone on the hierarchical pyramid by making the Pope the absolute and irresponsible head of the Church. All the other aims of the council were comparatively insignificant. Of the four public sessions that were held (our limits forbid a detailed account of the preliminary procedure), the first (December 8, 1869) was only a gorgeous ritualistic ceremony; the second (January 6, 1870) was a profession of faith by all the Fathers before the Pope, followed by "the episcopal oath of feudal submission to the papacy" — a shrewd stroke designed to prepare the mind of the council for the main event; the third (April 24, 1870) adopted "the dogmatic constitution on the Catholic faith"; the fourth (July 18, 1870) adopted "the first dogmatic constitution of the Church of Christ," including papal primacy and infallibility. The constitution on the faith is simply a reaffirmation of scholastic theology, coupled with a condemnation of modern pantheism, naturalism, and rationalism. The preamble, which derives these "isms," as a legitimate fruit, from the Reformation, encountered opposition and was toned down somewhat in form, but left substantially unchanged. Our chief interest attaches to the constitution on the Church, which in the last two chapters asserts *papal absolutism* and *papal infallibility*. As to the former, the constitution declares that the Roman Pontiff is entitled, by the ordinance of God, to a complete and *immediate* jurisdiction in faith, morals, discipline, and government over all pastors and people, jointly and severally, throughout the whole world (*per totum orbem*). As to infallibility, the Pope declares, first of all, that it is *a divinely revealed dogma* (*divinitus revelatum dogma esse declaramus*). This dogma is then defined as follows: When the Roman Pontiff speaks *ex cathedra*, that is, when he exercises his office as the teacher of the universal Church in any matter relating to faith or morals, his definitions (*i. e.*, his dogmatic utterances or decisions) are, by divine assistance (*per assistentiam divinam*), infallibly true, and therefore such definitions are authoritative and irreformable (*i. e.*, irreversible) in themselves (*ex sese*), without requiring the consent of the Church. This dogma did not go through without a stubborn protest on the part of the more liberal Catholics. Eighty-eight bishops, among them Archbishop Kenrick of St. Louis, voted against it. But — they all submitted later on. The Old Catholic movement, which rejects infallibilism, did not, it might be added, emanate from the ranks of the opposing bishops at the council.

Veda (Sanskrit, knowledge), name of earliest Indo-Germanic literary records and sacred scriptures of ancient India, consisting of four collections of hymns, of which the oldest is the *Rig-Veda*, antedating 1000 B. C.

Vedanta Philosophy. See *Brahmanism, Vedanta Society.*

Vedanta Society. A movement, resulting from lectures on Vedanta philosophy, one of the six orthodox systems of Brahmanic philosophy (see *Brahmanism*), delivered, 1894, in New York, by Swami Vivekananda (b. 1863 in Calcutta; attended Parliament of Religions, Chicago, 1893; returned to India 1900; d. 1902). Organized and incorporated 1898. Grew slowly, with headquarters in New York and other centers in Boston, Pittsburgh, San Francisco, Los Angeles; 340 members in 1906. Then declined, with only three organizations and 190 members in 1916. Claims to have no purpose of forming new sect or creed, but to expound Vedanta philosophy, which is explained as "end of all wisdom," how it may be attained, and to give philosophic and scientific basis to religion.

Velasquez, Diego Rodriguez de Silva y, 1599—1660; greatest of Spanish painters and one of the greatest of all nations; superb colorist, excellent draughtsman, unity of impression; painted chiefly secular, but also religious subjects.

Venezuela. See *South America.*

Veni, Creator Spiritus. The author of this stately hymn of the Middle Ages is not definitely known, Charlemagne and Rhabanus Maurus being mentioned oftenest; translated by Luther, from whose version it came into English ("Come, God Creator, Holy Ghost").

Verbeck, Guido Fridolin; b. January 23, 1830, at Zeist, Holland; died March 10, 1897, at Tokio, Japan; joined Moravians 1846; in America 1852; appointed missionary to Japan by Reformed Church of America 1857; instructor at Nagasaki; the Imperial University a result of his work; adviser

to Japanese government until 1877; ban against Christianity in Japan lifted through his influence; instructor in Union Theological Seminary, Japan.

Verdi, Giuseppe, 1813—1901; showed precocious talent; studied at Milan; organist and conductor at Busseto; lived chiefly at Milan and Busseto; operatic composer; some sacred music, including a *Pater Noster* and an *Ave Maria,* also a requiem.

Vergerius, Petrus Paulus (or *Vergerio Pierpaolo*), 1498—1565; Italian reformer; began his career as a prominent lawyer in Venice; devoted himself to the service of the Church after the death of his wife; rose rapidly to influential positions; was delegated to Diet of Augsburg (1530); sent to Germany (1535) in the matter of the Council at Mantua; conferred with Luther, whom he called a "beast," possibly possessed of a demon; bishop of Capo d'Istria (1540); excited suspicion by his conciliatory conduct at Worms (1540); studied the writings of Luther; broke with Rome in 1545; labored for some years after his excommunication (1549) in Southern Switzerland; spent the last twelve years of his life in the service of Duke Christopher of Wurttemberg; maintained an extensive correspondence; wrote numerous inflammatory and polemical tracts against the papacy.

Verigin, Peter. See Doukhobors.

Veronica, St. A legendary matron of Jerusalem, who is said to have given her head-cloth to Jesus as He passed her on the way to Golgotha that He might wipe the blood and sweat from His face. The cloth is supposed to have retained the imprint of His features. Roman churches at Rome, Milan, and Jaen (Spain) each have this miraculous cloth.

Verse. In the Bible, the smallest division of a chapter, consisting usually of a sentence or phrase or, in poetry, of two or more parallel lines; in hymnody, a single metrical line, made up of a number of accented feet according to a certain rule.

Versicle. One of a series of short verses or parts of verses spoken or chanted alternately by pastor and choir or congregation, especially those between the Salutation and the Collect.

Versions of the Bible. See *Bible Versions.*

Vespers. In the cycle of Canonical Hours the second last service of the day, at present usually combined with Compline in the Roman Church; in the Lutheran Church, the evening service, especially on Sundays and holidays. See *Hours, Canonical.*

Vestments, Clerical or Priestly (especially Roman Catholic). In use in the Christian Church since the earliest days, the *tunica talaris,* fashioned after the common tunic of the period, being represented as the bishop's or presbyter's dress in the second century. The *dalmatica* was practically an ungirdled tunic, richly ornamented and worn over the first. It soon became the distinctive garment of the deacons, its color being white and its material linen. The *paenula* or *casula* (chasuble) was originally a storm cloak of heavy woolen cloth, with a hole in the center, through which the head was thrust. Its later form was circular or elliptical and its color usually a chestnut-brown. The pallium scarf was derived from the pallium mantle. It was made of white wool and ornamented with crosses. In the Orient, as the *omophorion,* it was the badge common to all bishops. In the Occident the wearing of the pallium was soon restricted to metropolitan bishops upon whom the Pope conferred the distinction. The stole, or *orarium,* was of white or colored cloth, properly a neck-cloth. The maniple, originally a napkin or towel used by deacons, later became a kind of handkerchief for general use by the clergy. The amice was a linen collar worn during Mass; it is now the priest's shoulder-cloth. The alb was a sacrificial robe of white linen or silk, with brightly tinted silken or golden border. It is now simply a long, white garment. The girdle, whose purpose is obvious, was in general use almost from the first. There were many other articles of vesting and adornment in the Middle Ages, but these are the principal ones. To this day the amice, the alb, the girdle, the maniple, the stole, and the chasuble are used by Catholic priests during Mass, also by the clergy of the Anglican Church during the celebration of the Eucharist. Luther's position regarding the use of vestments was a very conservative one, and the Lutheran Church has never declared against their use. Nevertheless, they were discarded more or less rapidly, even the surplice, the long, white vestment used in the Anglican Church for all the regular services, being cast off. At present only the black preaching or pulpit gown is in general use, called by many the cassock, which was originally a long, cloak-like garment, only the doctors of divinity wearing scarlet. This robe signifies that the wearer is engaged in the actual performance of his ministerial calling.

It is, properly considered, an academic vestment and should adhere closely to this style. The bands worn by the clergyman, as well as the ruffed collar in use among Scandinavian Lutherans, are undoubtedly the remains of the ancient *peritrachelium*, its significance being the right to administer the Holy Communion.

Vestments, Roman Catholic. The following vestments are worn by a priest at Mass: 1) amice, an oblong linen cloth about the shoulders; 2) alb, a white linen vestment with sleeves, reaching from head to foot; 3) cincture, a belt, usually of linen; 4) maniple, an ornamental band over the left forearm; 5) stole, a narrow strip of fabric, worn about the neck and crossed over the breast; 6) chasuble, the outer and chief vestment, elaborately embroidered, covering front and back and having an opening for the head. — The cope, a long cloak open in front, is worn at processions, vespers, etc; the dalmatic, resembling the alb, is worn by deacons and bishops; the surplice, or cotta (of white linen), is the most common outer vestment, used, *e. g.*, in choir or at the administration of the Sacraments; similar to it is the rochet (*q. v.*).

Vicar Apostolic. A papal delegate, usually a titular bishop, who is appointed by the Pope for missionary regions where the ordinary hierarchy is not established. Vicars apostolic have practically the same powers as bishops in their dioceses. The only vicariates apostolic in the continental United States are those of North Carolina and Alaska.

Vicar-General. A cleric who occupies the highest office in a diocese after the bishop, being empowered to exercise the episcopal jurisdiction in the bishop's name and stead.

Vice, New York Society for the Suppression of. This society was founded by Anthony Comstock for the suppression of immoral literature. The society requests that ministers devote one service in the month of March to the cause.

Victor of Rome, 190—202; staunch opponent of the Quartodecimanian practise in the Easter controversy, and probably the author of a tract against the playing of dice and all games of chance (*De Aleatoribus*). "It is written in the tone of a papal encyclical and in rustic Latin." See *Quartodeciman Controversy.*

Victorious Life *(Perfectionism).* That a Christian who has fully and continually embraced the Gospel of Christ can lead a victorious life, that is, a life actually free from sin, has been taught by various persons and parties within the Christian Church. Thus Roman Catholics have taught that in some cases, by special provision of God, particular saints may become so sanctified as to avoid all sins, offering an obedience even beyond the demands of the Law. Likewise Arminians (Methodist Churches and Evangelical Association) have taught a relative perfection, which consists in the depression of unholy thoughts and desires. Similarly the Oberlin School taught that "the beginning of the Christian life is entire obedience" and that "the promises of God and the provisions of the Gospel are such that, when fully and continually embraced, they enable the believer to live a life of uninterrupted obedience." Above all, however, the doctrine of the victorious life, or perfection, has been accepted by scattered groups of Christian denominations (Pentecostal Churches, Holiness Churches) connected more or less with Methodism, which zealously advocate entire holiness or sanctification or perfection in this life, their theory of perfection being based upon misunderstanding of Scriptural passages.

Vigilius, Pope, ca. 537—555; was a deacon in Rome in 531 and represented the papacy at Constantinople under the pontificate of Silverius. Leaning towards the Monophysitic party at Constantinople, he became a *protégé* of Empress Theodora, through whose influence he was made Pope in 538. In 545 he was ordered by Justinian to condemn the Three Chapters. Fearing the wrath of the Occident, he at first refused, but subsequently yielded to the emperor's demands.

Vigils. The night-services held by persecuted Christians probably led to the later custom of passing the nights before great feasts in prayer and worship. These vigils, or watches, the most noted of which was the Easter vigil, became very splendid in the fourth century. By the 12th century they had degenerated into occasions of license and were abandoned. The name is now applied, in the Roman Church, to the fast-days before certain festivals and to the services held on those days.

Vigness, Lauritz Andreas; b. 1864; studied at Augustana College and Dixon College (A. B.); professor at Augustana College 1886, Highland Park College 1890, Jewell Lutheran College 1894; principal of Pleasant View Lutheran College 1895; president of St. Olaf Col-

lege 1914—18; secretary of the Board of Education of the Norwegian Lutheran Church of America 1918.

Vignola, Giacomo Barozzi di, 1507 to 1573; Italian architect; one of the builders of St. Peter's in Rome, especially in the construction of the cupolas; published a book on the orders of pillars.

Vignon, a French artist and architect; builder of the Madeleine in Paris, altogether after classical models; temple surrounded by Corinthian pillars.

Vilmar, August Friedrich Christian, b. 1800, d. 1868; most prominent Hessian theologian of the 19th century; studied at Marburg; passed from doubt and rationalism to a firm faith in Christ and the Scripturalness of the Lutheran Confessions; exerted great influence in the education of the Hessian clergy as director of the *Gymnasium* at Marburg, superintendent at Kassel, and theological professor at Marburg; his doctrine on the Church is Romanizing; wrote: *Collegium Biblicum.*

Vincent de Paul; b. 1576, d. 1660; Roman priest; at one time a Moslem slave; devoted his later life to the poor, especially to French galley-slaves and the Christian slaves in Barbary; founded the Lazarist order and the Sisters of Mercy.

Vincent, John Heyl, 1832—; Methodist Episcopal; b. at Tuscaloosa, Ala.; pastor in New Jersey, Ill. (Joliet, Chicago, etc.); established Sunday-school papers; editor of Sunday-school publications of Sunday-school Union; chief organizer of Chautauqua Assembly 1874; chancellor of Chautauqua Literary and Scientific Circle 1878; bishop 1888; resident bishop in Europe 1900; retired 1904; author.

Vincent, Marvin Richardson; b. at Poughkeepsie, N. Y., 1834; Methodist Episcopal minister; pastor (Presbyterian) at Troy and New York City; professor at Union Seminary 1883; translated Bengel's *Gnomon;* published *Word Studies,* etc.

Vincent of Lerins, the most famous disciple of the Semi-Pelagian Johannes Cassianus; b. in Gaul; became a monk of the monastery of Lerinum; author of *Commonitorium pro Catholicae Fidei Antiquitate et Universitate,* in which he laid down the proposition that the Catholic faith is, *quod semper, quod ubique, quod ab omnibus est creditum* (what always, what everywhere, what by all has been believed), a principle upheld by the Catholic churches to-day; d. ca. 450.

Vinci, Leonardo da, 1452—1519; a universal genius in the plastic and pictorial arts; in painting he excelled in the disposition of light and shadow, founding new laws of composition and using also the hands as a psychological commentary; among his pictures are his "Baptism of Christ" and "The Resurrection of Christ," but above all his "Last Supper," which has been called "the grandest monument of religious art."

Vinet, Alexander Rodolphe, 1797 to 1847; Swiss Reformed, second Pascal; b. at Auchy, Vaud; professor of French literature at Basel; professor of theology at Lausanne; led Free Church movement in Vaud; d. at Clarens; *Homiletics,* etc.; hymns.

Virgin Birth. See *Incarnation.*

Virgin Islands of the United States, formerly Danish West Indies, bought by the United States from Denmark for $25,000,000 in 1917. Discovered by Columbus in 1494. Area, 132 sq. mi. Population, 26,051, chiefly blacks. Education is compulsory. Missions by several American Churches, among which United Lutheran Church in America. Statistics: Foreign staff, 30; Christian community, 6,703; communicants, 2,988.

Virginia, Synod of. See *United Lutheran Church.*

Virginia, Synod of Central. See *Synods, Extinct.*

Virginia, Synod of East. See *Synods, Extinct.*

Virginia, Synod of Southwestern. See *Synods, Extinct,* and *United Lutheran Church.*

Virginia, Synod of Western. See *Synods, Extinct.*

Vischer. See *Fischer, Christoph.*

Vischer, Peter, 1455—1529; German sculptor, son of a worker in bronze; his work shows the transition from the Gothic to the Renaissance forms; attained great fame beyond Nuremberg and even beyond Germany; his most celebrated work the tomb of St. Sebaldus in Nuremberg, which contains seventy-two figures, besides those of the apostles and prophets.

Visitation Nuns *(Salesian Nuns).* An order founded by Mme. de Chantal, in 1610, under the guidance of Francis of Sales. The rule is moderate, but all property is held in common, even beds, beads, etc., being changed every year. The chief activity is the education of girls, especially of higher Roman Catholic society.

Vitringa, Campegius, 1659—1722; Dutch Reformed Old Testament scholar; b. at Leenwarden; professor of Oriental languages at Franeker 1681 (d. there); founder of historical exegesis; wrote *Commentary on Isaiah* (valuable), etc.

Voes, Heinrich. See *Esch, Johann, and Voes, Heinrich.*

Voetius, Gisbert, 1588—1676; most important Dutch Reformed theologian 17th century; b. at Heusden; preacher at Ulymen; delegate to Dort; professor at Utrecht 1634; combated Arminianism (*q. v.*), Cocceianism, Descartes's philosophy (see *Cocceius* and *Descartes*); d. at Utrecht.

Vogt, Karl, German naturalist; born 1817 at Giessen; professor, ibid., 1847; dismissed because of political activities; since 1852, professor of geology, later also of zoology, at Geneva; died 1895 at Geneva. Was one of the most zealous champions of materialism and Darwinism, with all their logical consequences. Wrote: *Koehlerglaube und Wissenschaft,* 1855; *Vorlesungen ueber den Menschen,* 1863.

Voigt, A. G., theologian and educator in the Lutheran United Synod South; b. 1851, studied in Philadelphia, Gettysburg, and Erlangen; entered the ministry in 1883; pastor in Mount Holly, N. J., and Wilmington, N. C.; professor in Thiel College and the Newberry (S. C.) Seminary; since 1906 dean of the seminary at Columbia, S. C.; president of the United Synod South 1906—10; author of *Why Are We Lutherans? Commentary on Ephesians, Biblical Dogmatics.*

Volckmar, Wilhelm Valentin, 1812 to 1887; studied at Marburg; music teacher at Homberg Seminary after 1835; gifted organ virtuoso; composed many works, also sacred; published *Orgelschule* and *Schule der Gelaeufigkeit.*

Voltaire. Assumed name of *François Marie Arouet,* noted French author, historian, philosopher; b. 1694 in Paris; educated by Jesuits; 1726—9 in London, where he came under the sway of Deism; 1750—3 at court of Frederick the Great, Berlin; since 1758 on his estate near Geneva; d. 1778 in Paris. Voltaire exerted a great, but pernicious influence. Though not an atheist, but rather a Deist, he did not appreciate the truths of the Gospel. Antagonized by the persecuting and privileged Jesuitism dominating France, against which he directed his "*Ecrasez l'infâme!*" ("Crush the infamous one!"), he was led to a bitter hatred against every form of Christianity, which became more and more satirical and blasphemous. By his hostility against absolutism in State and Church he helped much to bring about the French Revolution. Wrote numerous tragedies, novels, epic poems, historical and philosophical works. Among the latter, *Dictionnaire Philosophique, Les Moeurs et l'Esprit des Nations.*

Volunteers of America. This organization, a secession from the Salvation Army (*q. v.*), was formed in the spring of 1896 by Mr. and Mrs. Ballington Booth. From the beginning the organization has been declared to be an auxiliary of the Church, and converts have been advised to unite with churches of their preference. In doctrine the Volunteers of America are in harmony with all essential points of doctrine as held by the evangelical churches. Their principles are stated in the Book of Rules issued by order of the Grand Field Council. — The government of the Volunteers of America is democratic, and the term "military," which appears in their Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movement of officers. A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. The Commander-in-Chief, or General, is elected for a term of five years. His cabinet, or staff, consists of the vice-president, with title of Major-General, the secretary, with title of Colonel, the treasurer, with title of Colonel, and the regimental officers. — The different departments of work carried on by the Volunteers of America are rescue- and prison-work, industrial, girls', and children's homes, hospital and dispensary work, and "restoration work" among men and women whose misfortunes or misdeeds have placed them beyond the pale of good society. Statistics, 1916: 97 organizations, 16 church edifices, 10,204 members, 26 Sunday-schools, with 1,483 scholars. Value of church property, $226,950.

Voodooism. Name of certain practises and beliefs current among Negroes of the West Indies and Southern United States, brought originally from Africa; consisting of snake- and devil-worship, fetishism, dances, incantations, charms, and, formerly, occasional sacrifice of girl children, performed by priests or "doctors," whose services were often employed to wreak vengeance on some enemy.

Voskamp, Karl Johannes; b. September 18, 1859, at Antwerp, Belgium; educated at Duisburg and Berlin; in 1884 sent to Canton, China, by the Berlin Missionary Society; labored in the Fa Yuen district; home furlough in 1898;

transferred to Shantung 1898; since 1925 connected with the United Lutheran Church in America. Voskamp is a well-known and eminently successful missionary and an author of renown. He resides at Tsingtao, China.

Vows. Rome's position on religious vows follows from its teaching on the subject of "evangelical counsels" (*q. v.*). If God counsels voluntary poverty, obedience, and celibacy as exceptionally meritorious, then, it is argued, He will also be pleased if men vow, or promise, to Him to observe these counsels. Such vows are made by those entering the various religious orders. These vows are sometimes only temporary, but usually perpetual. They are also classified as either solemn or simple, the former implying that an absolute and irrevocable surrender has been made and accepted, while the latter are less sweeping (see *Profession of Monks and Nuns*). Solemn vows must always be preceded by simple. The Pope can dispense from all vows. The Roman Church attempts to compel observance of monastic and other vows, using force if necessary. Luther strongly and justly condemned the fact that Rome considers the vow of celibacy binding even if those who have taken it find, in more mature years, that they have not received the gift of continence. 1 Cor. 7, 7.

Vulpius, Melchior, 1560—1616; cantor in Weimar; published *Cantiones Sacrae,* 1603, *Kirchengesaenge und geistliche Lieder Dr. Luthers,* 1604, and composed a number of tunes.

W

Wacker, Emil; b. May 16, 1839, at Kotzenbuell; Lutheran pastor; studied at Copenhagen, Kiel, and Berlin; called as pastor and rector of the Deaconess Home at Flensburg 1876; wrote: *Diakonissenspiegel, Die Laienpredigt und der Pietismus in der lutherischen Kirche, Der Diakonissenberuf, Eins ist not,* etc.

Wackernagel, Karl Eduard Philipp, 1800—77; educated at University of Berlin; master of a school in Berlin, then at Stettin; professor in *Realgymnasium* at Wiesbaden, then at Elberfeld; last years of life spent in Leipzig; successful teacher, especially noteworthy for hymnological research embodied in *Das deutsche Kirchenlied, von der aeltesten Zeit bis zu Anfang des 17. Jahrhunderts,* indispensable to students of early German hymnody.

Wagner, Anton; b. 1820 at Allendorf an der Lumda, Hessen; came to America 1849; graduate of Fort Wayne Seminary; pastor in Watertown, Wis., 1855, Freistadt, Wis., Pleasant Ridge, Ill., of Zion Church, Chicago, 1867 to 1909; d. 1914; pioneer of Missouri Synod in Chicago.

Wakamba Mission, East Africa, founded by the *Bayerische Gesellschaft fuer Ev.-Luth. Mission in Ostafrika* (Bavarian Ev. Luth. Missionary Society) in 1886; taken over by the *Ev.-Luth. Mission zu Leipzig* (Leipzig Mission) in 1893.

Walch, Johann Georg; b. 1693, d. 1755 as professor at Jena; orthodox Lutheran, though influenced by Pietism; voluminous writer, especially on historical subjects, the controversies within and without the Lutheran Church, and on the Symbolical Books; his edition of Luther's works surpassed all previous editions in completeness. — His son, *Christian Wilhelm Franz Walch,* b. 1726, d. 1784 as professor at Goettingen; his writings, mostly historical, are tinged with Supernaturalism, which opposed Rationalism without fully defending the Bible.

Waldenses *(Waldensians, Vaudois).* A sect said to have been founded by Peter Waldo, or Valdes, a rich merchant of Lyons, ca. 1170. He gave away his wealth, had a translation made of portions of the Bible into the French Provence vernacular, preached, and founded a society for the spreading of the Gospel, which soon gained many followers, particularly in valleys of Piedmont and the adjacent French territory. Here the Waldenses still have some 13,000 adherents, and, in Uruguay, Argentina, the United States, Canada, and in their foreign missions they number about 12,000. Being under the papal ban, they were, for centuries, driven from their homes or were ruthlessly massacred. In 1848 King Charles of Sardinia granted them civil and religious liberty. They rejected purgatory, masses for the dead, indulgences, worship of saints, relics, and images, most church holidays, dedications and consecrations, and the authority of the hierarchy, including that of the Pope, whom they declared to be the Antichrist, and believed the Church to be the congregation of the elect, that an unbelieving priest could not validly administer the Sacraments, and that, besides faith, good works were necessary to salvation. At first those joining the Waldensian "fraternity" had to take the

threefold oath of poverty, celibacy, and obedience to superiors. The "friends," or "the faithful," did not take the vows of the "brethren" and "sisters," but merely accepted the Waldensian doctrine. The outstanding characteristics of the Waldenses were their preaching, their missionary zeal, and their knowledge of the Bible, especially of the New Testament. In early times they had bishops, presbyters, and deacons; but their church government as well as their doctrine and practise were modified in the course of time, and since the Reformation, when they joined the Reformed party, the Waldenses closely resemble the Presbyterians in doctrine and polity. Their *Brief Confession of Faith of the Reformed Churches of Piedmont* (1655) is based on the French Reformed *Confessio Gallicana.*

Waldenstroem, Paul Peter; b. 1838; Swedish theologian and educator and one of the foremost leaders of the Free Church movement in Sweden; in 1872 he advanced the idea that the reconciliation through Christ is not of God to us (denying the wrath of God), but of us to God. Waldenstroem has exerted great influence both in Sweden and in America.

Wales. In Wales the ancient Celtic Church, having been founded at a very early period, was entirely independent of the Church of Rome. In consequence the Christian Britains were obliged to seek refuge in the mountainous district of Wales, where they gradually diminished in numbers, ignorance and superstition overspreading the entire country. The Reformation of the 16th century reached Wales through England. Gospel-truth spread rapidly among the mountaineers, and a simple Scriptural piety began to reign among them. Later on ignorance and vice again prevailed, and both clergy and laity became ignorant and immoral. The Rev. Griffith Jones established among them a system of education now known as the Welsh Circuiting Schools, by which he accomplished great good, establishing 3,495 schools, in which 158,237 pupils were educated. The majority of the Welsh people are Methodists.

Walker, H. H., D. D. See Roster at end of book.

Walker, Jesse, ?—1835; Methodist Episcopal; b. in North Carolina; traveling preacher in Tennessee and Kentucky 1802, Illinois 1806; planted Methodism in St. Louis 1820; among the Indians 1823; d. in Cook Co., Ill.

Walker, Williston, 1860—; Congregationalist; b. at Portland, Me.; taught in Bryn Mawr College and Hartford Seminary; professor of ecclesiastical history, Yale; wrote: *History of Congregational Churches in the United States; The Reformation;* etc.

Wallin, Johan Olaf, 1779—1839; the greatest Swedish hymnist of the last century; held charges in various cities of Sweden; contributed some 150 hymns; recast the hymn by Spegel: "The Death of Jesus Christ, the Lord."

Walther, Carl Ferdinand Wilhelm, "the most commanding figure in the Lutheran Church of America during the nineteenth century," was born October 25, 1811, at Langenchursdorf, Saxony. His father, grandfather, and great-grandfather had been Lutheran ministers before him. He received his preparatory training at home, in the village school, and in the city school at Hohenstein, graduated from the *Gymnasium* at Schneeberg in 1829, and took up the study of theology at the University of Leipzig. "I was eighteen years old when I left the *Gymnasium,* and I had never heard a sentence taken from the Word of God out of the mouth of a genuine believer. I had never had a Bible nor a catechism, but merely a miserable *Leitfaden,* which contained heathen morality." Rationalism held sway also at Leipzig. Walther was led to believe in Jesus Christ through an elderly candidate, Kuehn, who led the studies and spiritual exercises of a group of earnest students, but whose theology was of a pronounced pietistic type; through the wife of *Steuerrevisor* Barthel, who, when Walther was at the verge of spiritual despair, pointed him direct to the grace of God in Christ; and through Pastor Stephan, who advised him to lay hold of the full, free, and unconditional promises of the Gospel ("a man who, by God's grace, saved my soul"). Leaving the university for one semester on account of severe illness, he took up the study of Luther's writings in his father's library, and employing a second period of ill health in Perry Co., Mo., in the same manner, he acquired a thorough familiarity with the works of the Reformer. He graduated in 1833, became a private tutor, and was ordained in 1837 to the ministry at Braeunsdorf, Saxony. The local church and the church authorities were steeped in rationalism, and since Walther's firm stand for the Lutheran Confessions and Lutheran practise was met by opposition and even persecution, he resigned his pastorate and joined the Saxon emigrants. He arrived at St. Louis in

February, 1839, and shortly afterwards he took charge of the pastorate at Dresden and Johannisberg in Perry Co., Mo. He gave his active support to the founding of the log-cabin college at Altenburg and for a time served as instructor. The sad task of unmasking the leader of the Saxon emigrants, M. Stephan, fell to his lot (he had not been a blind follower of him and had refused to swear allegiance to the "bishop"), and it was he who, in the ensuing confusion, brought light and peace to the disturbed consciences of the people. In eight theses he established (April, 1841) the Scriptural doctrine of the Church (see *Missouri Synod* and *Altenburg Theses*), the principles there laid down being later elaborated by him in the books: *The Voice of Our Church on the Question of Church and Office* (1852), *The Correct Form of a Local Congregation Independent of the State* (1863), and *The Evangelical Lutheran Church the True Visible Church on Earth* (1867). In April, 1841, he became the successor of his older brother, Otto Hermann, in the pastorate of the St. Louis congregation and there successfully applied the principles set forth in the three books mentioned. In 1844 he began, with the financial backing of his congregation, the publication of the *Lutheraner*, which served to bring together faithful Lutherans in various sections of the country. In the conferences of 1845 and 1846, in which the question of organizing a confessional Lutheran synod was discussed by a number of pastors and a draft for the constitution drawn up, Walther took a leading part. Upon the organization of the Missouri Synod, in 1847, he was elected its first president, serving as such until 1850 and again from 1864 to 1878. On the removal of the Altenburg college to St. Louis, Walther was elected professor of theology, serving in Concordia Seminary from 1850 until his death and retaining general supervision over the congregation. As theological professor and president and leader of synod he labored indefatigably and succeeded in firmly grounding it on the Word of God and on the Lutheran Confessions; nor could he, being a lover of peace and loving Zion as he did, refuse to take part, a leading part, in the controversies thrust upon the synod. (See *Missouri Synod Controversies.*) It was a mission of peace which took him and Wyneken to Germany in 1851—2. Pastor Loehe was beginning to deviate from the Lutheran doctrine of the Church and the Ministry. The mission ultimately failed of its purpose. In 1853 Walther and his congregation founded a Bible society, which imported the genuine *Luther-Bibel* and published the *Altenburger Bibelwerk* and several editions of the Bible. Concordia Publishing House, St. Louis, which later took over its work, itself owes its origin largely to Walther's efforts. At Walther's suggestion the Missouri Synod, in 1855, founded *Lehre und Wehre*, a theological monthly, edited at first by Walther, later by the faculty of Concordia Seminary. At his suggestion, too, free conferences were held by members of various Lutheran bodies in 1856, 1857, 1858, and 1859, "with a view towards the final realization of one united Evangelical Lutheran Church of North America." (*L. u. W.*, II, 4.) He was one of the representatives of his synod at the colloquy with members of the Buffalo Synod in 1866 and at the colloquy with the Iowa Synod in 1867. He attended, as a matter of course, the three conferences held in 1868—9 between representatives of the Missouri Synod and of the Ohio, Wisconsin, and Illinois synods, respectively, the convention held by these bodies in 1871, and the meeting in 1872, which organized the Synodical Conference, whose first president he was. In 1871 his *Gospel Postil* was published, in 1876 *Brosamen*, in 1882 the *Epistle Postil;* later, *Festklaenge, Gnadenjahr*, and a number of other volumes. ("Walther is a model preacher in the Lutheran Church. How different the position of the Lutheran Church would be in Germany if many such sermons were held!" — *Dr. A. Broemel.*) In 1872 Walther attended, and furnished the theses for, a free conference of English Lutherans at Gravelton, Mo., which developed into the English Synod of Missouri and Other States (now English District of the Missouri Synod). In the same year his *Pastoral Theology* was published. In 1878 Capital University (Ohio Synod) conferred upon him the title of Doctor of Divinity. (He had refused, in 1855, to accept this title at the hands of the University of Goettingen, for confessional reasons.) From 1879 on much of his time was taken up by the controversy on Election and Conversion. He spent these latter years of his life, as indeed all the years of his service in the Church, in inculcating the doctrines of *sola gratia* and *gratia universalis*. His ministry and his life ended on May 7, 1887. — His ministry is not ended; in his writings, comprising, besides the books mentioned, his amplified edition of Baier's *Compendium Theologiae Positivae*, two books on the *Law and the Gospel* and others, two volumes of *Letters*, and in-

numerable pamphlets, articles in the periodicals, and essays published in the Synodical Reports, — enough to make a full-sized "five-foot bookshelf," — he has left the Church an inexhaustible store of Scriptural theology. — Says the *Allg. Ev.-Luth. Kirchenzeitung*, of Leipzig: "His activities were felt as a mighty inspiration by the Lutheran Church of all continents." *Lutheran Observer:* "The principles of pure Lutheranism were from the first insisted upon by Walther and his *confrères*, and to this day the Missouri Synod stands for the most conservative type of Lutheranism to be found in the United States." Dr. F. Pieper: "Walther, as respects spiritual experience, theological learning, logical acumen, and the gift of presentation, certainly does not stand behind the majority of our theologians, and, in our judgment, he surpasses many of them in these things." Walther himself says: "A pupil of Luther, and, as I hope to God, a faithful pupil, I have only stammered after this prophet of the last world all that I have hitherto published and written." And he succeeded in implanting the Lutheran loyalty to God's Word in the hearts of many.

Walther, Johann, 1496—1570; singer in the Electoral Chapel at Torgau; in 1524 summoned to Wittenberg by Luther to assist him in selecting and setting the music for his *German Mass*, Luther writing the *Accentus*, or the part of the officiating pastor, and Walther the *Concentus*, or the responses of the choir and the congregation. One result of the combined labors of the two men was his *Geistliche Gesangbuechleyn*, the first Lutheran choral-book, containing music in four and five parts for thirty-two German hymns (twenty-four by Luther) and five Latin texts, enlarged editions of this book appearing in 1537, 1544, and 1551, later with a companion volume by Rhaw, with a total of 248 richly harmonized compositions. In 1534 Walther was appointed cantor to the school at Torgau; in 1548, *Kapellmeister* at Dresden, resigning in 1554. He laid the foundation for the whole future development of Lutheran sacred music and was also a hymn-writer of distinction, ten hymns being ascribed to him, among them "Der Braeut'gam wird bald rufen."

Walther, Johann Gottfried, 1684 to 1748; studied chiefly under J. C. Bach in Erfurt; organist at Erfurt, then at Weimar, where he was later court musician; his greatest work *Musikalisches Lexikon;* stands next to Bach as master of choral variations for organ.

Walther League. An international organization of Lutheran young people within the Synodical Conference. A call was issued inviting the young people's societies of our churches to send representatives to a meeting held in Trinity Church, Buffalo, N. Y., May 20—23, 1893. As a result there was organized the General Alliance of Young People's and Young Men's Societies of the Synodical Conference, which soon, in honor of the founder of the Missouri Synod, who had advocated organized work among the confirmed youth, was officially called the Walther League. This organization did not grow very rapidly at first; for in 1910, seventeen years after its organization, the League numbered only sixty-nine societies. After that, however, when the work of the League was better understood, it grew rapidly, and now (A. D. 1925) the League numbers 1,117 senior and 234 junior societies in 33 districts of the United States and Canada, the League being represented in almost forty States. The purpose of the League is expressed in its motto: *Pro Aris et Focis* (For Altars and for Hearths, or, For Church and for Home). More explicitly stated, its purpose is to assist in keeping our young people within the Church, to promote Christian love and fellowship, to make intelligent and energetic church-workers, to encourage the support of charitable endeavors and mission-work, etc. The League gives special attention to the study of the Bible and for this purpose issues *The Bible Student*, a Bible study quarterly for young people, adult classes, and the home. The *Concordia Junior Messenger*, published by Concordia Publishing House, St. Louis, Mo., is edited also in the interest of the junior members of the Walther League and by special arrangement carries Walther League material. — The first young people's societies in the Missouri Synod were almost exclusively young men's organizations, whose chief purpose was the support of young men who were preparing for the ministry. This work has not only been continued by societies of the Walther League, but several districts of the Walther League have pledged themselves entirely to support missionaries in foreign fields, thereby increasing the love for foreign mission work. The League is paying much attention to the establishing of so-called hospices for the purpose of caring for Lutheran young men and women who come to strange cities, and also for the purpose of looking after the welfare of Lutheran students who are attending various colleges and universities throughout the country.

Hospice homes have been established at Buffalo, Chicago, Los Angeles, Milwaukee, New York, Omaha, St. Louis, Sioux City, and Washington. In 650 cities there are hospice secretaries (printed list in *Walther League Messenger*), who, upon request, will meet young people coming to their cities and, if possible, procure room and board in private families. The new Ev. Luth. Sanitarium at Wheat Ridge, Colo., has been built by moneys collected by Walther Leaguers. On July 1, 1923, a Walther League Camp, consisting of 110 acres with a three-quarter-mile frontage on Lake Michigan, was opened at Arcadia, Mich. A course of lectures is given daily during the summer months and good advantages for recreation (boating, bathing, and fishing) are offered. In the interest of its work the Walther League publishes the *Walther League Messenger* (Vol. 33, 1925). Other summer camps have since been opened. The national headquarters are at Chicago. During the World War the Walther League sent messages of encouragement to our soldiers and sailors, raised thousands of dollars for them, and paid for the printing and distribution of more than a quarter of a million of Lutheran hymnals, prayer-books, and copies of the New Testament. The Walther League has an Executive Board, a Service Department, a Hospice Committee, an Educational Department, an Entertainment Committee, a Committee on Bible Study, and a Committee on Missions. The 34th annual convention was held at Baltimore, Md., July, 1926, President A. A. Grossmann presiding.

Walther, Michael; b. 1593, d. 1662 as Superintendent-General in Celle; author of an excellent exposition of the catechism, of the *Officina Biblica* (isagogics), and the *Harmonia Biblica.*

Walther, Wilhelm Markus; b. 1846; d. 1925; positive Lutheran theologian; pastor at Cuxhaven; professor of Church History at Rostock; wrote very extensively on the Reformation, Luther, German medieval translation of the Bible, etc.; also against A. Harnack's *Wesen des Christentums; Lehrbuch der Symbolik.*

Walton, Brian, 1600—61; Anglican; Biblical scholar; b. in Yorkshire; rector; bishop of Chester 1660; d. in London. Editor of *London Polyglot,* 6 folio vols. 1654—7 (most complete and scholarly polyglot).

Wandersleben, Martin, 1608—68; b. at Wassertalheim, at time of his death superintendent at Woltershausen; wrote: "Heut' fangen wir in Gottes Nam'n."

Wangemann, Hermann Theodor; b. March 27, 1818, at Wilsnack, Germany; d. June 18, 1894; rector and assistant pastor at Wollin, 1845; director of Seminary at Kammin 1849; director of Berlin Missionary Society 1865; visited Africa 1866—7 and again 1884 to 1885. A voluminous writer on mission-topics.

War. A contest between nations and states (international war) or between parties in the same nation or state (civil war), carried on by force of arms and resorted to either for purposes of advantage or of revenge. — Wars are spoken of very frequently in the Bible; in fact, the entire history of the children of Israel, from the time of the conquest of Canaan until the Exile, is chiefly an account of battles and wars, the reign of Solomon being the only period of relief of any length during all those centuries. With regard to the Canaanitish nations, which occupied the territory promised to Abraham and his descendants by the Lord, He Himself decreed a war of extermination upon them. It was also the Lord who commanded the children of Israel to punish the idolatry of the nations east of the Jordan by a war of extermination, the tribes under the leadership of Sihon and Og thus being wiped out. During the centuries that Israel and Judah were independent nations, both as a united people and as a divided kingdom, they were obliged to wage war against, or to defend themselves against invasions from, practically every nation in that part of the world, the Egyptians, the Ethiopians, the Libyans, the tribes of the deserts toward the south, the Edomites, the Moabites, the Ammonites, the Syrians, the Philistines, the Assyrians, the Chaldeans, and others being named as enemies who sought the destruction of the people of the Lord. That many of these wars were just wars, undertaken with the full consent of the Lord, appears from His consent or His direct command, as when David time and again inquired of the Lord whether he ought to attack his enemies. That some of the wars were such as were sent by the Lord as a form of punishment upon a reprobate and disobedient nation is clear from Deut. 28, 49 ff. and from the many examples in the history of the people of the Lord when He permitted their enemies to harass them. Reasons for such wars are the contempt of the Word of God, Lev. 26, 25; 1 Kings 8, 33; 2 Kings 3, 3; the shedding of innocent blood, Judg. 9, 1; 2 Sam. 12, 9. 10; avarice and unrighteousness, Amos 9, 1; Micah 2, 1; false

ambition and pride, Is. 13, 1 ff. From the New Testament it appears that wars are a scourge of the Lord, whether they are justified or unjustified; for wars and rumors of wars are spoken of in such a connection. Matt. 24, 6.

Formerly, wars were largely waged at the will of despotic monarchs; at the present time, wars usually arise, in the first instance, from disputes concerning territorial possessions and frontiers, unjust dealings with the citizens of one state by another, questions of race and sentiment, jealousy of military prestige, or mere lust of conquest. Civil wars arise from the claims of rival competitors for the supreme power in a state or for the establishment of some important point connected with civil or religious liberty. In all cases the object of each contending party is to destroy the power of the other by defeating or dispersing his army or navy, by the occupation of some important part or strategic points of his country, such as the capital, or the principal administrative and commercial centers, or the ruin of his commerce, thus cutting off his powers of recuperation in men, money, and material. An international or public war can be authorized only by the sovereign power of the nations, and previous to the commencement of hostilities it is now customary for the state taking the initiative to issue a declaration of war, which usually takes the form of an explanatory manifesto addressed to the neutral states. An aggressive, or offensive, war is one carried into the territory of a hitherto friendly power; and a defensive war is one carried on to resist such aggression. Certain laws, usages, or rights of war are recognized by international law. By such rights it is allowable to seize and destroy the persons or property of armed enemies, but not to kill non-belligerents, to stop up all their channels of traffic or supply, and to appropriate everything in an enemy's country necessary for the support or subsistence of the invading army. On the other hand, though an enemy may lawfully be starved into a surrender, wounding, except in battle, mutilation, and all cruel and wanton devastation are contrary to the usages of war, as are also the bombarding of a defenseless town, firing on a hospital, or torture to extort information from an enemy. Failure to observe these rules places a belligerent under the stigma of infamy and may cause otherwise neutral nations to take up arms against an enemy guilty of such practises.

The attitude of the Christian with regard to the subject of war is plainly given in Scriptures, especially in the Fourth Commandment and the passages which pertain thereto. The entire matter is well expressed in Article XVI of the Augsburg Confession, which states: "Of civil affairs they [our Churches] teach that lawful civil ordinances are good works of God and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the imperial and other existing laws, to award just punishments, *to engage in just wars,*" etc. (*Conc. Trigl.*, 51.) It is, therefore, likewise clear that a soldier or a sailor is in a calling which is not objectionable to the Lord.

Warfield, Benjamin Breckenridge, 1851—1921; Conservative Presbyterian theologian; b. at Lexington, Ky.; professor of New Testament Literature and Exegesis at Allegheny, Pa., 1878; professor of Didactic and Polemic Theology at Princeton 1887; d. at Princeton. Edited *Presbyterian and Reformed Review;* published: *Divine Origin of Bible,* 1882; *Inspiration,* 1882; *Introduction to the Textual Criticism of the New Testament,* 1886; etc.

Warneck, Gustav Adolf; b. at Naumburg, near Halle, March 6, 1834; d. at Halle, December 26, 1910. Served pastorates at Raitzsch, Dommitsch, Rothenschirmbach; was inspector of missions at Barmen; retired in 1896 and was made honorary professor of missions at Halle. He founded the Saxon Provincial Missionary Conference in 1879, was secretary of the committee of German missions 1885—1901, and founded the *Allgemeine Missionszeitschrift* (1874), being its editor many years. He was a voluminous writer on mission topics. His chief books are: "*Abriss einer Geschichte der protestantischen Missionen von der Reformation bis auf die Gegenwart* (Leipzig) and *Evangelische Missionslehre* (3 vols.).

Warneck, Johannes, son of Gustav Warneck; b. 1867 at Dommitsch, Germany; missionary of the Rhenish Missionary Society at Bataklandan, Sumatra, 1892—1906; inspector at Barmen 1908; instructor in theological seminary at Bethel 1912; writer on missions.

Wartburg Synod. See *United Lutheran Church.*

Wasa, Gustav. See *Gustav Wasa.*

Washington, Booker Taliaferro; b. near Hales Ford, Va., 1858; d. 1915; son of a mulatto slave and a white man; studied at Hampton Normal and Agricultural School, Va., and other schools; later appointed instructor at Hampton;

organized Tuskegee (Ala.) Normal School 1881, where he did much work for the elevation of the Negro race.

Water, Holy. In the early Middle Ages, people took home baptismal water for various superstitious purposes. This led, in both the Greek and the Roman churches, to the blessing of water outside of baptism. In Roman churches the ceremony takes place every Sunday. The priest exorcises salt and water, prays over them, and mingles them in the name of the Trinity. The water is then used for a variety of purposes. It is placed in a font at the church-door, sprinkled over the audience before High Mass, used to bless candles, etc., and taken home by the people. Miraculous virtues are ascribed to it. It is supposed to cure diseases of body and mind, remit venial sin, deliver from infestations of the devil, make fields fertile, chase the plague, break up storms, etc. The superstitious ceremony of blessing the water, since it has neither divine command nor promise, is an infraction of the Second Commandment and, essentially, a form of witchcraft.

Watson, Richard, 1737—1816; Anglican; b. at Haversham, Westmoreland; professor of chemistry; rector; bishop of Llandaff; d. at Calgarth Park; wrote: *Apology for Christianity* (against Gibbon); *Apology for the Bible* (against Paine); etc.

Watts, Isaac, 1674—1748; eldest son of a respected Non-conformist; prominent as a dissenter all his life; showed poetical ability in early youth; studied at Southampton and at Stoke-Newington; wrote *Hymns and Spiritual Songs;* was ordained pastor in 1702 and, in spite of great bodily infirmities, held office till his death; published various theological and philosophical works and more than four hundred hymns, of which the best known are: "Behold the Glories of the Lamb"; "There Is a Land of Pure Delight"; sometimes called "Father of English Hymnody."

Webb, Thomas, 1724—96; Methodist; b. in England; soldier in America; joined the Methodists 1765; lay preacher in New York City, etc., and Portland, England, at outbreak of Revolution; d. in Portland; pioneer of Methodism in America.

Weber, Karl Maria von, 1786—1826; inherited musical talent developed very early; studied under Heuschkel and Michael Haydn; noted concert pianist and composer; founder of German Romantic School; some sacred music.

Wegelin, Josua, 1604—40; studied at Tuebingen; pastor at Budweiler; diaconus at Augsburg; compelled to leave due to decree of restitution; finally pastor at Pressburg; wrote "Auf Christi Himmelfahrt allein."

Wegscheider, Julius August Ludwig; b. 1771, d. as professor at Halle 1849. His *Institutiones Theologiae Christianae Dogmaticae* is considered the standard dogmatic work of rationalism. According to him a supernatural revelation was impossible.

Weidenheim, Johann. Circumstances of his life not known, except that he lived at the end of the 17th century; hymn "Herr, deine Treue ist so gross" commonly ascribed to him.

Weidner, Revere Franklin; leading educator and author in the Lutheran General Council; b. 1851 in Pennsylvania; educated at Muhlenberg College and Philadelphia; pastor at Phillipsburg, N. J., at the same time teaching English and logic at Muhlenberg until 1877; pastor of St. Luke's, Philadelphia, 1878—82; then professor of Dogmatics and Exegesis at Rock Island till 1891. His main work was done as professor of Dogmatics and Hebrew Exegesis and as president of Chicago Seminary, 1891 to 1915. He did much to develop the Chicago Seminary and was a prolific writer, not only reproducing German theological works in English, but also writing various exegetical and dogmatic works himself. D. January 5, 1915.

Weigel, Valentin; German mystic; b. 1533 at Grossenhain, Saxony; since 1567 Lutheran pastor at Zschopau; died there 1588. Though apparently irreproachable in ministerial office, he was at heart, as transpired after his death, completely at variance with the teachings of his Church. His theosophic, pantheistic system, according to which the church dogmas are merely an external allegorical cloak for deeper truths, had adherents for several centuries (*Weigelianer*).

Weimarisches Bibelwerk (*Ernestinische Bibel, Nuernberger Bibel, Kurfuerstenbibel*). Annotated Bible by John Gerhard, Glassius, Dilherr, and other theologians. Not critical or controversial, but very good popular commentary. Has instructions how to read and understand the Scriptures, table to read the Bible in one year, chronology, topical index, and "helps." New edition prefaced by Dr. C. F. W. Walther. First published in 1640.

Weinbrenner, Johann, 1797—1860; b. at Glade Valley, Md.; pastor (German Reformed); left Reformed Church 1825; organized Church of God 1830 (revivals, washing of feet, immersion); d. at Harrisburg, Pa.

Weingaertner, Sigismund; preacher said to have lived near Heilbronn or at Basel, beginning of 17th century; hymn "Auf meinen lieben Gott" ascribed to him; but there are still doubts concerning authorship.

Weise, Christian, 1642—1708; b. at Zittau; 1676 professor of rhetoric and politics at Weissenfels; 1678 rector of the *Gymnasium* at Zittau; poems show simplicity and depth; wrote "Ach seht, was ich fuer Recht und Licht."

Weiss, Johannes, b. 1863, d. 1914; professor of New Testament Exegesis at Marburg; theologian of the left wing of the Ritschlian school; applied Wellhausen's theory to the New Testament.

Weiss, Karl Philipp Bernhard; b. 1827, d. 1918; father of the preceding; professor at Koenigsberg, Kiel, Berlin; also consistorial councilor; theologian of the Prussian Union; prolific writer on the New Testament, especially commentaries, notably in Meyer's *Commentary;* his writings are not free from the taint of higher criticism.

Weisze, Michael, ca. 1480—1534; took priest's orders; for a time monk in Breslau; abandoned convent after reading some of Luther's writings; later preacher to the Bohemian Brethren at Landskron in Bohemia; rated by Luther as an excellent German poet; wrote, among others, "Lob sei dem allmaechtigen Gott"; "Christus ist erstanden"; "Nun lasst uns den Leib begraben."

Weiszel, Georg, 1590—1635; studied at Koenigsberg and at a number of other universities; 1614 rector of school at Friedland; completed studies in theology at Koenigsberg; pastor at Koenigsberg till his death; one of the most important of the earlier hymn-writers of Prussia; wrote: "Macht hoch die Tuer"; "Nun, liebe Seel', nun ist es Zeit"; "Such', wer da will, ein ander Ziel."

Weiszes Kreuz. A society organized in 1882 for the purpose of caring for wounded or sick soldiers of the army of Austria-Hungary and for the purpose of placing, and caring for, officers or their widows or orphans in proper institutions. Different from White Cross League (*q. v.*).

Weller, Geo.; b. January 8, 1860, at New Orleans, La.; graduated at St. Louis, 1882; pastor of Lutheran Missouri Synod at Marysville, Nebr.; director and professor at Teachers' Seminary, Seward, Nebr., 1894—1924; d. December 17, 1924, at Seward.

Weller, Hieronymus; b. 1499, d. 1572; studied at Wittenberg; converted by one of Luther's sermons; became inmate of the Reformer's house for eight years; 1536 rector of schools in Freiberg; staunch Lutheran in the Adiaphoristic and Majoristic controversies; wrote commentaries, a postil, on propaedeutics, ethics, homiletics.

Weller, Jakob; b. 1602; studied at Wittenberg and was made *professor extraordinarius* 1634; superintendent in Brunswick and in 1646 court preacher in Dresden, successor of Hoe von Hoenegg; wrote against Calixt and a fearless witness against sins in high places; d. 1664 at Dresden.

Wellhausen, Julius; b. 1844, d. 1918; professor at Greifswald, Halle, Marburg, Goettingen; leader of the higher critics; wrote *Komposition des Hexateuchs, Geschichte Israels,* etc.; developed the theory of E. Reuss and Graf that the Pentateuch is basically of postexilic origin along the lines of evolutionistic science.

Weltz, Justinian Ernst, Freiherr (Baron) von; b. 1621 at Chemnitz, Saxony, of Austrian extraction; Lutheran by profession; published five mission-treatises (1663, 1664), not altogether sound; ordained "Apostle to the Heathen" in Holland; went to Dutch Guiana (Surinam), where he soon died.

Werner, Georg, 1589—1643; b. near Koenigsberg; at time of his death diaconus in Koenigsberg; wrote: "Nun treten wir ins neue Jahr"; "Der Tod hat zwar verschlungen"; "Freuet euch, ihr Christen alle."

Wertheim Bible. A German version of the Pentateuch, published in 1735. It was a product of vulgar rationalism by J. L. Schmidt (d. 1750); printed in secret and published anonymously. An imperial mandate in 1737 ordered its confiscation and the apprehension of its author.

Wesel, John of. See *John of Wesel.*

Weseloh, Henry; b. November 1, 1851, in Hanover, Germany; graduated at St. Louis, 1876; editor of *Kalender fuer deutsche Lutheraner* 1909—22; wrote: *Das Buch des Herrn und seine Feinde; Gottes Wort eine Gotteskraft; Die Herrlichkeit Gottes in der Natur;* d. August 30, 1925, at Cleveland, O.

Wesley, Charles, the youngest, eighteenth, child of Samuel and Susanna Wes-

ley; b. 1707 at Epworth, England; d. 1788 in London; studied at Westminster School, then at Oxford; college tutor, one of first band of "Oxford Methodists"; ordained 1735; secretary to General Oglethorpe in Georgia; returned to England 1736; under influence of Zinzendorf and Moravians; shortly afterward itinerant and field preacher to the end of his life; coworker of his brother John; rank as English hymn-writer very high; of 6,500 hymns credited to him, many of high excellence; published most of his hymn collections together with his brother John, the first collection appearing in 1739, the last in 1786; a great many of his hymns appear in most English collections, *e. g.*, "O for a Thousand Tongues to Sing," "Jesus, Lover of My Soul," as many of them are preeminently evangelical, though of a very subjective character.

Wesley, John, 1703—91; founder of Methodism; b. at Epworth, England; graduated at Oxford; priest 1728; fellow at Oxford; director there of Holy Club, whose members, because of their methodical habits and exercises, came to be called Methodists; missionary in Georgia 1733; fell in with some Moravian brethren; received assurance of his salvation May 24, 1738, ca. 8.45 P. M., at Moravian meeting in London while listening to the reading of *Luther's Preface to Romans;* repaired to Herrnhut to visit the Moravian leaders; found most parish churches closed to him on his return; commenced field-preaching, sent out lay preachers, and began to provide chapels in 1739; formed first society of followers 1740; held first Methodist conference in London 1744; never withdrew from the Church of England, yet suffered unending vexations; d. in London. Though Wesley sneered at Luther's doctrine of justification as expounded in *Commentary on Galatians,* he repeatedly said when dying: "How necessary it is for every one to be on the right foundation!" "I the chief of sinners am, But Jesus died for me." Wesley is supposed to have traveled over 200,000 miles, to have preached over 40,000 times (two to four times daily), and to have written over 200 works (*Notes, Sermons,* etc.). He also published hymns, almost wholly translations from German, such as "Jesus, Thy Blood and Righteousness," "Commit Thou All Thy Griefs," "Jesus, Thy Boundless Love to Me," etc.

Wesley, Samuel, 1662—1735; father of Samuel, John, and Charles Wesley; originally Non-conformist, but afterwards a pronounced churchman; educated at Oxford; wrote: "Behold the Savior of Mankind," and other hymns.

Wesley, Samuel, 1766—1837; organist at Bath and in London; foremost English organist of his time; introduced works of J. S. Bach in England; much sacred music, including a church service, many anthems, motets, and hymns.

Wessel, Johann (*Wessel Harmenss Gansfort*); a pre-Lutheran Reformer belonging to the Brethren of the Common Life; b. ca. 1419, d. 1489; studied at Zwolle and Cologne; taught at Paris, lived at Rome, then at Basel, finally at and near Groningen; a strong Humanist, but deepened and enriched by a theology which was remarkably pure, although he was nearer to Augustine and Bernard than to Luther.

Wessel, L. See Roster at end of book.

Westen, Thomas von; apostle of the Norwegian Lapps; b. 1682 at Drontheim; d. April 9, 1727; instructor at Mission Institute, Drontheim, 1716; visited the Lapps for mission-purposes in company with Kjeld Stab and Jens Bloch, whom he ordained as missionaries; founded Finnish Seminary 1717; second visit to Lapps 1718; third missionary journey 1722; educator of missionaries to Lapps.

West Indies. See *Cuba, Jamaica, Haiti, Porto Rico.*

West Indies, Catholic Church in. See *Central America and the West Indies, Catholic Church in.*

Westminster Catechisms. There are two of them, the Larger Catechism being designed for ministers and for use in public worship and the Shorter Catechism for instruction of the young. Both were approved by Parliament in 1647. The Scotch Kirk adopted them in July, 1648, and again, after they had temporarily been repealed under Charles II, in 1690. Next to the *Heidelberg Catechism* the *Westminster Catechisms* are the most widely circulated of Reformed catechisms. However, they differ from the *Heidelberg Catechism* in being more decidedly Calvinistic. Back of these two catechisms were John Craig's *Scotch Catechism* and especially Calvin's Catechism. The Shorter Catechism, which is simply an abridgment of the Larger, is noted for its terse brevity and precision of questions and answers. It differs from most catechisms in having the following peculiarities: 1) The substance of the questions is repeated in the answers, and the use of the third person is maintained throughout. 2) It follows a new

order of topics for the old order of the Apostles' Creed. 3) Dealing with dogmas, it addresses itself to the intellect rather than to the heart. The *Westminster Shorter Catechism* has never been revised, although in 1908 the General Assembly of the Presbyterian Church in the United States of America (North) appointed a committee to prepare a catechism "to be simpler in nature than the Shorter Catechism." However, this new catechism was not to become "one of the standards of the Church."

Westminster Confession of Faith, together with the Westminster Catechisms, was prepared by the Westminster assembly of divines 1643—9, revised, amended, and ratified by Parliament (1648), and adopted by the churches in England, Scotland, Ireland, and America that follow the Presbyterian system, though many of the churches disregarded the omissions and changes proposed by Parliament. The *Westminster Confession* is a symbolical statement of the Calvinistic scheme of Christian doctrine and, though not as rigid as the canons of the Synod of Dort, in austerity and rigor of logical deduction surpasses the *Heidelberg Catechism* and Bullinger's *Second Helvetic Confession.* Proceeding from the idea of God's sovereignty and His eternal decrees, it emphasizes His foreknowledge and election and denies the universality of grace and of Christ's redemption and the readiness of God to offer salvation to sinners willing to repent. In England the *Westminster Confession* was modified under the Protectorate and completely set aside when the episcopacy, with the *Thirty-nine Articles* and the *Book of Common Prayer*, was restored under Charles II in 1660. In Scotland the Parliament of 1690 ratified and established the *Westminster Confession of Faith* as the public and avowed confession of the Church, and in the Act of Union of the two kingdoms in 1706—7 the confession was declared forever confirmed in the Church of Scotland. The assemblies of 1690, 1699, 1700, 1704, etc., required of ministers and probationers of the Gospel, as well as of ruling elders, to subscribe to the confession without amendment, and this remained the law till 1879, when the United Presbyterian Church of Scotland adopted an explanatory statement, or Declaratory Act, in which some of the extreme Calvinistic statements were modified. The Free Presbyterian Church in 1892, in its Declaratory Act, practically substantiated these modifications. In 1894, by a Supplementary Act, it was left open to office-bearers to take the confession either with the Declaratory Act or in its original and unmodified form. When, in 1900, the Free and the United Presbyterian churches were merged in the United Free Church, the Declaratory Acts of both uniting bodies were approved. In 1890 the English Presbyterian Church had adopted *Twenty-four Articles of Faith* and in 1892 the synod declared that acceptance of the *Westminster Confessions* was to be understood in the light of the *Twenty-four Articles of Faith.* The American Presbyterian churches early adopted the confession and the Westminster catechisms, the Synod of Philadelphia approving them in its Adopting Act, September 19, 1729. Later on modifications of those chapters (XXII and XXIII), which bear on the authority of the civil magistrate, were adopted, and the General Assembly, in its first session, in 1789, approved the revision of Articles XX, XXIII, and XXXI, prefixing to the form of government a preamble, in which the rights of conscience in religious matters were pronounced universal and inalienable, and in which it was declared that all religious constitutions should be equally protected by law. The reunion of the two branches of the Presbyterian Church, the Old School and the New School, in 1869, was accomplished upon the basis of the *Westminster Confession* and other standards of the Church as interpreted in their historic sense. The Cumberland Presbyterian Church modified the *Westminster Confession* and catechisms as early as 1814 and again in 1883, modifying especially the statement of the decree of predestination. However, when the Cumberland church-body was incorporated in the Presbyterian Church of the United States of America in 1906, it was done on the basis of the acceptance of the confession as then authoritatively held by the mother church; for the revision of 1903 had resulted in the addition of chapters 34 and 35 on the Holy Spirit, the love of God, and missions, as well as of a Declaratory Statement of 250 words designed to modify chapter III, concerning the decrees of God, and declaring that "Christ's propitiation was for the sins of the whole world" and that God is ready to bestow saving grace upon all who seek it. As regards chapter X, it was declared that all children dying in infancy are included in the election of grace. Similarly, a small number of changes had been introduced also by the Presbyterian Church of the United States, commonly called the Southern Presbyterian Church. Thus, while the *Westminster Confession* has been remodi-

fied with regard to its extreme Calvinism, it is asserted that in its essential features it has remained to this day "the confession containing the system of doctrine taught in the Scriptures."

West, Missionary Synod of the. See *Synods, Extinct.*

West, Synod of the, was organized October 11, 1834, by emissaries of the General Synod, in opposition to Tennessee influence, at Jeffersontown, Ky. It was originally called the Kentucky Synod. Rev. Jacob Crigler was its first president. The name Synod of the West was adopted at the second convention, in Louisville, 1835, by five pastors and four laymen. The Synod of the West was admitted to the General Synod in 1841. In 1846 it was divided into three parts — the Illinois Synod, the Synod of the Southwest, and the Synod of the West, this latter part consisting of the members in Indiana. The congregation at Fort Wayne, which Wyneken had served until 1845 and of which Dr. Sihler was then the pastor, suspecting that this division was a move to attach the Synod of the West more closely to the General Synod, withdrew and helped in the organization of the Missouri Synod, while a number of German pastors organized the Indianapolis Synod (*q. v.*). The remaining members of the Synod of the West were absorbed by the Olive Branch and the Miami Synod in the early fifties.

West Virginia, Synod of. See *United Lutheran Church.*

Wette De, Wilhelm Martin Leberecht; b. 1780, d. 1849 at Basel; founder of historico-critical Rationalism; professor at Berlin 1810, at Basel 1822; saw in sentiment and feeling the true essence of religion and made sharp distinction between knowledge and faith; gave expression to more orthodox views later in life.

Weyermueller, Friedrich, 1810—77; layman; educated in his native town, Niederbronn, in Alsace; excellent knowledge of German poetry, which stimulated him to write verses at an early age, mainly of a sacred character; in 1852 associate of the consistory at Niederbronn; aided cause of Lutheranism by his poetry; his poems not hymns, in the strict sense, but many have been adapted for use in worship.

Whately, Richard, 1787—1863; educated at Oxford; fellow; then professor of political economy at Oxford; later archbishop of Dublin (d. there); wrote: *Historic Doubts about Napoleon Buonaparte; Elements of Logic;* etc.; also the hymn "Guard Us Waking, Guard Us Sleeping."

White Cross League. A society organized 1883 by Bishop Lightfoot against immorality. In 1885 a branch was also organized in North America and later in Switzerland, France, and Germany.

White, Ellen G., Seventh-day Adventist; b. 1827 at Gorham, Me.; at early age converted to Adventism; married to James White 1846, with whom, in the same year, through the influence of Joseph Bates, she began to observe the seventh day; claimed to have received many divine revelations and is regarded as leader by Seventh-day Adventists, which sect she founded with her husband; traveled extensively in America, Europe, Australia; d. 1915 in California; buried in Battle Creek, Mich.

White, Henry Kirke, 1785—1806; early development of genius; followed literary pursuits in his early teens, but died while at the University of Cambridge, England; among his most popular hymns: "Oft in Sorrow, Oft in Woe."

Whitefield, George, 1714—70; founder of Calvinistic Methodism; b. at Gloucester; alternated in youth between deplorable escapades and spells of religious enthusiasm; joined Holy Club of Oxford; deacon 1736; in Georgia 1738; back to raise funds for orphanage and to be ordained priest; began open-air preaching February 17, 1739; never surpassed as field preacher, holding spellbound audiences of every kind and size, occasionally of from 25,000 to 30,000 people and often preaching forty to sixty hours a week; clashed with Wesley (Arminian) on predestination question 1741; presided at first conference of Calvinistic Methodists 1743; visited Wales, Scotland, Ireland; seven times in America; died, and lies buried, at Newburyport, Mass.

Wichern, Johann Hinrich; b. 1808, d. 1881; "Father of Inner Missions"; studied theology in Goettingen and Berlin. His work in Pastor Rautenberg's Sunday-school in Hamburg called forth the idea which led to the establishment of his *Rauhe Haus* (originally, Ruges Haus, after the owner's name, Ruge), 1833, at Horn, a suburb of Hamburg, the *Rauhe Haus* being a home for juvenile offenders. In connection with it Wichern established the *Bruederanstalt* (institution for brethren), in which he trained workers for the home and the work of Inner Mission (*q. v.*). A group of from twelve to fifteen children was under the supervision of a "brother" and

an assistant. In 1848, at the *Kirchentag* in Wittenberg, Wichern gave the first impulse to Inner Mission, followed by his notable *Denkschrift an die deutsche Nation*. In 1851 King Friedrich Wilhelm IV commissioned him to visit, for the purpose of reforming, correctional institutions, appointed him as a member of the High Church Council (1857), and made him counsel for corrective and eleemosynary institutions. Wichern published *Die Innere Mission*, *Die Behandlung der Verbrecher*, *Der Dienst der Frauen in der Kirche*.

Wiclif, John. See *Wyclif, John*.

Widor, Charles-Marie, 1845—; precocious in music; studied at Brussels under Lemmens and Fetis; organist in Lyons, later at Paris; also professor at Paris Conservatory; some sacred music, including masses and symphonies.

Wiesenmeyer, Burkhard; b. at Helmstedt; ca. 1640 teacher at the Gray Monastery in Berlin; assisted in issuing first Lutheran hymnal in Berlin; wrote "Wie schoen leucht't uns der Morgenstern."

Wigand, John; b. 1523; staunch Lutheran in the Adiaphoristic, Majoristic, Osiandrian, Synergistic, and Flacian controversies; wrote ten volumes of the great *Magdeburg Centuries* (see *Centuries, Magdeburg*); professor at Jena in 1560; twice banished; professor at Koenigsberg; bishop of Pomesania and Samland; d. 1587.

Wilberforce, William, English philanthropist; b. August 24, 1759, at Hull, Yorkshire; d. July 29, 1833, in London; one of the most powerful antislavery agitators in England; instrumental in having bill against importation of Negroes into British territory passed in 1807. His influence also helped to curb the powerful East India Company, which opposed all mission-work in India, and finally was instrumental in having its charter revoked (1813, 1833, 1859). He also was the leader in the organization of the Clapham Missionary Society.

Wilburites. See *Friends, Society of*.

Wilkinson, Sir John Gardner, 1797 to 1875; English traveler, Egyptologist; b. at Hardendale; four times in Egypt; d. in Wales; wrote: *Manners and Customs of the Ancient Egyptians*, etc.

Willard, Frances Elizabeth; b. at Churchville, N. Y., September 28, 1839; d. in New York City February 18, 1898; graduated 1859 from the Northwestern Female College, Evanston, Ill.; president and professor of esthetics of the Woman's College at Evanston 1871—4; became corresponding secretary in 1874 and in 1879 president of the National Woman's Christian Temperance Union and in 1887 also president of the World's Woman's Christian Temperance Union; was in favor of woman's suffrage as early as 1877; a member, in 1884, of the executive committee of the Prohibition Party.

William the Silent, Count of Nassau, Prince of Orange, 1533—84; founder of the Dutch Republic; educated in Lutheran faith at home of his parents until fifteenth year, then in Catholic faith at the Spanish court; penetrated designs of Spanish and French rulers against Protestantism and ever afterwards curbed his tongue, though he spoke seven languages and was naturally eloquent; became leader of revolt of Netherlands against Spain; fought with varying success against the Spaniards under Alva, John of Austria, and the Duke of Parma; openly professed himself a Calvinist 1573; received hereditary stadtholdership of United Provinces 1581; Philip II could vanquish him only by assassination.

Williams, John, missionary to Polynesia; b. June 29, 1796, in London; d. at Erromango, New Hebrides Islands, November 20, 1839. Sent to the Society Islands 1816 by the L. M. S.; finally settled on Raiatea; discovered the island of Rarotonga 1823, where he later translated parts of the Bible into the native language; after spending 1838 to 1844 in England, he returned to the islands in the company of sixteen new missionaries. Williams was among the very foremost of South Sea missionaries. He found a violent death at the hands of natives.

Williams, Roger, ca. 1604—83; founder of Rhode Island; b. probably in London; pastor at Salem, Mass., 1635; advocated liberty of conscience; banished; founded Providence 1636 (obedience required "only in civil things"); for a few months a Baptist, then a Come-outer, holding that no church had all marks of the true Church; d. at Providence; wrote *Bloody Tenet*, etc.

Williams, William, the "sweet singer of Wales," 1717—91; noted preacher of both North and South Wales; published several books of hymns; his hymn "Guide Me, O Thou Great Jehovah" in general use.

Willkomm, Otto Heinrich Theodor; b. November 30, 1847, at Ebersbach, Lausitz; studied theology at Leipzig and served in the Leipzig Mission in India 1873—6. Severing his connection

with the Saxon state church for confessional reasons, he was called to Crimmitschau, Saxony, 1876 and to Niederplanitz 1879, congregations belonging to the Saxon Free Church, and served as president of this body 1879—1907; pastor emeritus since 1917. Concordia Seminary, St. Louis, conferred the title of Doctor of Divinity on him in 1921. He wrote a number of valuable treatises, edited the *Ev.-Luth. Freikirche* 1879 to 1919, and published the *Hausfreund-Kalender* 1885—1924.

Wilson, Robert Dick, 1856—; Presbyterian, Orientalist; b. in Indiana, Pa.; professor in Old Testament department of Western Theological Seminary, of Semitic Philology and Old Testament Introduction at Princeton 1900. Syriac and Hebrew text-books, etc. *Studies in the Book of Daniel.*

Winchester Profession. See *Universalists.*

Winckler, Hugo, German Orientalist; b. 1863 at Graefenhainichen, near Wittenberg; since 1904 professor at Berlin; d. 1913 at Wilmersdorf. Wrote numerous works on Assyriology and related subjects.

Winebrennerians. A Baptist denomination founded by John Weinbrenner (1797—1860) in 1830; its character is strongly Arminian and premillenarian; it insists on immersion in baptism, observes the Lord's Supper in the evening, and has the washing of feet; its polity is presbyterial.

Winer, Johann Georg Benedikt; b. at Leipzig 1789; d. there 1858; Rationalist, but later approached orthodox position; professor at Leipzig, Erlangen, Leipzig; noted for his *Grammatik des neutestamentlichen Sprachidioms,* a standard work for nearly three quarters of a century and repeatedly translated into English.

Winkworth, Catherine, 1829—78; lived most of her life at Manchester, subsequently at Clifton, in England; interested in higher education for women; distinguished in hymnological work principally for her excellent translations of numerous gems of German hymnody, her work being published chiefly in *Lyra Germanica,* the Churchbook of England, and *Christian Singers of Germany.*

Winterfeld, Karl von, 1784—1852; studied law at Halle; held positions as assessor and judge; collected valuable library of music; learned and original writer on musical history; published *Der evangelische Kirchengesang.*

Wischan, F.; b. 1845 in Germany, Lutheran pastor in Philadelphia 1870 till his death, 1905; "the soul of the Board of German Missions" of the General Council; editor of *Luth. Kirchenblatt.*

Wisconsin, Ev. Luth. Joint Synod of. The Joint Synod of Wisconsin and Other States was organized October 11, 1892, in Milwaukee. It united into one body the Wisconsin, Minnesota, and Michigan synods without destroying their identity, but provided for joint use of their several educational institutions. The new Wisconsin Theological Seminary became common property; Minnesota's Dr. Martin Luther College, New Ulm, Minn., was converted into a teachers' seminary, 1894; the Saginaw Seminary was supposed to be discontinued and reorganized as a junior college; Northwestern College, Watertown, was opened to all, and its normal training department was dropped. Home missions were coordinated, and as a new venture the Joint Synod undertook the evangelization of the heathen American Indians of Arizona, first planned by Wisconsin alone. This mission is now (1927) thirty-four years old and has 37 stations, 3 day-schools, a boarding-school, and an orphans' home. — The Nebraska Conference of Wisconsin joined as a district synod in 1904. The principal constituents had helped to establish the Synodical Conference 1872; their doctrinal position and confessional declarations are those of the Synodical Conference. The Joint Synod has had no violent disturbances, but its first constitution has been revised and modified to suit its needs, and these changes were crystallized in the constitution adopted 1915. This provided for a dissolution and redistribution of the constituent synods, so that now (1927) there are eight districts, the Northern, Western, and Southeastern Wisconsin districts covering, in the main, the territory of the former Wisconsin Synod; the Minnesota and the Dakota-Montana, the former Minnesota Synod; the Michigan District, a union of the Michigan Synod and the Michigan District; the Nebraska District; and the Pacific-Northwest District. (See articles *s. vv.*) Official publications are the *Gemeindeblatt* (Wisconsin, 1865) and the *Northwestern Lutheran,* established by the Joint Synod 1913. The Northwestern Publishing House, Milwaukee, begun by Wisconsin 1876, an active and growing concern, is the Joint Synod's property, also the Old People's Home at Belleplaine, Minn., and schools and orphanages conducted by the Arizona In-

dian Missions. At the 1921 session of synod it was voted to build a new theological seminary "in or near Milwaukee." Each district has its own organization and elects officials for its home mission fields; otherwise the functions of their officials are of an advisory nature. — The Joint Synod meets every two years (the districts in the odd years) and is constituted of the duly appointed delegates of the districts, chosen according to their conference affiliations (pastors, teachers, laymen). Advisory members are the officials and trustees of the Joint Synod, district presidents, directors of educational institutions, representatives of institutional boards, and heads of other synodical commissions. All appropriations are voted by the synod, which administers all moneys and passes on the budget. Nearly all congregations are working in both German and English. The English work is gaining rapidly and has almost entirely displaced German religious instruction in parish- and especially in Sunday-schools. There are a few purely English and a few purely German parishes. Presidents since organization: Dr. A. F. Ernst, 1892—1901; C. Gausewitz, 1901—7 and 1913—17; F. Soll, 1907—1913; G. E. Bergemann, since the dissolution and reorganization of the old synods 1917. Present officers of the General Body: Rev. G. E. Bergemann, president; Rev. W. Bodamer, first vice-president; Rev. Im. Albrecht, second vice-president; Rev. Wm. Nommensen, recording secretary; Mr. Theo. Buuck, treasurer. Statistics, 1924: Pastors and professors, 570; congregations, 645; communicants, 140,000; full parish-schools, 210; teachers, 262, 112 of whom are women; pupils, 12,000. The Joint Synod holds endowment funds of approximately $220,000.

Wisconsin Synod. The Ev. Luth. Ministerium of Wisconsin was founded by Pastors John Muehlhaeuser (*q. v.*), J. Weinmann (perished at sea 1858), and W. Wrede (soon returned to Germany) at Milwaukee, December 8, 1849. It was formally organized in May, 1850, at Granville, a village near Milwaukee, where two other pastors were present, the five serving 18 congregations. The three founders were graduates of the Barmen Training-school for Missionaries and were sent to America by the Langenberg Society, for some years the chief source from which pastors were drawn. Muehlhaeuser and his associates were Lutherans and upheld the Lutheran Confessions, as their first constitution shows; but there was too much dependence on the uncertain Lutheran East, where the founder had spent his first ten years in America, and on the indeterminate Lutheranism of Germany. Congregational delegates constituted the "synod" together with the pastors, but the "ministerium" reserved for itself certain privileges, for example, in the licensing and ordaining of ministers. The great problem was to secure suitable pastors. Muehlhaeuser established connections with the Pennsylvania Synod and with individual pastors of the East and also kept in close touch with the Langenberg Society, which was soon reenforced in its American undertakings by the Berlin Society. The Barmen school furnished many of the early ministers. Among the pioneers were C. F. Goldammer, J. Bading, Ph. Koehler, W. Streissguth, E. Mayerhoff, G. Reim, Ph. Sprengling, G. Fachtmann, Dr. E. Moldehnke, Dr. Th. Meumann. — Following the trend of immigration to the larger centers, congregations, during the first ten years, were established as far north as Green Bay and west as far as La Crosse. Growth was retarded, and many congregations were lost for lack of men. The great need was men, training-schools, and money. The three organizations named, two of them in Germany, did something to help, but it was not enough. A seminary and college was decided upon 1862; Bading was sent to Germany and Lutheran Russia to collect funds and a library. His mission was successful, but the synod did not reap the results; for the money was retained by the German authorities because the Wisconsin Synod had clarified its confessional position to positive and uncompromising Lutheranism, which was distasteful to its former patrons, who, though Lutheran in intent, belonged to the Prussian state church. The college and seminary was opened in a dwelling at Watertown, with Dr. E. Moldehnke as professor, and in the first year, 1863, 14 students were enrolled. Ground was broken 1864 for the new building of Northwestern University, and the next year the institution was opened. Prof. Adam Martin was its first president. A. Hoenecke was made professor of theology in 1866. After Wisconsin had definitely broken with its German friends by its declaration of 1867, it readily ironed out the existing differences with Missouri in a meeting of representatives of both synods 1868. This also brought to a head the matter of joining the General Council. At this time a plan was worked out to develop Northwestern College (see *Ernst, Augustus Friedrich*). Missouri was to furnish a professor and send some of its stu-

dents; Wisconsin was to discontinue its seminary and send its students and a professor to St. Louis. The first half of the plan was carried out and remained in effect until 1874; the other was partially adhered to; Wisconsin students went to St. Louis until 1878, but a professor for St. Louis was never found. Wisconsin organized its own seminary, 1878, under Hoenecke, in Milwaukee, which was further developed at Wauwatosa after the formation of the Joint Synod. At the end of 1860 21 pastors were members of synod; ten years later there were 52, for the Watertown seminary was operating, and the Louis Harms institution at Hermannsburg was sending over many earnest men. Having now settled its doctrinal position and found its place in the Lutheran Church of America, Wisconsin cooperated in forming the Synodical Conference 1872. Since the early sixties, relations with the Minnesota Synod had been friendly. Delegations at synodical meetings were exchanged. Twice the annual meetings were held concurrently in the same congregation. For a few years, in the middle seventies, there was a working arrangement according to which Minnesota paid part of the salary of one of the Northwestern professors and sent its students to that school. At the same time the *Gemeindeblatt* (founded 1865) was made the official publication of Minnesota. If some of these agreements lapsed after a while, it did not otherwise disrupt fraternal relations. The election controversy of the eighties did not materially weaken Wisconsin; it lost a few congregations and pastors, but gained internal strength and also added some few pastors to its ranks who shared its position.

Missions: Fachtmann and Moldehnke were active in home missions in the sixties; after that there were always two or three assigned to the work by the synod. There were ten in 1890; not enough, but as many as the membership could support, which was 150 pastors and professors with 235 congregations. Foreign missions were not undertaken officially until a committee, appointed 1883, proposed to train young men for the cause and then found a field for them. This plan was adopted, the Arizona Indian Missions were organized, and Plocher and Adascheck, the first missionaries, were ordained 1893. This work was carried on by the Joint Synod since 1892.

Within the Joint Synod the old synod remained an undivided unit until the amalgamation of 1917, since when the three districts Northern, Western, and Southeastern Wisconsin meet in the odd years. The Nebraska and the Pacific Northwest districts originated in Wisconsin. The three Wisconsin districts constitute about one half of the pastors and about two-thirds of the communicants of the Joint Synod. Its presidents until 1917 were: Muehlhaeuser, 1850 to 1860; Bading, 1860—64; Streissguth, 1864—67; Bading, to 1889; Ph. von Rohr, to 1908; G. E. Bergemann, to 1917. Statistics: Pastors, 290; congregations, 400; communicants, 100,000.

Witchcraft. The practise of occult arts by witches, or wizards, who perform their work with the aid of the devil. That witchcraft has been practised in the past and therefore is possible is a fact, as appears from a number of Scripture-passages. "There shall not be found among you . . . an enchanter, or a witch, or a charmer, . . . or a wizard." Deut. 18, 10 f. "A man also or woman that hath a familiar spirit or that is a wizard shall surely be put to death." Lev. 20, 27. The story of Saul's visit at the home of the witch on the evening before his death is told in detail 1 Sam. 28. The New Testament also speaks of the practise of witchcraft, Acts 8, 9; and St. Paul places the sin in the list of the works of the flesh, Gal. 5, 20, sorcery of every kind being included in the word which he uses; for he refers to the secret tampering with the powers of evil, with the might of Satan, including especially the use of the remedies of witchcraft, sins which were prevalent in the Greek cities of Asia Minor in those days. Acts 13, 8; 19, 19. — In the early Christian Church witchcraft of every kind was forbidden, either on the ground of the emptiness of the practise or that of its positive godlessness and commerce with the devil. In the Church of the early Middle Ages special rules of penance were made for women convicted of witchcraft. But at the beginning of the 13th century, when the abomination of the Inquisition (*q. v.*) was introduced, the use of magic and witchcraft was everywhere suspected and immediately branded as a desertion of God for the service of evil spirits. In 1231 a bull of Pope Gregory IX invoked the use of civil punishment against every form of heresy connected with sorcery. Toward the end of the 15th century the provisions which brought witches under the power of the Inquisition were enlarged, so that trials for witchcraft became very common. "While the ordinary tribunals were regarded as competent, the union of heresy and witchcraft made the duty of the inquisitors plain, and

there was no need to wait for an accuser; the witnesses did not even need to be named; a counsel for defense was not necessary, indeed, if such a one were too zealous, he might be suspected of complicity in the offense; instruments of torture were suggested." (*Standard Encyclopedia.*) — After the Reformation the crime of witchcraft was again the subject of legal enactments, also under the influence of the Church. Thus the Elector August of Saxony supported a decree against sorcery, making it a capital offense with the words: "that any one should forget his Christian faith and make an agreement with the devil." A perfect epidemic of witch-prosecution broke out in Germany at the end of the 15th century, spreading into France, Italy, Spain, the Netherlands, and England and continuing through the 16th, 17th, and 18th centuries. The number of its unfortunate victims, members of both the Catholic and the Protestant churches, is estimated at many thousands. Some of the tortures and ordeals resorted to in the examination of persons suspected of witchcraft were almost of a diabolical nature. — In America the first witchcraft persecution broke out in 1692, in Salem, Mass., the occasion being some meetings in the family of a minister by the name of Parrish. A company of girls had been in the habit of meeting a West Indian slave in order to study the "Black Art." Suddenly they began to act mysteriously, bark like dogs, and scream at things unseen. An old Indian servant was accused of bewitching them. The excitement spread, and impeachments multiplied. A special court was formed to try the accused, as a result of which the jails rapidly filled, many persons being found guilty and condemned to death. It was unsafe to express any doubt as to a prisoner's guilt. Fifty-five persons suffered torture, and twenty were executed. In spite of all efforts to the contrary, witchcraft trials on the basis of church law in Catholic countries have survived almost to the present day, individual cases having been recorded as late as toward the end of the past century. — The attitude of Christians over against sorcery and witchcraft is clearly indicated in Scriptures. They are to avoid the unfruitful works of darkness and therefore to shun every form of an act which so much as savors of using the powers of Satan to uncover the future or to perform any deeds of malice or wickedness. This includes the expulsion from the Christian congregation of such as traffic in such deeds. But the Church has no power over the bodies of men, and the punishment of evil-doers in body and life must be left to the State.

Wittenberg Articles of 1536. Dr. Robert Barnes, Bishop Edward Fox of Hereford, and Archdeacon Richard Heath came to Wittenberg on January 1, 1536, and till April discussed the *Augsburg Confession* and agreed to its teachings. July 11 there was laid before the Convocation *The Book of Articles of Faith and Ceremonies*, which was greatly influenced by the *Wittenberg Articles*. In part it went over into *The Institution of a Christian Man*, or *The Bishops' Book*, of 1537. This, in turn, influenced *The Thirty-nine Articles* of the Episcopal Church, and these are also, substantially, the articles of the Methodists.

Wittenberg Concord. When Philip of Hessen could not get the Swiss at Marburg, in 1529, nor the German highland cities at Augsburg, in 1530, to accept the Biblical doctrine of the Lord's Supper, Bucer persisted till he got some of the highlanders to accept the Lutheran teaching and to sign the *Wittenberg Concord* on May 26, 1536. Though they sent friendly greetings, the Swiss would not accept this offer of peace and charged Bucer with trying to smuggle Lutheranism into their country. From first to last it was the Swiss who split Protestantism.

Wittenberg Synod. Organized June 8, 1847, by 8 pastors ("bishops") formerly belonging to the English Synod of Ohio (East Ohio). Territory: Northwestern Ohio. Among the prominent men of the synod were Ezra Keller and Sam. Sprecher. It joined the General Synod in 1848. It was one of the synods approving of the "Definite Platform" (*q. v.*). In 1918 it entered the United Lutheran Church and, on November 3, 1920, merged with the East Ohio, the Miami Synod, and the District Synod of Ohio into the Ohio Synod of the U. L. C. At the time of this merger it numbered 55 pastors, 74 congregations, and 12,590 communicants.

Wohlgemuth, Michel, 1434—1519; German painter, under influence of the art of the Netherlands, but with an awkward style and flat modeling; his shop produced many altars, but few of intrinsic value.

Wolf, E. J., historian; 1840—1905; b. in Pennsylvania; educated at Gettysburg; Lutheran pastor in Baltimore; from 1873 professor of Church History and New Testament Exegesis at Gettysburg Lutheran Seminary; perhaps the most conservative of the influential members of the General Synod after the Fort

Wayne disruption of 1866; author of *The Lutherans in America* (1891).

Wolfenbuettler Fragments. See *Lessing.*

Wolff, Christian, Freiherr von, German philosopher; b. 1679 at Breslau; 1707 professor of mathematics and natural philosophy at Halle; deposed 1723 and banished from Prussia through influence of Halle Pietists; went to Marburg; later recalled to Halle; d. there 1754. Though he accepted revelation, reason was his final authority. Logical consequence of his method was rationalism, which through his system gained increasingly strong foothold in Germany.

Wolfgang von Anhalt; b. 1492; met Luther at Worms 1521 and favored the Reformation; signed the *Augsburg Confession* 1530; joined the Smalcald League; exiled by the Kaiser; present at Luther's death; opposed the Interim (*q. v.*); d. 1566.

Wolsey, Thomas, 1475(?)—1530; "I and my King"; received cardinal's hat 1515; became real ruler of England; instigated Henry VIII's controversy with Luther; burned Luther's books and "Tyndale's Lutheran translation"; was overthrown on failing to obtain the divorce Henry VIII was seeking; remarked on deathbed: "If I had served God as diligently as I have done the king, He would not have given me over in my gray hairs."

Woltersdorf, Ernst Gottlieb; b. at Friedrichsfelde, near Berlin, May 31, 1725; d. at Bunzlau, not far from Breslau, December 17, 1761; poet, educator, preacher, and author; studied at Halle 1742, but in 1744 was compelled by illness to discontinue and to travel; called as second pastor to Bunzlau 1748; became identified with an orphan asylum in 1754.

Woman's Christian Temperance Union. Organized in Cleveland, O., during the great temperance crusade of 1874. Those who would become members must sign the total abstinence pledge. The badge of the society is a bow of white ribbon. The motto reads: "For God and Home and Native Land." Mrs. Annie Wittenmeyer was the first president. Miss Frances E. Willard succeeded her in 1879 and remained president until her death, in 1898. The W. C. T. U. is the largest organization in the world managed and controlled by women. The organization carries on its work by means of the following departments: organization, preventive, educational, evangelistic, legal, and social. In addition, there are two branches: the Young Woman's Branch and the Loyal Temperance Legion Branch. The W. C. T. U. also stands for an equal standard of purity for men and women, or, using the words of Miss Willard, for "a white life for two," as also for woman's equality in the home, the Church, and the State. It is largely due to the W. C. T. U. that in the text-books of our public schools special reference is made to the effects of alcoholics and narcotics, and its Sunday-school department secured the teaching of quarterly temperance lessons in the International Sunday-school Series. See *Prohibition.*

Women in Church. In 1 Cor. 14, 34. 35 and 1 Tim. 2, 12 Paul gives very explicit directions with regard to public teaching by women in the Church. According to these passages, women are to keep silence in the churches and are not permitted to speak. Nevertheless, women formed an integral part of the earliest Christian community, engaged in tasks of unofficial ministry, and held the office of deaconess. Rom. 16, 1 f. This was not a violation of the command of Paul laid down in 1 Cor. 14, 34. 35 and 1 Tim. 2, 12, since only those functions of the public ministry were forbidden to woman by which she would usurp authority over man. That there were deaconesses in the early Christian churches at Bithynia is clearly attested by Pliny, who wrote early in the second century (*Ep.* 96). In the early stage of the Christian Church, the need must have been felt for a class of women who could perform at least some of the duties of the diaconate, in particular for their own sex. It is certain that there were woman teachers till the end of the second century, and woman missionaries much later. The daughters of Philip (Acts 21, 8. 9) were not the only prophetesses, since women shared the charismatic gifts. In the subapostolic age, especially in the East, women continued to teach those of their own sex as a matter of necessity, since men were excluded from women's apartments. In general, woman's service was along womanly lines — hospitality, care of the poor, sick, prisoners, and orphans, oversight and instruction of women and children, and the last offices to the dead. At a very early time special offices came into existence. Official widows serving the Church appeared at the close of the apostolic age. 1 Tim. 5, 3—10. They were to continue in prayer and fasting; but it was incumbent upon them also to care for other widows and for the poor in general, especially for orphans and for those who were in prison for

conscience' sake, to have oversight of the female part of the community, being virtually the presbyters of the women and "keepers of the door in service time." While the heretical sects, especially the Montanists, had also female bishops and prophetesses, the functions of Christian women were manifestly limited. In the fourth century, which marks the zenith of female activity in the early Church, the development of hospitals and hospices displaced the early activities of Christian women. Helena, the mother of Emperor Constantine, built the first hospice for strangers and pilgrims, while a group of noble matrons did much to promote Christianity by founding hospitals and forwarding education. The influence of Christian women upon husbands, sons, and grandsons was very marked. Nonna, the mother of Gregory Nazianzen, converted her heathen husband and brought her distinguished son under Christian influence. Arethusa, mother of Chrysostom, devoted her life to the education of her children and kept her son from becoming a hermit. The influence of Monica upon Augustine is too well known to require further mention. Ambrose was brought up and educated by his sister Marcellina. The rise of monasticism in the fifth century to a large degree changed the activities of women in the Church, though for a long time it did not diminish them. Nursing the sick and ministering to the poor were their special duties, as also teaching, especially among the Benedictines. The monastery, as originally conceived, was not a place of limited opportunity, but rather a religious settlement extending its influence over a wide area. Not until the 12th century did nuns become entirely cloistered; yet even then their beneficial influence was felt in the Church. Under Protestantism, with its development of the sense of individuality, woman has ever asserted herself in the Christian service. In home and school (Sunday-school), in the vast field of charity and of missionary work, the Church at this day everywhere feels the benefits and ministrations of pious, consecrated women.

Women's Education and Women's Colleges. During the entire time of the Old Testament the education of girls and women was confined to the training given in the home. In ancient Egypt, in Greece, and in Rome the same course was followed, there being no schools, in the full sense of the term, for girls and women. During the entire period of the Medieval Ages the same discrimination was observed, the only women with any degree of learning at all being some of those trained in certain nunneries and the daughters of nobles and of wealthy burghers, most of whom had private tutors. It is only during the last century that this attitude has been changed in the more enlightened nations. In most European countries, notably those of the North, the change in favor of the education of women has been rapid, so that to the full benefits of primary education, which girls had been enjoying for several centuries, were added those of secondary and higher education, most of the universities of France, Germany, Finland, the Scandinavian countries, and other countries now admitting women, with but few restrictions, to the same classes with men. Even Turkey has thrown off the customs of centuries, and the girls seem about to be given the same opportunities as those enjoyed by men. — In America the change of front came about a century ago. Whereas, in the early days, girls had been excluded from secondary schools and colleges, as "improper and inconsistent with such a grammar school as the law enjoins and is the design of this settlement," in New York State alone 32 academies were incorporated between 1819 and 1853 with "Female" prefixed to their title. Five noteworthy institutions in America claim a certain priority in the field of education for women. Troy (N. Y.) Seminary, founded by Emma Willard in 1821, and Mount Holyoke (Mass.) Seminary, founded by Mary Lyon in 1836, though not the first institutions for girls, were nevertheless important pioneers in the higher education of women. The Moravian Seminary and College for Women in Bethlehem, Pa., has been engaged in educational work since 1742; but the institution was not incorporated until 1863. Oberlin (O.) College, a coeducational institution, was chartered in 1834; its first woman graduates received their A. B. degrees in August, 1841. — Wesleyan College (Macon, Ga.), chartered in 1836, maintains that it is the "oldest chartered college in the world" exclusively for women. Its first degree was conferred in July, 1840. In South Hadley, Mass., Mount Holyoke received its charter as a college in 1888. — Among the largest and most influential colleges for women in the United States are the following: Barnard College at New York (affiliated with Columbia; founded 1889); Bryn Mawr College at Bryn Mawr, Pa. (1880); Mount Holyoke College, South Hadley, Mass. (1836); Newcomb College, New Orleans, La. (1887); Radcliffe College (affiliated with Har-

vard), Cambridge, Mass. (1879); Simmons College, Boston, Mass. (1899); Smith College, Northampton, Mass. (1875); Vassar College, Poughkeepsie, N. Y. (1861); Wellesley College, Wellesley, Mass. (1875).

Women's Societies. See *Ladies' Aid Societies.*

Wood, Basil, 1760—1831; educated at Oxford; held a number of positions as clergyman, the last as rector of Drayton; only a few of his hymns in use, among which: "Hail, Thou Source of Ev'ry Blessing."

Woodmen Circle. The Woman's Auxiliary of the "Sovereign Jurisdiction"; 134,657 male and female members. See *Woodmen of the World.*

Woodmen, Modern, of America. This secret beneficiary society was organized by Jos. C. Root, a Mason and Knight of Pythias of Lyons, Iowa, in 1883. On May 5, 1884, it was chartered under the laws of the State of Illinois. By its charter the order is confined to the States of Illinois, Minnesota, Ohio, Iowa, Nebraska, Wisconsin, Michigan, Kansas, North Dakota, South Dakota, Missouri, and Indiana. The cities of Chicago, Detroit, Milwaukee, St. Louis, and Cincinnati are excluded, because the organization wishes to confine itself to the "healthiest part" of the country. — *Purpose.* The purpose of the order is to "bind in one association the Jew and the Gentile, the Catholic and the Protestant, the agnostic and the atheist." Candidates, in order to be eligible, must be male whites, over eighteen and under forty-five years of age, of sound health, exemplary habits, and good moral character. — *Character.* The order has a secret ritual, funeral ceremonies, odes and hymns, etc. These, with the "unwritten" or secret work, were published by the National Christian Association of Chicago (1897; new ed., 1904). The "Funeral Chant" is composed of three or four verses of the psalm "De Profundis," ending with the prayer: "Give unto him eternal rest, O Lord! And unto him let shine perpetual light!" (*Rit.*, p. 94.) When taking the Fraternal Degree, the member petitions God: "May I be dashed to pieces, as I now dash this fragile vessel into fragments, if I promise not the truth!" (Strangers cast vessel into receptacle provided.) After this is done, he continues: "To all this I sincerely and in honor promise." There are 14,103 "local camps" in the United States, with a benefit membership of 1,074,118 and a social membership of 14,779. Headquarters: "Head Camp," Rock Island, Ill. (formerly at Fulton, Ill., which now is headquarters of the Mystic Workers of the World). See also *Woodmen of the World.*

Woodmen of the World. *History.* Like the Modern Woodmen of America, so also the Woodmen of the World lodge was organized by J. C. Root of Lyons, Iowa (a 32d-degree Mason, Odd-Fellow, and Knight of Pythias; cf. *Christian Cynosure,* Vol. XLVII, No. 10, p. 299), and he is responsible for the system which prevails in both orders. Both have their sovereign camps, head camps, and subordinate camps (lodges); the same emblems: the ax, the beetle, and the wedge. Neither society admits Negroes or women, but each has an auxiliary which admits women to membership, *The Royal Neighbors* (Modern Woodmen of America) and *The Woodmen Circle* (Woodmen of the World). The Woodmen are organized in "Groves" under the jurisdiction of the "Supreme Forest." Both orders, however, are independent, the Modern Woodmen of America having jurisdiction in the Central and the Woodmen of the World in the Western States. The order of the Woodmen of the World was organized in 1890, at Omaha, Nebr. — *Character.* The Woodmen of the World have special passwords, signs, obligations, and grips. (See *Christian Cynosure,* Vol. XLVII, No. 10, Feb. 1915, pp. 298 sqq.); also a ritual, which is similar to that of Freemasonry; symbols, and mystical language. Three oaths are demanded: the "solemn pledge," or "pledge of honor," and two "solemn and binding obligations," "promised before God and these witnesses." At a certain stage in the initiation a human skull is placed in the hands of the hoodwinked candidate in order to add force to the obligations. The first oath is taken by the candidate with the skull in his hands; the second, at the altar, and after the hoodwink has been removed and further ceremonies have taken place, the third oath is administered, in which the candidate calls upon God and grasps one end of a pair of bones from the leg of a dead man, the other end being held by the "Past Consul Commander." Next comes a test, which is a ridiculous mockery of the 37th chapter of Genesis, after which the "final charge" is given at the lodge-room grave, the ceremony being concluded with the conferring of the "secret work." An ode is now sung, whereupon the members go to the altar and grasp the helve of an imbedded ax, which is a penal sign to keep silent concerning the transactions of the camp. — *Organization.* The order is composed of the

Sovereign Camp (Omaha), the Pacific Jurisdiction (Denver), the Canadian Jurisdiction, the Woodmen Circle (the woman's auxiliary of the "Sovereign Jurisdiction," with 134,657 male and female members), the Women of Woodcraft (the woman's auxiliary of the "Pacific Jurisdiction"), and the Boys of Woodcraft (composed of boys from ten to eighteen years of age, which is a prolific feeder of the order). — *Membership.* The total membership of the Woodmen of the World, according to the *World Almanac* of 1923, was 542,000.

Wordsworth, Christopher, 1807—85; educated at Cambridge; brilliant scholar; held positions as master and lecturer, then parish priest, finally bishop of Lincoln; very voluminous writer, among his works *The Holy Year*, containing "Songs of Thankfulness and Praise" and others.

Workingmen's Societies. Workingmen's societies, or clubs, were organized in Great Britain many years ago. The first workingmen's club in this country was that of St. Mark's in Philadelphia, organized 1870. In a circular adopted by the Congress of Workingmen's Clubs, held in Boston in 1885, it was said: "Workingmen's Clubs and Institutes are societies composed of workingmen, associated without regard to trade, occupation, or religious distinction, for purposes of social intercourse, mental and moral improvement, rational recreation, and mutual helpfulness. The accomplishment of these purposes is sought: 1) by the establishment of club-rooms or club-houses, where workingmen can enjoy social intercourse and pleasant companionship, free from the influences of the drinking-saloons, to which workingmen often resort for the mere want of better places; 2) by providing opportunities for instruction, through reading-rooms, circulating libraries, evening classes, readings, debates, and lectures; 3) by providing means of rational recreation and amusement, such as games of chess, checkers, billiards, bagatelle, bowling, and excursions, amateur theatricals, concerts, and other forms of entertainment; 4) by relieving the hardships of life through: a) benefit societies, which furnish medicine and medical attendance and pecuniary assistance in sickness and death; b) legal aid societies, which afford counsel and advice and protection against extortion and oppression; c) trade discounts and coal funds, which provide the staples of life of good quality and at reduced rates for cash; 5) by encouraging habits of saving and thrift through the organization of cooperative savings-banks, building and loan associations, etc., which assist workingmen to save systematically and buy their own homes." Such organizations are not without danger to the spiritual interests of the men; where it is deemed advisable or necessary, congregations or a group of congregations had better organize their own men's clubs.

Workmen, Ancient Order of United. *History.* This order was founded by John Jordan Upchurch, in 1868, at Meadville, Pa. It is said to be the oldest of the more than 200 fraternal benefit societies existing in the United States to-day. — *Purpose.* The purposes in founding the new order were to provide workingmen with "a union conceived on a broader scale than the trade-unions of the time"; to discountenance strikes, except where efforts of adjustment failed; and evidently to bring the laboring classes closer together with Freemasonry. For years the order suffered with internal dissensions, there being at first two rival grand lodges. — *Character.* The ritual and emblems of the order betray the Masonic influence which presided at its birth. "Charity, hope, and protection" are illustrated in its ceremonies of initiation. The order has three degrees: the Junior Workman, the Workman, and the Master Workman (modeled after the three degrees of Freemasonry). From Freemasonry the order has taken over the All-seeing Eye, the Holy Bible, the anchor, the compass, and the square. The pledge of the Workman Degree is taken with the left hand on the Bible and reads: "I, in the presence of Almighty God and the members of this fraternity, here assembled, do of my own free will solemnly promise that I will preserve the secrets of this degree and all the private transactions of this order. I will render true and faithful allegiance to the Supreme Lodge in which I may hold my membership. I promise that I will assist a brother when in distress, defend him when assailed by envy or slander, advise him when he is in error, and warn him when he is in danger. I promise that I will not violate the chastity of any member of his family and will not permit it. I promise that I will not injure a brother in person, property, or reputation, but will help him whenever I can, without injury to myself or family; and I will give him aid and comfort in sickness and distress. To all this I pledge my sacred honor." — *Organization.* The state lodges of the A. O. U. W. of Arkansas, Connecticut, Iowa, Kansas, Massachusetts, Minnesota, Nebraska, North Dakota, Oklahoma, Oregon, Rhode Island,

South Dakota, Texas, Washington, and Virginia are now separately incorporated under the laws of their respective States, the division occurring over troubles that arose from the insurance matters, "the Supreme Lodge acting only in an advisory capacity concerning the government of grand lodges," it being no longer an "insurance institution." Of late there has been a movement for the reunion of the grand lodges of the A. O. U. W. (Cf. *Fraternal Monitor*, Aug., 1922, Vol. XXXIII, No. 1, p. 10.) The A. O. U. W. had to readjust its insurance business several times. — There is an auxiliary branch for women, called the *Degree of Honor*, which admits also men who are members of the A. O. U. W.

Works, Merit of. Since the central purpose of the Christian religion is to restore men to the blissful and intimate fellowship with God which Adam's sin forfeited for our race, the central doctrine of the whole Christian system must be the doctrine which teaches by what means men may obtain forgiveness of sins, reconciliation with God, and eternal life. All other doctrines will be in various states of dependence on this one; and if serious error creeps in at this point, many other doctrines will be affected; in fact, the whole system of doctrine will be vitiated. This very condition is found in the teaching of the Roman Catholic Church; for almost all the doctrines and practises which in that Church obscure the light of the Gospel grow from its unscriptural teaching regarding the merit of works as a cause of man's salvation. The Roman Church flatly denies that men are justified before God only through faith in the merit of Christ. "If any one says that men are justified, either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace whereby we are justified is only the favor of God: let him be accursed." "If any one saith that justifying faith is nothing else but confidence in the divine mercy, which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified: let him be accursed." (Council of Trent, sess. VI, can. 11. 12.) Rome denies that the justification of the sinner before God is a judicial act, in which God declares the sinner just by imputing to him the righteousness of Christ, which he has apprehended by faith. Instead, it teaches that justification consists of the following process: The unmerited grace of God touches the sinner's heart and calls him to repentance and faith. The sinner may, of his own power, accept or reject this grace. If he accepts it and turns to God, he receives, through Baptism, full forgiveness of his past sins. That forgiveness is the one part of justification. The other part consists in this, that the sinner, by the renewal of his inner nature, is himself transformed into an intrinsically just man. As a just man he is able to do good and perfect works, which fulfil the demands of God's Law, render satisfaction for sin, and merit rewards of God, including eternal life. The Council of Trent teaches: "If any one saith that the justified, by the good works which he performs through the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit increase of grace, eternal life, and the attainment of that eternal life — if so be, however, that he depart in grace — and also an increase of glory: let him be accursed." (Sess. VI, can. 32.) "Life eternal is to be proposed to those working well unto the end and hoping in God, both as a grace promised to the sons of God through Jesus Christ and as a reward which is, according to the promise of God Himself, to be faithfully rendered to their good works and merits." (*Ibid.*, chap. XVI.) This teaching means, in the last analysis, that Jesus does not really save men, but enables them to save themselves. Grace and works cannot divide the field. St. Paul, as though he referred to the last quotation, argues: "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Rom. 11, 6. The Scripture, with one voice, testifies that alone through faith in Christ's merit can sinners be reconciled to God, while their own imperfect works can claim no merit before Him. Luke 17, 10. This is the argument of the entire Epistle to the Romans (see especially chap. 4) and to the Galatians (see chap. 3). This doctrine was restored to the Church by Luther, and it became the corner-stone of the Reformation. Rome, however, can make no concessions to it, no matter how clearly it is revealed in the Bible, without yielding its whole position. It has arranged its entire household on the basis of the merit of works. Nor are the works to which it ascribes merit only those commanded by God; in large part they are self-elected, man-made works (see *Consilia Evangelica*), such as fasting, vigils, celibacy, praying by rote, and similar ascetic and devotional

contrivances. And while Rome refuses to let its adherents trust in the all-sufficient merits of Christ alone, it teaches them, not only that they themselves can merit eternal life of God, but that they can have recourse to the merits of the saints (see *Saints, Worship of*) and even can themselves earn greater merit of works than they need, which superfluous merit may be applied to the needs of others. See also *Opera Supererogationis; Merit.*

World Alliance for Promoting International Friendship through the Churches. Its purpose is to unite all Christians and churches by means of international friendship, to prevent war by means of a League of Nations, to increase our friendship with such foreign countries as Japan, China, Mexico, and Latin America, and, by the enactment of good laws, to protect aliens. International world conferences are held and magazines published. Headquarters: 70 Fifth Ave., New York City.

World Conference on Faith and Order. From an official document we quote the following as to the origin, purpose, and progress of the movement: "The General Convention of the American Episcopal Church in 1910 appointed a commission to bring about a conference for the consideration of questions touching faith and order and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior to unite in arranging for, and conducting, such a conference. By correspondence and by deputations the cooperation of nearly every Trinitarian Communion throughout the world has been secured. Representatives of seventy-eight churches in forty nations met August 12—20, 1920, in Geneva, Switzerland, where fundamental questions were discussed and world-wide committees appointed to prepare for further conferences. The following topics were discussed at the preliminary meeting in Geneva and proposed by that meeting for further study and discussion throughout the world: *The Church and the Nature of the Reunited Church.* What is the place of the Bible and a creed in relation to reunion? The first series proposed by the Subjects Committee was: '1. What degree of unity in faith will be necessary in a reunited Church? 2. Is a statement of this one faith in the form of a creed necessary or desirable? 3. If so, what creed should be used, or what other formulary would be desirable? 4. What are the proper uses of a creed and of a confession of faith?' The second series proposed by the Subjects Committee is: '1. What degree of unity in the matter of order will be necessary in a reunited Church? 2. Is it necessary that there should be a common ministry, universally recognized? 3. If so, of what orders or kinds of ministers will this ministry consist? 4. Will the reunited Church require as necessary any conditions precedent to ordination or any particular manner of ordination? 5. If so, what conditions precedent to ordination and what manner of ordination ought to be required?'

"The invitation to participate in the World Conference on Faith and Order is addressed to all churches throughout the world which accept the fact and doctrine of the Incarnation. Participation in the movement involves no surrender or compromise of any doctrine or position held by any Church. The disagreements between the churches are to be studied and discussed in conference, not controversially, but in an effort for mutual understanding and appreciation, in the hope that a way may thus be found to overcome them. The eight days ending with Pentecost (Whitsunday) of each year have been appointed by the Continuation Committee as a special period of prayer for the guidance of the efforts toward Christian reconciliation. Money is needed for publications, for postage, for the promotion of local conferences, for the traveling expenses of delegates, and for the services of assistant secretaries and translators. The requirement for these purposes is $50,000 a year. While expressing cordial interest in the undertaking, as his predecessor, Pope Pius X, had done, Pope Benedict XV declared to the deputation which visited Rome in 1919 that, as the teaching and practise of the Roman Catholic Church with regard to the visible unity of the Church of Christ were well known to everybody, it would not be possible for the Roman Church to take part in such a conference as the one proposed."

Worms, Diet of, 1521, the first one of young Kaiser Carl V, where on the 18th of April Luther made his world-changing speech, making the Reformation a purely religious affair. He stood upon Scripture, in which his conscience was bound, and stood alone against Pope, Councils, and Kaiser. His private interpretation of Scripture was put above the interpretation of the world; Councils had erred and contradicted one another. At the same time the Reichstag presented the famous *Centum Gravamina,* the "Hundred Grievances," which the German nation had against the scandalous abuses of the papacy. The Reichstag

only did what it had done in 1461, 1479, 1510, and 1518.

Worship, Divine. A public or private service expressing a person's or congregation's reverence to the revealed, Triune God; according to the Lutheran view not merely an approach to God in prayer, praise, and thanksgiving (commonly known as the sacrificial elements of worship), but chiefly an acceptance of God's gift of grace to men, through the means of grace (the sacramental element). Worship is spiritual, but the spirit of devotion is strengthened by outward forms and ceremonies.

Worship, Order of. There are a few of the church orders of Canono-Catholic times which have either remained practically unchanged to the present time or have influenced present orders to a great extent. The liturgy of the Roman Church was established in the basic features of its present form by Gregory the Great (590—604). Not only did the Roman rite, as fixed by him, tend to emphasize the difference between Rome and Constantinople, but it also brought out the sacerdotal idea as it gained ground in the West under the influence of Gregory. In spite of Gregory's conservative position, the Roman rite began to supersede other rites which had been in use in the West. In the German Empire, which at that time included Gaul, Pepin and Charlemagne virtually succeeded in abolishing the Gallican Liturgy, the Roman Ordinary of the Mass being introduced by main force. In England the Council of Clovesho prescribed the Roman rite for the entire country (747), although it never fully succeeded in replacing the ancient forms. In Ireland, the synods of Tara (692), of Kells (1152), and of Cashel (1172) passed resolutions favoring the Roman rite alone. In Spain, the Synod of Burgos (1085) declared the Roman Liturgy valid for the entire country. Thus, by the 12th century, the Roman forms had superseded, or supplanted, the rites previously in use in Spain, France, Germany, England, Scotland, Ireland, and Italy, with the exception of the archbishopric of Milan and individual dioceses at Seville, Toledo, Salamanca, and Valladolid, in Spain. There was a revision of the Roman Liturgy in the 16th century, the Breviary of Quignon appearing in 1539 and the Breviary of Pius V in 1568. Since these efforts, however, did not meet with general satisfaction, Clement VIII, in 1604, issued a new Roman service-book, which was finally revised under Urban VIII and appeared in 1634. It may be said to be a recast of the Gregorian Liturgy, the framework and much of the liturgical material having been retained. The order of services in the celebration of Mass in the Roman Church at present contains the following parts: the solemn beginning of Mass, with the Introibo Psalm (43) and the Gloria Patri; the confession of sins by the priest; the introit of the day with the Gloria Patri; the Kyrie, followed by the Gloria in Excelsis; the collect, introduced with the salutation and response; the reading of the Epistle-lesson; the gradual, or Hallelujah; the Gospel-lesson, preceded by the benediction and salutation, with response by the priest's assistants; the Nicene Creed; the offertory, or the oblation, with the invocation and the Lavabo; the secret prayers, murmured by the priest; the preface, including everything, from the salutation to the Sanctus; the canon of the Mass, including the offering of the unbloody sacrifice, the consecration, the elevation and adoration, and the commemoration for the living and the dead; the preparation for Communion; the prayers preceding the distribution (Agnus Dei and several collects); the distribution, the priest first taking bread and wine himself and then administering the bread, if there are communicants; the Communion psalm, the postcommunion; the end of Mass; the benediction, the reading of John 1, 1—14. — The Liturgy of the Church of England and also of the Protestant Episcopal Church in America was derived from Ephesine or Gallican sources, reaching England in the last part of the second century or in the third century by way of Lyons. It was afterward modified by Augustine of Canterbury and by Theodore of Tarsus. A revision by Osmund of Salisbury (1087) resulted in a compromise between the Roman and the Gallican rite. In 1516 the ancient Use of Salisbury was amended and revised, a second revision being undertaken in 1541. Eight years later, under the influence of the Reformation, the First Prayer-book of Edward VI, with the order for the chief service, appeared. It showed strong Lutheran influence. The Second Book of Common Prayer, of 1552, was compiled after Calvinistic influences were becoming apparent in England. It was suppressed in 1553, at the accession of Mary. The present Book of Common Prayer, containing slight concessions to the nonconformist element, was authorized in 1662. The order of the chief service in the Anglican Church is the following: Lord's Prayer; collect for purity; Ten

Commandments, with the response Kyrie, collect of the day; Epistle, the congregation seated; Gospel, the congregation standing; Nicene Creed; announcements, psalm; sermon; sentences relating to offering; general prayer, exhortation and invitation; confession and absolution; comfortable words; the Communion service. — The order of worship in the Lutheran Church of America is based largely upon the work of Luther, whose *Formula Missae* of 1523 and *Deutsche Messe* of 1526 exerted a wide influence. An abbreviated form of the Saxon and Prussian orders has been in use in many German congregations, while English congregations use the Common Service, as compiled from the best orders of the 16th century. — So far as the Liturgy of the Reformed Churches in America is concerned, the sacrificial idea preponderates. In most denominations a number of hymns, alternating with prayers and readings, precede the sermon, and the services close with prayer and benediction. Great emphasis is placed upon the prayers in public worship, and the hymns and music are usually made an outstanding feature of the services. There is a certain tendency, also, to make the services more beautiful by introducing liturgical material, though the execution of liturgical parts is commonly left to a paid choir. See also *Worship, Parts of.*

Worship, Parts of. In following the sequence of parts in the order of worship, their significance ought to be noted. Versicles are short passages of Scripture intended to incite the worshipers to devotion and to suggest the central thought of the part following. The Confession of Sins is properly made as a preparatory step, to obtain the first assurance of the forgiveness of God, at the very beginning of worship. It has taken the place of the ancient Confiteor, in use after the poison of false doctrine had entered the Church. In the Confiteor the priest knelt and made confession of his sins to "Almighty God, to the blessed Virgin Mary, the blessed archangel Michael, the blessed John the Baptist, the holy apostles Peter and Paul," etc. The meaning of this confession was that the priest, having doffed his usual clothing and having donned his priestly vestments, was worthy of offering the sacrifice for the living and for the dead. In this sense the Confiteor was utterly to be condemned, also because the congregation did not share in it, except to fall down in the attitude of prayer when the bell was struck at the words "My guilt," repeated three times. The Confession of Lutheran worship is made for the entire congregation. The Introit (entrance) is the opening of the psalm of the day, spoken or chanted after the preparation, to indicate the character of the day and the nature of the spiritual food offered to the congregation. It is a remnant of the primitive psalmody, which was probably taken over into the early Church from the services of the synagog. Originally the entire psalm was chanted or sung antiphonally between the officiating clergy and the choir at the great entrance of the officiating priest and his assistants. Luther favored the use of the entire introductory psalm, but the abbreviated form remained, chiefly on account of lack of time. The Introit is followed by the Gloria Patri or the small doxology to the Holy Trinity, by which the use of the psalter as used in New Testament times is distinguished from its use in the synagog worship. The Kyrie is a plea for the removal of misery and suffering, a confession of the wretchedness to be borne as a consequence of sins now forgiven. It is addressed to the Lord of mercy, in whom we not only have forgiveness of sins, but also help and assistance in every need. The Gloria in Excelsis fittingly follows as a hymn of adoration, celebrating God's glory as manifested in the merciful gift of His Son, who bore all our sins and infirmities. The Collects are prayers in which the wants and perils, or the wishes and desires, of the people or the entire Church are together presented to God. The reading of the Epistle-lesson is followed by the Hallelujah on the part of the congregation, which praises the Lord for the unspeakable gift of His Word. At this point, in ancient services and also in the Roman Church to this day, is sung the Graduale (sequence, prose, tract, trope), originally merely an extension of the last syllable of the Hallelujah, in order to permit the lector to proceed from the Epistle to the Gospel ambo, but later developed into a special hymn or a series of responses and versicles, from which the liturgical plays were developed. The announcement of the Gospel-lesson is hailed with the sentence "Glory be to Thee, O Lord," and the "Praise be to Thee, O Christ" at the close signifies the grateful acceptance of the Word by the congregation. In the Offertory following the sermon the congregation confesses its grateful and humble acceptance of the Word which has just been proclaimed, all the faithful offering themselves, their substance, and the sacrifices of prayer, praise, and thanksgiving to the Lord.

This act has nothing in common with the oblation of the Mass which is practised by the Roman Church at this point. The Salutation, with its Response, is sung at the opening of the Communion service to indicate the beginning of a new part of the service. The Preface is preceded by the prefatory sentences (Sursum and Gratias) and is distinguished for impressiveness and beauty, setting forth the reason for the hymn of praise which follows the chanting of the Preface (whether common, for ordinary Sundays, or proper, for festival seasons). This hymn of praise is known as the Sanctus, in which the combination of heaven's and earth's chorus results in an exalted strain of glorification and thanksgiving. After the consecration of the elements the pastor chants the Pax, to which the congregation responds with the Agnus Dei ("O Christ, Thou Lamb of God"), during which the communicants move forward to the altar. The Nunc Dimittis opens the Postcommunion. The believer, having received the fulness of God's grace and mercy, feels that he may now depart in peace to his home. In the Benedicamus the congregation is called upon to give all honor to God alone, in order to receive from Him the final blessing. The Canticles, among which the Benedictus (the song of Zachariah) and the Magnificat (the hymn of Mary) are best known, are, as a rule, used only in the minor services.

Worship, Private. That the worship of God in the midst of the congregation, in the assembly of those who confess the true God together, is required of all believers, appears from various parts of the Bible. As the Old Testament speaks of blessing the Lord in the congregations, Ps. 26, 12, and of desiring to go to the house of the Lord with the multitude that kept the holy-day, Ps. 42, 4, so the New Testament admonishes us not to forsake the assembling of ourselves together, Heb. 10, 25. Just as important, however, for the nurture of the Christian's spiritual life is the daily communication with the Lord by way of private worship, by prayer, by reading the Word of God and meditating upon it, and by discussing its truths with others. David writes that he prayed and cried aloud evening and morning and at noon. Ps. 55, 17. It is said of the godly man that he meditates in the Word of God day and night. Ps. 1, 2. Again and again the value of direct communication with the Lord by means of prayer is emphasized in the Bible. Ps. 109, 4; 141, 5; Matt. 6, 6. And we have the examples of consecrated men and women who remained in such communication with the Lord always, as Cornelius, Acts 10, 2. 30; Daniel, chap. 6, 10; 9, 3. 4; David, 2 Sam. 7, 27; 1 Chron. 18, 25; Elisha, 2 Kings 4, 33; 6, 17; Ezra, chap. 10, 1; Hanna, 1 Sam. 1, 10; Anna the prophetess, Luke 2, 37; Paul, Acts 20, 36; Peter, Acts 10, 9, and others. Examples of such as studied the Word of God and meditated upon it in private worship are Mary, the mother of Jesus, Luke 2, 19. 51; the Ethiopian eunuch, Acts 8, 28 ff.; the Bereans, Acts 17, 11; the prophets of old, 1 Pet. 1, 10. 11. — Home devotions may easily be arranged, either in the morning or in the evening, preferably right after meals, when all the members of the family are together. A few stanzas of a hymn may be sung, or the head of the house may at once read a chapter or a passage from the Bible or from some good book of exposition or devotion based on a Bible-passage. This will be followed by one or more prayers suitable to the time or occasion and, possibly, by a recital of a part of the Small Catechism. The home service closes with the Lord's Prayer and the Benediction. In addition to this family devotion every member of the family will make it a point to read his own Bible daily, preferably at a fixed time, allowing from ten to fifteen minutes a day. Begin with a short prayer for enlightenment and understanding. Read a fixed amount every day, such as a chapter a day, or three chapters every week-day and five chapters every Sunday (thereby finishing the Bible just once every year). Mark outstanding and powerful passages in some manner, either by underscoring lines or by placing a line at the margin. Repeat such verses a number of times to impress them upon your memory. Try to summarize the content of the principal parts in just one or two sentences. Meditate upon that which you have read and let it guide you throughout the day. In this way will private worship prove of great blessing to you.

Wortman, Denis, 1835—; educated at Amherst and New Brunswick; held various pastorates in Dutch Reformed Church of America, since 1901 secretary of ministerial relief fund; wrote: "God of the Prophets! Bless the Prophets' Sons."

Wreford, John Reynell, 1800—81; educated at Manchester College, York; non-conformist minister; later withdrew from ministry and opened a school; among his hymns: "Lord, While for All Mankind We Pray."

Wright, George Frederick, 1838 to 1921; Congregationalist; b. at Whitehall, N. Y.; graduate of Oberlin; pastor; professor at Oberlin, first of New Testament Language and Literature, then of Harmony of Science and Religion, 1881 to 1907; served on United States Geological Survey; editor of *Bibliotheca Sacra* 1884—1921; *Scientific Confirmations of Old Testament History;* etc.; d. at Oberlin.

Wuerttemberger Summarien. Eberhard III, Duke of Wurttemberg, ordered these *Summarien* printed in order to take the place of the *Summarien* by Veit Dietrich, which through the plundering of the churches in time of war had become scarce. They were written by Johann Jakob Heinlin (d. 1660), Jeremias Rebstock, and Johann Konrad Zeller (d. 1683) and were published in 1669. To the second edition explanatory remarks were added by members of the Tuebingen Faculty: Johann Wolfgang Jaeger, Johann Christian Pfaff, and Andreas Adam Hochstetter. An edition was published as late as 1878 and later. The books contain no translation of the Bible, but only *summaries* of the contents of the various books of the Old and New Testaments and, at the end of each chapter, useful applications.

Wunder, Heinrich; b. March 12, 1830, at Mueggendorf, Bavaria; studied at the *Missionshaus* in Neuendettelsau at the age of fourteen; later at Fort Wayne and Altenburg; ordained at Millstadt, Ill., 1849; came to Chicago 1851, serving St. Paul's for sixty years and contributing a great deal to the firm founding and rapid growth of the Missouri Lutheran Synod in Chicago and vicinity; first president of the Illinois District, 1874—91 (the financial assistance his congregation received after the Chicago fire was applied to the rebuilding, not of the homes of members, but of the church and school); St. Louis conferred on him the title of D. D.; d. December 22, 1913.

Wupperthaler Traktatgesellschaft. A society for the spread of evangelical truth by means of tracts; founded 1814 in Barmen, Germany; has distributed over 700 tracts in more than seven million copies.

Wurttemberg Bible Society. An organization which sprang up in Southern Europe in 1813 for the purpose of circulating the Scriptures.

Wyclif, John, "the Morning Star of the Reformation"; b. of noble parentage ca. 1324 near Richmond, in Yorkshire, England. He was connected with Oxford University as student or teacher the greater part of his life. He was also a parish priest, lastly at Lutterworth, a small market-town in Leicestershire, near Birmingham. Here he died December 31, 1384. — Wyclif's repeated opposition to the Pope's meddling in English affairs of State and Church and his other anti-Romish activities caused his citation before ecclesiastical tribunals, which, however, failed to silence him. Besides preaching himself, Wyclif trained and sent out itinerant preachers. He also issued numerous Latin treatises and many English tracts against Romish errors. With the aid of Nicholas of Hereford, one of his pupils, he translated the Bible from the Latin Vulgate and in 1382 issued this first complete English Bible. His attack upon the dogma of transubstantiation aroused a bitter controversy between him and the mendicant friars. At times he seems to teach the Lutheran doctrine of the Lord's Supper, and then again he speaks of the bread and wine as being "Christ's body and blood figuratively and spiritually." The two Sacraments he considered real means of grace; but he seemed to believe that an unbelieving priest could not administer them effectively. Confirmation and extreme unction are to him mere human institutions. Enforced auricular confession he termed "a sacrament of the devil" and denounced purgatory as a blasphemous swindle. Although he taught that Christ is the only Mediator between God and man, and though he delighted to dwell on the love of Christ, he ascribed a certain degree of meritoriousness to the good works of a Christian. He upheld the separation of Church and State and taught that the Church is the congregation of the elect. Enforced celibacy he considered immoral and apparently also thought it unscriptural "that ecclesiastical men should have temporal possessions." He maintained that the only Head of the Church is Christ and that the Pope is Antichrist; and yet he never left the Romish Church. But after his death, the Council of Constance, in 1415, excommunicated him, and thirteen years later his bones were burned and their ashes thrown into the Swift.

Wyneken, Friedrich Konrad Dietrich, one of the three master builders of the Missouri Synod (Walther, Wyneken, Sihler), was born May 13, 1810, at Verden, Hanover, finished college in his home town, studied theology at Goettingen and Halle, and traveled in France and Italy as private tutor of a young nobleman; rector of a Latin school at

Bremervoerde. He had learned to know his Savior through Tholuck in Halle and, through private study of the Bible, had acquired a knowledge of English, and when he heard of the great spiritual destitution of the Lutherans in America, his love of Christ impelled him to go to their aid. He landed in Baltimore 1838, a total stranger, finally met Rev. J. Haesbaert, supplied for him for a short time, and was sent west by the Missionary Committee of the Pennsylvania Synod. Pastor of a small congregation in Fort Wayne, he performed the duties of a traveling missionary throughout the region of Northern Indiana and adjoining portions of Michigan and Indiana with apostolic zeal and heroism, — the Father of the Home Missions of the Missouri Synod, — blazing the way for this important part of its work. Failing health and the burning desire to gain help in the great task lying upon him and the Lutheran Church took him to Germany in 1841, where his *Notruf*, a stirring appeal for help, and his lectures won many friends, Pastor Loehe and others, for the American cause, a great number of missionaries and pastors, such as Craemer, Lochner, Sihler, even small congregations (colonies) being sent over, the Missouri Synod thus owing to Wyneken's energy and enthusiasm a considerable portion of its original stock. Wyneken continued his strenuous labors in Indiana till 1845, when he became Haesbaert's successor in Baltimore. Taking a firm stand against unionism, laxity, and lodgery (perhaps "the first pastor in America who publicly withstood secret orders and condemned their works of darkness"), he built up the congregation along the lines of confessional Lutheranism. He soon severed his connection with the General Synod for confessional reasons, and, having already in Fort Wayne made the acquaintance of the Saxons through the *Lutheraner* and become fully grounded in sound Lutheranism, he was interested in the [illegible] which resulted in the organization [illegible] Missouri Synod. He joined it at its second convention and was elected president in 1850, having been called to Trinity Church, St. Louis, in the same year. In 1851 he, with Walther, was sent to Germany for the purpose of bringing about the adjustment of doctrinal differences between Loehe and the Missouri Synod. Since 1859 he resided near Fort Wayne, his duties as president taking up his entire time (Pastor Schaller was in charge of his congregation). He discharged his duties with wonted energy and enthusiasm, visiting as many as sixty congregations in one year, stressing at conventions and visitations the necessity of purity of doctrine, the importance of leading a Christian life, and the need for ceaseless warfare against sectarians, lodges, and worldliness, his wise leadership in this direction, supplementing that of Walther and Sihler, resulted in grounding the congregations more and more firmly in God's Word and thus knitting them the more closely together. "The evangelical character of our Synod, distinguishing it so favorably from many other church-bodies, is owing, to a high degree, to his influence." In 1864, owing to increasing age and bodily infirmities, he was relieved of the presidency, took charge of Trinity Church in Cleveland, latterly as assistant to his son, retired 1875, and died in San Francisco, May 4, 1876.

Wyneken, Henry C., son of the above; b. in Fort Wayne, Ind., December 13, 1844, educated at Concordia College and Seminary; instructor in the institute of Pastor Brunn in Steeden, Germany; assistant to his father (later, first pastor) and principal of Zion Lutheran School, Cleveland, O.; 1876 professor of Exegesis, Homiletics, Catechetics, and other branches in Concordia Seminary, Springfield, Ill.; retired 1890 on account of ill health, serving two small churches in the vicinity of Springfield; founder of the colored mission in Springfield; revised the *Altenburger Bibelwerk;* d. January 21, 1899.

X

Xaverian Brothers. A religious teaching institute of laymen, founded in Belgium in 1839, primarily for American work. It entered the United States in 1854.

Xavier, Francis, 1506—52; famous Jesuit missionary and a man of extraordinary earnestness, energy, and devotion; one of the original number who, with Loyola, formed the Society of Jesus; ordained to the priesthood in 1537; began his missionary labors in India (later in Japan) in 1542 and achieved astonishing results, at least *numerically.* When a missionary makes ten thousand converts within a month, we have some suspicion as to his methods.

Ximenes *(Jimenes)*, **Francisco**, 1436 to 1517; Spanish provincial of the Franciscan order, confessor to Queen Isabella, archbishop of Toledo and primate of Spain, cardinal, inquisitor-general of Spain, soldier, and statesman; founded the University of Alcala de Henares (Complutum) and planned the *Complutensian Polyglot Bible*, the first Bible with various languages in parallel columns.

Y

Ylvisaker, Johannes Thorbjoernsen; b. in Norway April 24, 1845; emigrated 1871, graduate of Luther College, Decorah, Iowa, and Concordia Seminary, St. Louis; studied at Christiania and Leipzig; pastor at Zumbrota, Minn., 1877; professor at Luther Seminary 1879; coeditor of *Kirketidende;* author of many books and articles; 1904 created D. D. by Concordia Seminary and Wauwatosa Lutheran Seminary; knighted by King Haakon VII; member of the Norwegian Synod 1871—1917; member of the Norwegian Lutheran Church of America 1917; d. October, 1917.

Yoga. One of the six systems of Indian philosophy, which teaches how, by ascetic discipline, concentration of thought, suppression of breath, and sitting immovably, to unite the soul with the Supreme Spirit and thereby to obtain complete control over the body (culminating sometimes in ecstasy and catalepsy), miraculous powers, and finally release from rebirth, *i. e.*, salvation.

Young, Brigham; b. 1801 at Whitingham, Vt.; converted to Mormonism 1832; at death of Joseph Smith, 1844, became president; when, under pressure of hostile public sentiment, Mormons determined to leave Illinois, he led his followers successfully to Utah and founded Salt Lake City, 1847; was appointed governor of Utah 1850; he ruled despotically, violently opposing the United States Government at times, and promulgated doctrine of polygamy; but through his organizing talent contributed much to the industrial and material development of the community; d. 1877 at Salt Lake City.

Young Men's Christian Association. The beginning of its history was in London, June 6, 1844. The original purpose was "to seek to win over young men to the faith and love of Jesus Christ." George Williams was the parent of this movement. Soon the association widened its scope of work by defining its object as being "improvement of the spiritual and mental condition of young men." As a result of the London association two associations were established in 1851, in Montreal and in Boston. When the New York association was founded in 1852, it extended its object to include "the spiritual, mental, and social welfare of young men" and but a few years later amended its fundamental article to read: "The object of this association shall be the improvement of the spiritual, mental, social, and physical condition of young men." "This last broad definition of the aim of the Y. M. C. A. became characteristic of the North American association as a whole, . . . and it is from that definition that the entire variety of departments into which the work of the brotherhood is divided has taken its rise." The Y. M. C. A., from its beginning, has been, and still claims to be, "an essentially religious, pronouncedly religious, an aggressively evangelistic and missionary movement." "The spiritual is the fundamental feature of its fourfold work." While it is a fact that the religious meaning and work of the association have in some cases been crowded out by other activities, this fact has not only been criticized by ministers, but also deplored by the leaders of the Y. M. C. A. The association does not claim to be a church, but only an organization which assists the Church. The whole movement, however, has been unionistic from the very outset and to-day fully shares the liberalistic tendency of modern sectarianism. No doctrinal test is applied to those who desire to enter the membership of the Y. M. C. A., the only requirement being membership in an evangelical Church. But even this requirement is not strictly observed, for finally the local association may determine its own condition of membership, doing so, however, at the [illegible]ing its representation at the [illegible]al conventions. We, therefore, find that membership is solicited on the basis of such statements as, "Men of all creeds and no creed mingle freely here," "Religious belief or church-membership is not an essential." In the large cities especially the Y. M. C. A. has its own large and expensive buildings, which are well equipped, in accordance with modern ideas, for the purpose of doing the fourfold work of the organization: "improving the spiritual, mental, social, and physical condition of young men." There are three Y. M. C. A. colleges: at Chicago, Springfield, Mass., and Louisville, Ky.

Young People's Societies. The young people's society is an old institution in the Church. It is organized not only to make provision for Christian fellowship on the part of the confirmed youth of the Church, but also to arouse in the young people a greater interest in the Church and its work and thus to help in keeping them with the Church. In his *Methods of Church-work* Stall says: "The hope of the Church and the hope of the world is with the young. . . . The great trouble is that the children come under the influence of the Church and of Christianity during their very earliest years, and then so many pass beyond the reach of its suasion and power to find in the world the influences which form their characters for irreligion and oftentimes for infidelity and sin. Many others who remain within the realm of the Church's influence fail to find anything in which actively to employ their talents. What little is done, is done by the older members, who assume all the burdens and all the responsibilities. They erect the churches, they pay the minister, the sexton, conduct the prayer-meetings, and discharge the offices of the official boards. No work is blocked out, and nothing is done to engage the effort, and thus to secure the more abiding interest, of the young in the Church. The young of all nationalities can only be developed into efficient Christian workers if they are set early to work." The young people's society of a congregation should not be merely a social organization, providing entertainment, perhaps even of a dubious character. The young people's society affords the pastor an additional opportunity to make the young acquainted with the great doctrines of the Christian religion and the Lutheran Church (warning them also against those dangers which particularly threaten to undermine their spiritual life), to teach them the history of the Christian Church, and to inform them [illegible] the work of their particular congregation and synod (organizations, missionary, educational institutions, finances, etc.). A society in a congregation should remain a dependent organization of it and do its work under the supervision of the congregation and the pastor, to whom it is responsible. The great difficulty in maintaining young people's societies usually consists in the difficulty to keep the interest alive by providing good programs for the society meetings. In the *Handbook* of the Ev. Luth. Synod of Missouri, Ohio, and Other States, pp. 130 and 131, the following is said with reference to work among the young people: "It is to be feared that in our circles too little attention has been given to the work among the confirmed youth and that, even where this has been done, such work has not been done systematically and energetically, with a definite object in view. As a result, young people's societies have often been short-lived, or, instead of promoting systematic Bible-study among young Christian people and awakening an active interest in the work of the church, these societies have merely served the purpose of furnishing entertainment and other pastime. For the purpose of raising the standard of the work among the young people it is recommended that such helps as may be needed, especially for Bible-study, be furnished. We desire to call attention to the following dangers, to wit: that in young people's societies too much prominence will be given to mere entertainment features, while too little attention is paid to the study of the specific history and the work of the church; that a worldly spirit will manifest itself when entertainments are given; and that at times there will be a lack of cooperation between the pastor and his young people. Young people's societies and young people's leagues shall not arbitrarily do such work as properly ought to be done by the congregation or the Synod. If our young people are properly encouraged and guided, they will not only gladly serve, but they may also become a great working force in the church. It should, however, be kept in mind that young people must not assume to exercise control in the church, but rather only assist the church in its work."

The *Manual for Young People's Societies*, by E. H. Engelbrecht (Concordia Publishing House), will prove helpful.

In sectarian churches the young people are organized into such larger groups as the Young People's Society of Christian Endeavor and the Epworth League. In the Ev. Luth. Synodical Conference of North America the larger organization of young people's societies is known as the Walther League (*q. v.*). See *Boys' and Girls' Clubs.*

Young Women's Christian Association of the United States of America. This society originated as a Union Prayer Circle, formed in New York by Mrs. Marshall O. Roberts. The name was changed in the same year to Ladies' Christian Association. Its purpose was "to labor for the temporal, moral, and religious welfare of young self-supporting women." In 1866 the name was changed to Ladies' Christian Union, and in the same year the Young

Women's Christian Association of Boston was organized. In the course of years similar organizations were founded, which then developed into the present Young Women's Christian Association. Its purpose is to look after the mental, physical, social, and spiritual interests of young women. Any young woman of good moral character may become a member. In character, work, and methods the organization closely resembles the Young Men's Christian Association (*q. v.*). A Young Women's Christian Association of Great Britain and Ireland was organized in 1855. The unionistic character of these organizations is their most unfortunate trait.

Yukon. See *Canada.*

Z

Zahn, Franz; b. June 4, 1833, at Moerss, Germany; d. March 5, 1900; inspector of North German Missionary Society 1862; founder of Continental Missions Conference 1866; voluminous author.

Zahn, Gottfried; b. 1705, d. 1758; founder of the orphanage at Bunzlau, which, however, was closed by his enemies in 1753, while he and the teacher were imprisoned. He, however, won Woltersdorf for his cause, and the king granted him a permit to open another orphanage in 1754.

Zahn, Johannes, 1817—95; studied theology at Erlangen and Berlin; teacher at *Lehrerseminar* in Altdorf, lived in Neuendettelsau after retirement; prominent hymnologist and church musician; edited *Bavarian Choralbuch,* also *Die Melodien der deutsch-evangelischen Kirchenlieder.*

Zahn, Theodor; b. 1838; professor at Goettingen, Kiel, Erlangen, Leipzig; 1892 at Erlangen as professor of New Testament Exegesis as successor to von Hofmann. He is considered the leader of conservatives in New Testament criticism, in opposition to the radicalism of Adolf Harnack. Zahn's crowning work of New Testament studies is the monumental *Einleitung in das Neue Testament* (Engl. trans.). His valuable *Commentary on the New Testament,* on which noted theologians are collaborating with him, is nearing completion.

Zarathustra. See *Zoroaster.*

Zehner, Samuel, 1594—1635; b. at Suhl, south of the Thuringian Forest; at time of his death superintendent in Schleusingen; wrote: "Ach Gott, gib du uns deine Gnad" while a suburb was being sacked.

Zeisberger, David, Moravian missionary among the Indians; b. April 11, 1721, at Zanchtenthal, Moravia; d. November 17, 1808, at Goshen, O. Having emigrated from Saxony to Georgia 1738, he removed to Pennsylvania 1740, founding the towns of Bethlehem and Nazareth. 1743 he entered upon missionary work among the Indians, laboring among the Delawares, Iroquois, and others. But his work suffered grievously through the wars. Zeisberger, at various times, founded towns for his Indian flocks, such as Friedenstadt, Schoenbrunn, Gnadenhuetten (in Ohio), New Salem, O., Goshen, O.; but almost all were destroyed. He labored among the Indians from 1743 to 1808, loved and honored as a father.

Zeller, Christian Henry; born March 29, 1779, in Castle Hohen-Entringen, near Tuebingen; died May 18, 1860, in Beuggen; studied law at Tuebingen 1797—1801; later made instructor and school superintendent at Zofingen; helped establish a seminary and a home for poor children at Beuggen 1820, which he conducted according to the ideas of Pestalozzi and in a somewhat Pietistic manner; wrote: *Lehren der Erfahrung, Seelenlehre.*

Zenana Mission. See *Missions.*

Zend-Avesta, *i. e.,* Avesta with commentaries (Zend), sacred scriptures of Zoroastrianism (*q. v.*) and the Parsees (*q. v.*), consisting of three parts, Yasna (liturgical texts), Vendidad (ritual laws), and Yashts (poems, containing mythology and legends of ancient Iran). The most important and oldest part of the Yasna are the Gathas, hymns, most of which are attributed to Zoroaster (*q. v.*).

Zesen, Philipp von, 1619—89; b. at Priorau; studied at Wittenberg with Paul Gerhardt; lived as literary man in several cities, last in Hamburg; wrote: "O Fuerstenkind aus Davids Stamm."

Zezschwitz, Gerhard von; b. 1825, d. at Erlangen 1886; modern conservative Lutheran theologian; professor of theology at Leipzig, Giessen, Erlangen; a prolific writer, chiefly on practical theology and catechetics; exerted great personal influence as teacher and preacher.

Ziegenbalg, Bartholomaeus, the first German Lutheran missionary to India; b. at Pulsnitz, Saxony, June 14,

1683; d. at Tranquebar, India, February 23, 1719. Educated by August Hermann Francke at Halle, Ziegenbalg and Heinrich Pluetschau were sent by Frederick IV of Denmark as missionaries to India, arriving at Tranquebar, India, July, 1706. Surmounting much opposition on the part both of the Danish governor in India and the Hindus, he learned the vernacular in a year, did great missionary work, founded a school for native helpers, built a church, still in use to-day, engaged in much literary work, and translated the New Testament and a large part of the Old Testament into Tamil. With the assistance of B. Schultze (Madras) and J. E. Gruendler the translation of the whole Bible was completed and published in 1728, being the first translation of the Bible into one of the languages of India. In 1715 Ziegenbalg returned to Germany because of ill health, calling forth much enthusiasm by his addresses and reports. King George I of England, to whom Ziegenbalg had been presented, wrote him, expressing satisfaction, "not only because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also because that in this our kingdom such a laudable zeal for promotion of the Gospel prevails." In 1719 Ziegenbalg again set out for Tranquebar, but passed away soon after his arrival, at the age of thirty-six years. The influence of Ziegenbalg and Pluetschau was long felt in India, and their methods of missionary work are considered normative to the present day.

Ziegler, Kaspar, 1621—90; studied law, also theology; practised with great success; friend of Abraham Calov; at time of his death professor of law at Wittenberg; wrote: "Ich freue mich in dir."

Ziethe, Wilhelm; b. 1824, d. 1901; noted preacher of the positive type of the Prussian Union; from 1861 to 1895 pastor in Berlin; very popular.

Zihn, Johann Friedrich, 1650—1719; studied at Leipzig and Wittenberg; rector of school at Suhl, his home; then diaconus, finally archidiaconus; wrote: "Gott lebet noch; Seele, was verzagst du doch."

Ziller, Tuiskon; b. 1817 at Wasungen, d. 1882; educated at Meiningen and Leipzig; lectured at Leipzig; opened his pedagogical seminary in 1864; founded the Association for Scientific Pedagogy in 1869. Ziller developed and applied to public schools Herbart's ideas, emphasized the moral end of education, demanded that the different parts of study be graded, associated, and unified, history and religion forming the core around which all other subjects are grouped; theory of "concentration." All instruction to contribute to the training of a strong moral character. Works: *Foundation of the Doctrine of Educative Instruction; General Pedagogy.*

Zillerthaler Emigration, an emigration of about four hundred persons, who, to escape the persecution following their secession from the Roman Catholic Church, left their native valley (Zillerthal) in Tyrol and found a domicile in Silesia. The emigration took place in 1837, and the exiles united with the Protestant Church of Prussia.

Zimmerman, John L.; prominent layman in Lutheran General Synod; b. 1856 in Ohio; graduated from Wittenberg College 1878; author of the "Merger" resolution in 1918; home in Springfield, O.; d. —.

Zinzendorf, Nicholas Lewis, Count, 1700—60; founder of reorganized Moravian Church, or Unity of Brethren; b. at Dresden; grew up in Pietistic surroundings; made friends with Catholic and Reformed notables on his travels; purchased Berthelsdorf, where he wished to build up a community of heart-and-soul Christians; settled body of Moravians on part of his estate, colony being called Herrnhut (1722); expelled from Saxony; made Moravian bishop in Berlin 1737; traveled extensively in Europe and America, establishing Moravian colonies (Bethlehem, Pa.); passed his latter days in somewhat depressing circumstances at Herrnhut; wrote many hymns strongly subjective in character, *e. g., Jesus, Thy Blood and Righteousness* (see *J. Wesley*), and many not in keeping with the dignity of the Church.

Zion City. See *Dowieites.*

Zionism. A modern Jewish movement, whose objects are to create an asylum for oppressed and persecuted Jews and to preserve Judaism from becoming submerged in the culture of other peoples. Throughout the centuries Jews have yearned for a Jewish homeland, and this yearning always became intense during persecutions. The anti-Semitism in Europe in the second half of the 19th century resulted in attempts to settle Jews in Palestine; but no organization was effected, until Theodor Herzl, a Viennese physician (1860—1904), wrote *Der Judenstaat,* 1896, which resulted in the first Zionist Congress at Basel, 1897, where the Zionist organization was formed and the program formulated "to

establish for the Jewish people a publicly recognized, legally secured, home in Palestine." Numerous congresses have been held since, the organization numbering 800,000 in 1920. However, nothing was achieved until the World War, when Zionism entered a new phase. England and the United States became the centers of Zionist propaganda. In 1917 Balfour expressed the British government's approval of the movement and proposals intended to "ultimately render possible the creation of an autonomous commonwealth" for the Jews, were adopted at the San Remo peace conference, 1920, but nothing has come of it since. The movement is purely nationalistic and not religious (Messianic). It has falsely been considered by many as a fulfilment of prophecy (Ezek. 37, Is. 66, 20, et al.) and as one of the world events that usher in the "Millennium."

Zoar Separatists. See *Communistic Societies.*

Zoeckler, Otto; b. 1833, d. 1906; prominent Lutheran theologian of the Prussian Union influenced by the Erlangen School; *Privatdozent* at Giessen; professor at Greifswald to the end of his life. Zoeckler was a prolific writer, chiefly on apologetic subjects regarding the inner harmony of revealed religion and true science. The best book on these is perhaps his *Gotteszeugen im Reich der Natur.* He wrote commentaries in *Lange's Commentary,* with H. L. Strack edited a commentary on the Bible; editor of *Handbuch der theologischen Wissenschaften* and of the *Evangelische Kirchenzeitung* (founded by Hengstenberg).

Zorn, C. M., D. D. See Roster at end of book.

Zoroaster, Grecized name of Zarathustra, founder of Zoroastrianism (*q. v.*) and alleged author of Zend-Avesta (*q. v.*). Exact time and place of birth and place of activity unknown; but it seems assured that he lived a considerable time before the 6th century B. C. in Iran. Details of his life also shrouded in obscurity, but tradition tells the following: B. 660 B. C. At age of thirty he received revelations from Ahura Mazdah regarding new monotheism which he was to preach in opposition to contemporary polytheism. For eleven years he went from court to court in Iran without success, until he converted King Vishtaspa, 618 B. C., through whose influence the new religion spread widely. Was slain at the age of seventy-seven in a religious war.

Zoroastrianism. The religion of Persia prior to the Mohammedan conquest. Its traditional founder is Zoroaster (*q. v.*), its sacred book the Avesta (*q. v.*). Other sources are texts written in Pahlavi, the medieval Persian, collected during the third to the ninth century, of which the most important is the *Bundahishn*, a work containing cosmogony, mythology, and legend. Before Zoroaster the religion of the Persians was a polytheistic nature-worship, closely related to that of Vedic India (see *Brahmanism*). Among their deities were Mithra, the sun god, Ahura Mazdah, or "Wise Lord," the sky god, a fire spirit, numerous evil spirits, called daevas. This nature-worship was reformed by Zoroaster in the direction of a practical monotheism. Of the old gods he chose Ahura Mazdah (later Persian, Ormuzd) and ascribed to him absolute supremacy, rejecting all other gods. The name Mazdeism, therefore, is also applied to the Avestan religion. Zoroaster also taught an ethical dualism, which, as Zoroastrianism developed during the following centuries, became more and more pronounced and the most characteristic doctrine of the system. Beside Ahura Mazdah, who is the creator of the universe, the guardian of mankind, the source of all that is good, and who demands righteousness of his people, there existed from eternity a powerful evil spirit, Angra Mainyu, or Ahriman, who is the source of all evil and the implacable opponent of Ahura Mazdah and who endeavors to lead men from the path of virtue. Between these two spirits is man, who has a free will to choose between good and evil and will be rewarded or punished accordingly. Characteristic of the system also is a well-developed angelology and eschatology. Associated with Ahura Mazdah are a large number of good spirits, presided over by six archangels, the Amesha Spentas, or "Immortal Holy Ones," who are personified attributes of the supreme deity and regarded as his main agencies. They are: Good Thought, Best Righteousness, Wished-for Kingdom, Harmony on Earth, Salvation, Immortality. Opposed to the good spirits and associated with Ahriman is a hierarchy of evil spirits. The conflict between these two forces will continue until the end of the world cycle, which consists of 12,000 years, when Ahura Mazdah will finally triumph and Ahriman be overthrown. The last period of 3,000 years of this cycle begins with Zoroaster's prophetic career. Zoroaster's ethical code lays great stress on "good thoughts, good words, good deeds." To be good, how-

ever, means chiefly to abstain from demon-worship and to worship Ahura Mazdah and follow his precepts. Body and soul must be kept pure. It is also man's religious duty to foster agriculture, cattle-raising, and irrigation, to protect especially the cow and the dog, to abstain from lying and robbery. The elements of earth, fire, and water must be kept from defilement. Because of the last injunction Zoroastrians neither bury nor cremate their dead, as thereby earth and fire would be defiled, but expose them to vultures on "towers of silence." Forgiveness of sins has no place in the system; sins must be counterbalanced by good works. Three days after death the souls cross the Cinvat bridge to be judged, the righteous passing on to heaven, the wicked to the tortures of hell. If good and evil deeds balance exactly, the soul passes to an intermediate place, called Hamestakan, where it experiences neither bliss nor torture. At the Last Day all men will be raised from the dead and subjected to another ordeal. They must pass through molten metal, which causes joy to the good, but extreme pain to the wicked. After that all souls, even of the wicked, being purified, will be taken to heaven and a new world established, which shall endure to eternity. Zoroaster's teachings did not involve a ritual. Later, however, a complete ceremonial worship and a priesthood developed (see *Magi*). Important rites were the preparation of the *haoma*, a sacred drink, and in later centuries fire ceremonies (see *Fire-worshipers*). Marriage was a religious duty and intermarriage of those closely related, even of brother and sister, was permitted. Zoroastrianism made considerable progress under the Achaemenian kings (558 to 331 B. C.); but whether it was universally accepted during that period is not known. It received a setback through the conquest of Persia by Alexander the Great, and under Greek and Parthian rule had difficulty in maintaining itself. In the Neo-Persian empire (226 to 637 A. D.), under the Sassanid dynasty, it again became the dominant religion; but after the Moslem conquest it began to decline rapidly, yielding to Shiite (*q. v.*) Mohammedanism. Less than 10,000 Zoroastrians are found in Persia to-day, mainly in Yezd. Due to Moslem persecution many Zoroastrians emigrated to India, where they settled chiefly in the Bombay presidency. These are the Parsees (*q. v.*). They number 101,778 (census of 1921).

Zucker, F., D. D. See Roster at end of book.

Zuetphen. See *Heinrich Moeller von Zuetphen.*

Zwick, Johannes, ca. 1496—1542; studied at various universities; priest in 1518, at Riedlingen in 1522; evangelical preacher at Constance, finally at Bischofszell, where he died of the pestilence; wrote: "Auf diesen Tag gedenken wir."

Zwingli, Ulrich, 1484—1531; founder of Swiss Reformed Church; b. at Wildhaus; received humanistic education; became parish priest, exhibiting lively papal, patriotic, and political interests, at Glarus 1506—16 (began to study Greek 1513 and was field chaplain of Swiss forces at battles of Novara and Marignano), at Einsiedeln (ridiculed indulgences as a comedy, but sought and received appointment as papal acolyte), and at Zurich 1519. Only in 1520, under the influence of Luther's writings, which he had read and spread, did Zwingli begin real reformatory work, preaching against fasting and monasticism, maintaining that the Gospel alone should be the rule of faith and practise, and giving up the papal pension. He contracted a secret marriage 1522; adopted Hoen's doctrine of the Eucharist 1524; abolished the Mass 1525; declared (1526) that the truth of his opinion on the Eucharist had been revealed to him in a dream, and called Luther's interpretation of the words of institution "not only uncultivated, but wicked and frivolous"; attended Marburg Colloquy 1529 (the only meeting with Luther); published (1530) his *Ratio Fidei*, an exposition of the Christian faith, which shows that he had indeed a spirit very different from that of Luther; set on foot far-reaching politico-religious schemes; humiliated the Catholic cantons 1529, but fell at Cappel 1531. Like Luther he was a born musician and fond of company; unlike Luther, he defended the death penalty for unbelievers. Both recognized Scripture as the only authority in religion, but Zwingli interpreted it to satisfy his reason.

Roster of Officers and Professors of the Missouri Synod

as of December 31, 1926.

Albrecht, Max John Frederick. B. March 10, 1861, at Gross-Polzin, Germany; graduated at St. Louis 1883; pastor at Lebanon, Dodge Co., Wis., 1883—8; at Janesville, Wis., 1888—91; at Fort Wayne, Ind. (Emmanuel) 1891 to 1893; President of Concordia College, Milwaukee, Wis., 1893—1921; professor there since 1921.

Arndt, Edward L. B. December 19, 1864, at Bukowni, Pomerania; graduated at St. Louis, 1885; pastor at Saginaw, Mich., 1885—97; professor at Concordia College, St. Paul, Minn., 1897—1910; missionary in China since 1913; wrote *Our Task in China.*

Arndt, Wm. F. B. December 1, 1880, at Mayville, Wis., graduated at St. Louis 1903; pastor at Bluff City, Tenn., 1903 to 1905; St. Joseph, Mo., 1905—10; Brooklyn, N. Y., 1910—2; professor at St. Paul's College, Concordia, Mo., 1912 to 1921; Concordia Seminary, St. Louis, Mo., since 1921; M. A. (Chicago); managing editor of *Theological Monthly;* wrote *Does the Bible Contradict Itself?*

Baepler, Andrew. B. July 28, 1850, at Baltimore, Md.; graduated at St. Louis 1874; pastor at Dallas, Tex., 1874—5; near Cole Camp, Mo., 1875—9; at Mobile, Ala., 1879—82; English missionary for the Western District 1882—4; professor at St. Paul's College, Concordia, Mo., 1884—7 and 1899—1925; pastor at Little Rock, Ark., 1894—9; D. D.; president of Concordia College, Fort Wayne, Ind., 1888—94; retired 1925.

Baepler, Walter August. B. September 21, 1893, at Fort Wayne, Ind.; graduated at St. Louis 1914; pastor at Haultain, Sask., 1915—6; at McEachern, Sask., 1916—7; field missionary of Saskatchewan and Manitoba 1917—20; pastor at Winnipeg, Man., 1920—3; vice-president and Superintendent of Missions of Manitoba and Saskatchewan District 1922—3; professor at Concordia College, Edmonton, Alta., since 1923.

Barth, Gotthelf Christian. Born May 12, 1883, at Sandusky, Wis.; graduated at St. Louis 1905; pastor at Bertrand, Nebr., 1905—10; at St. Louis, Mo. (St. Luke's), 1910—21; secretary of Foreign Mission Board; president of Concordia College, Milwaukee, Wis., since 1921.

Bartling, Victor. B. December 22, 1896, at Waterford, Wis., graduated at St. Louis 1919; pastor at Bismarck, N. Dak., 1919—24; at Fargo, N. Dak., 1925—6; professor at Concordia College, Milwaukee, Wis., since 1926.

Beck, Albert. B. April 1, 1894, at Baltimore, Md.; graduated at River Forest, Ill., 1914; professor at Concordia Teachers' College, River Forest, Ill., since 1923.

Behnken, John William. Born March 19, 1884, at Cypress, Tex.; graduated at St. Louis 1906; pastor at Houston, Tex., since 1906; First Vice-President of the Texas District; President of the District since 1926.

Behrens, Wm. Henry. B. December 6, 1870, at St. Louis, Mo.; graduated at St. Louis 1893; pastor at Salt Lake City, Utah, 1893—4; at Tacoma, Wash. (doing mission-work in practically the entire State) 1894—8; at Portland, Oreg., 1898—1909; at Chester, Ill., 1909 to 1924; professor at Concordia Seminary, Springfield, Ill., since 1924; Vice-President of the Oregon and Washington District 1899—1906; President 1906—9.

Bente, G. Fr. B. January 22, 1858, at Wimmer, Hanover; graduated at St. Louis 1881; pastor at Humberstone, Stonebridge, and Jordan, Ontario, Canada, 1882—93; Vice-President of Canada District 1885; President, 1887—93; professor at Concordia Seminary, St. Louis, Mo., 1893—1926; D. D. (Adelaide); former editor of *Lehre und Wehre;* wrote: *Was steht der Vereinigung der lutherischen Synoden Amerikas im Wege? Gesetz und Evangelium; Amerikanisches Luthertum; American Lutheranism; Concordia Triglotta* (English text conjointly with Dr. Dau).

Bente, Paul Fred. B. November 12, 1886, at Humberstone, Canada; graduated at St. Louis 1911; professor at the Lutheran College, Clifton, Tex., 1911—4; pastor at Baltimore, Md. (Emmanuel) 1914—20; M. A. (Columbia); professor at Concordia College, Fort Wayne, Ind., since 1920.

Bertram, Martin H. B. September 21, 1887, at Upper Moutere, New Zealand; graduated at St. Louis 1911; pastor at Didsbury and Bismarck, Alta., Canada, 1911—4; assistant at Concordia

College, St. Paul, Minn., 1914—6; principal of Luther Institute, Fort Wayne, Ind., 1916—21; M. A. (Minnesota); professor at Concordia College, Fort Wayne, Ind., since 1921.

Birkner, Henry Philip Ludwig. B. February 26, 1857, at Brooklyn, N. Y.; graduated at St. Louis 1878; New York University, 1878—9; pastor at Gordonville, Mo., 1879—86; at St. Louis, Mo., 1886—90; at Boston, Mass., since 1890; Vice-President of Atlantic District 1915 to 1918; President since 1918.

Blankenbuehler, Lorenz F. R. B. February 7, 1886, at Webster City, Iowa; graduated at St. Louis 1911; professor at Concordia College, Portland, Oreg., 1911—21; at Concordia College, St. Paul, Minn., since 1921.

Boecler, Otto Carl August. B. November 3, 1875, at Memphis, Tenn.; graduated at St. Louis 1898; pastor at Ludington, Mich., 1898—1906; Grand Rapids, Mich., 1906—9; Chicago, Ill., 1917—25; professor at Concordia Seminary, Springfield, Ill., 1909—17; professor at Concordia Seminary, St. Louis, Mo., since 1925; managing editor of *Homiletic Magazine.*

Brand, Frederick. B. September 9, 1863, at Eden, N. Y.; graduated at St. Louis, 1886; pastor at Braddock, Pa., 1886—93; at Pittsburgh, Pa., 1893 to 1903; at Springfield, Ill., 1903—20; President of Central Illinois District, Missouri Synod, 1907—17; Vice-President of Missouri Synod since 1917; Director of Foreign Missions since 1920; visited Foreign Mission fields in China and in India 1921—2; China, 1926.

Brandt, Edmund. B. November 16, 1886, at Sebewaing, Mich.; graduated at St. Louis 1911; pastor at Vancouver, B. C., 1911—18; at Everett, Wash., 1918—21; professor at Portland, Oreg., since 1921.

Bretscher, Paul. B. November 11, 1893, at Wausau, Wis.; graduated at St. Louis 1915; assistant instructor at River Forest 1915—8; pastor at Milwaukee, Wis., 1918—23; professor at River Forest, Ill., since 1923.

Broecker, Wm. B. September 1, 1859, at Chicago, Ill.; graduated at St. Louis 1882; pastor at Farnham, N. Y., later at Silver Creek, N. Y.; at Kendallville, Ind.; at Pittsburgh, Pa., since 1896; Vice-President of Eastern District, 1906—16, 1919—21; President since 1921.

Brohm, Arthur. B. April 8, 1882, at Addison, Ill.; graduated at St. Louis 1905; pastor at Napa, Cal., 1905—12; at San Francisco, Cal., since 1912; President of California and Nevada District since 1924.

Brohm, Theodore Charles. B. November 23, 1879, at Addison, Ill.; graduated at St. Louis 1903; pastor in Detroit, Mich., 1903—9; President of California Concordia College, Oakland, Cal., since 1909.

Brommer, Carl Fred. B. March 30, 1870, in Wuerttemberg, Germany; graduated at St. Louis 1891; pastor at Tampa, Fla., 1891—6; at Houston, Tex., 1896—1901; at Cheyenne, Wyo., 1902 to 1904; at Beatrice, Nebr., 1904—11; at Hampton, Nebr., 1911—24; President of Concordia Teachers' Seminary, Seward, Nebr., since 1924; President of Nebraska District 1915—22; President of Southern Nebraska District 1922—4.

Brunn, Fred, Sr. B. December 23, 1855, at Steeden, Germany; graduated at St. Louis 1876; pastor at Jefferson (Mayfair, Chicago), Ill., 1876—81; at Strasburg, Ill., 1881—95; at Oak Glen and Lansing, Ill., since 1895; Vice-President of Northern Illinois District 1907; President since 1913.

Buchheimer, Louis B. B. March 23, 1872, at Detroit, Mich., graduated at St. Louis 1893; professor at Concordia College, Conover, N. C., 1893—6; pastor at Memphis, Tenn., 1896—1902; at St. Louis (Redeemer) since 1902; Vice-President of English District 1918—21; secretary of Synod's Literature Board; secretary of Electoral College, Concordia Seminary; wrote: *Faith and Duty;* *From Advent to Advent; First Things First; Sermons on Romanism; The Christian Warfare; The First Gospel and Other Sermons;* edited *Great Leaders and Great Events.*

Buenger, Theodore Henry Carl. B. April 29, 1860, at Chicago, Ill.; graduated at St. Louis 1882; home missionary (29 places) in N. W. Wisconsin 1882 to 1884; pastor at Tinley Park and Orland, Ill., 1884—91; at St. Paul, Minn., 1891—3; professor at Concordia College, St. Paul, Minn., 1893—6; D. D. (St. Louis); President of Concordia College, St. Paul, Minn., 1893—1927; professor there since 1927.

Burhop, Wm. Carl. B. October 21, 1884, at Fraser, Mich.; graduated at St. Louis 1908; pastor at Kansas City, Mo. (St. Paul) 1908—12; at Baltimore, Md. (Redeemer) 1912—7; professor at Concordia College, Fort Wayne, Ind., 1917—26; President of college since 1926.

Cholcher, William Henry Ferdinand. B. April 3, 1864, at Lanz, Pomerania; graduated at Springfield 1889; pastor at Deshler, Nebr.; Vice-President of Nebraska District 1903—22; Vice-President of Southern Nebraska District 1922—4; President since 1924.

Coyner, Martin Henry. B. January 15, 1890, at Waynesboro, Va.; graduated at St. Louis 1913; professor at Concordia College, Conover, N. C., since 1913.

Daib, Samuel William Herman. B. August 26, 1862, in Bern Tp., Fairfield County, O.; graduated at St. Louis 1884; pastor at Wittenberg, Wis., 1884 to 1887; at Antigo, Wis., 1887—8; at Merrill, Wis., where he still resides, 1888—1924; President of Wisconsin District 1906—16; of North Wisconsin District since 1918; since 1924 also Director of Missions of his District.

Dallmann, William. B. December 22, 1862, at Neu Damerow, Pomerania; graduated at St. Louis 1886; pastor at Marshfield, Mo.; Baltimore, Md.; New York, N. Y.; Milwaukee, Wis.; President of English Synod 1899 to 1901; Vice-President, 1901—9; Vice-President of Missouri Synod since 1926; D. D. (St. Louis); editor of *Lutheran Witness* 1891—5; coeditor: *Sunday-school Book; Ev. Luth. Hymn-book;* wrote: *Follow Jesus; Great Religious Americans; Jesus; John Hus; John Wiclif; Luther's Small Catechism with Short Explanations for Busy People; Luther the Liberator; Martin Luther; Patrick Hamilton; Paul Gerhardt; Portraits of Jesus; Robert Barnes; William Tyndale; The Christian; The Ten Commandments Explained in Sermonic Lectures; The Lord's Prayer; The Titles of the Christians in the New Testament; The Battle of the Bible with the "Bibles"; Miles Coverdale.*

Dau, William Herman Theodore. B. February 8, 1864, at Lauenburg, Pomerania; graduated at St. Louis, 1886; pastor at Memphis, Tenn.; professor at Concordia College, Conover, N. C., 1892 to 1899; professor at Concordia Seminary, St. Louis, Mo., 1905—26; Vice-President of Central District 1903—5; President of Valparaiso University (Lutheran) since 1926; D. D. (Adelaide); editor of *Lutheran Witness;* English Department of *Homiletic Magazine;* managing editor of *Theological Quarterly* and *Theological Monthly;* consulting editor of *Alma Mater;* edited: *Four Hundred Years; Ebenezer;* wrote: *At the Tribunal of Caesar; The Great Renunciation; He Loved Me and Gave Himself for Me; The Leipzig Debate in 1519; Luther Examined and Reexamined;* joint author, with Dr. A. L. Graebner and Dr. L. Wessel, of *Proof-texts of the Catechism, with a Practical Commentary.*

Diesing, Arthur E. B. August 14, 1893, at Detroit, Mich.; graduated at Addison 1912; Ph. B. (Chicago); teacher at Carlinville, Ill., 1912—5; Quincy, Ill., 1915—21; Elgin, Ill., 1921—3; professor at Concordia Teachers' College, River Forest, Ill., since 1923.

Dobberfuhl, William August. Born November 9, 1889, at Freistadt, Wis.; graduated at St. Louis 1913; pastor at Detroit, Mich., 1913—23; professor at Concordia College, St. Paul, Minn., since 1923.

Drewes, Christopher Fred John. B. January 12, 1870, at Wolcottsville, N. Y.; graduated at St. Louis 1892; pastor at Memphis, Tenn., 1892—5; at Hannibal, Mo., 1895—1905; at St. Louis, Mo. (Bethany), 1905—17; Director of Negro Missions since 1917; editor of *Missionstaube* since 1911; of *Concordia Sunday-school Lessons;* wrote: *Dr. M. Luther's Small Catechism, Explained by Way of Questions and Answers; Weissagung und Erfuellung; Half a Century of Lutheranism* (Colored Missions).

Eifert, Rudolph. B. July 11, 1884, at Pembroke, Ont., Can.; graduated at St. Louis 1907; pastor at Tavistock, Ont., 1907—13; at Elmira, Ont., 1914 to 1917; professor at California Concordia College since 1918; M. A. (U. of California).

Eifrig, Charles William Gustav. B. September 23, 1871, at Doebeln, Saxony; graduated at St. Louis 1895; pastor at McKees Rocks, Pa., 1895—9; at Cumberland, Md., 1899—1903; at Ottawa, Can., 1903—9; professor at Concordia Teachers' College, River Forest, Ill., since 1909; President of the Canada District 1906—9.

Engelbrecht, Ernest Henry. B. December 23, 1870, at Farmers Retreat, Ind.; graduated at Addison 1891; teacher at Kendallville, Ind., 1891—1901; at New York City: Immanuel, 1901 to 1911; at St. Matthew's, 1911—15; professor at Concordia Teachers' College, River Forest, Ill., since 1915.

Engelder, Theodore. B. January 21, 1865, at Olean, N. Y.; graduated at St. Louis 1886; pastor at Sugar Grove and Logan, O., 1886—90; at Mount Clemens, Mich., 1890—1914; professor at Concordia Seminary, Springfield, Ill., 1914—26; professor at Concordia Semi-

nary, St. Louis since 1926; Vice-President of Michigan District, 1903—12; President, 1912—4; D. D. (St. Louis).

Ergang, Berthold Hugo. B. May 22, 1894, at Lutzk, Russia; graduated at Porto Alegre 1915; first professor at preparatory school, Crespo, Argentine Republic.

Fehner, H. Bernard. B. December 26, 1863, at Hanover, Germany; graduated from Normal Department, Central Wesleyan College, Warrenton, Mo., 1886; Addison, 1888; teacher at Louisville, Ky., 1888—96; at Cleveland, O. (Trinity), 1896—1906; professor at Concordia Teachers' Seminary, Seward, Nebr., since 1906; A. M. (Nebraska); wrote: *Summary of United States History and Civil Government; Outlines for Catecheses* and *The Technique of Questioning.*

Feth, John Henry Frederick. Born February 10, 1861, at Cleveland, O.; graduated at St. Louis 1883; assistant pastor at New York, N. Y. (St. Matthew's), 1883—5; pastor at New Haven, Conn., 1885—8; professor of Concordia Institute, Bronxville, N. Y., 1888—96; President of Concordia Institute, Bronxville, N. Y., 1896—1918; professor there since 1918.

Fredericks, Charles Francis. Born April 29, 1890, at Brooklyn, N. Y.; graduated at St. Louis 1919; professor at Conover, N. C., since 1919.

Fritz, John H. C. B. July 30, 1874, at Martins Ferry, O.; graduated at St. Louis 1897; pastor at Bismarck, Mo., 1897—1901; Brooklyn, N. Y., 1901—14; St. Louis, Mo. (Bethlehem), 1914—20; dean at Concordia Seminary, St. Louis, Mo., since 1920; Vice-President of Western District 1915—9; President, 1919 to 1920; wrote: *Church Finances; The Practical Missionary; Principles of Teaching; Gideon; Immanuel.*

Fuerbringer, Ludwig Ernest. Born March 29, 1864, at Frankenmuth, Mich.; graduated at St. Louis 1885; pastor at Frankenmuth, Mich., 1885—93; professor at Concordia Seminary, St. Louis, Mo., since 1893; D. D. (Adelaide); Vice-President of Synodical Conference since 1920; Corresponding Secretary for Foreign Connections; editor of *Lutheraner;* former editor of *Statistical Year-Book;* editor of: *Synodical Handbook of the Ev. Luth. Synod of Missouri, Ohio, and Other States; Dr. Walthers Briefe; Men and Missions Series; revised* edition of Guenther's *Populaere Symbolik;* printed as manuscript: *Theologische Hermeneutik; Theological Hermeneutics; Liturgik; Einleitung in das Alte Testament; Einleitung in das Neue Testament; Introduction to the Old Testament;* wrote *Book of Job.*

Gaertner, H. C. B. June 19, 1869, at Ida, Monroe Co., Mich.; graduated at Addison 1891; teacher at Detroit, Mich. (St. Peter's), 1891—1902; at Buffalo, N. Y. (First Trinity), 1902—5; at Detroit, Mich.: Trinity, 1905—7; St. Peter's, 1907—20; professor at River Forest, Ill., since 1920.

Gieseler, Carl Albert. B. June 7, 1888, at Racine, Wis.; graduated at St. Louis 1913; pastor in Detroit, Mich., 1913—24; professor at St. John's College in Winfield, Kans., since 1924.

Graebner, Frederick C. B. October 8, 1862, at St. Charles, Mo.; graduated at St. Louis 1885; pastor at Sedalia, Mo., 1885—9; at Topeka, Kans., 1889—97; at Bay City, Mich., 1897 to 1903; President of College and Seminary at Adelaide, Australia, since 1903; D. D. (St. Louis).

Graebner, Martin. B. September 22, 1879, at Milwaukee, Wis.; graduated at St. Louis 1901; pastor at Cushing, Okla., 1901—2; at Oklahoma City, Okla., 1902 to 1910; professor at Winfield, Kans., 1910—22; professor at Concordia College, Milwaukee, Wis., since 1922.

Graebner, Theodore. B. November 23, 1876, at Watertown, Wis.; graduated at St. Louis 1897; professor at Walther College, St. Louis, 1897—1900; at Ladies' Seminary, Red Wing, Minn., 1900—6; pastor at Chicago, Ill., 1907 to 1913; professor at Concordia Seminary, St. Louis, Mo., since 1913; editor of *Lutheran Witness;* member of Board for Young People's Work and of St. Louis Seminary Building Committee; wrote: *Evolution; Dark Ages; From Darkness to Light; Paul the Apostle; Paulus, der Apostel; Lutheran Pioneers; Lutherische Pioniere; Life of Christ; Das Licht aus Wittenberg; The Light from Wittenberg; Story of Our Church in America; Gottes Wort und Luthers Lehr'; Jesu Gleichnisreden; Die Apostel Jesu; Das Reich der Liebe; Durch Kampf zum Sieg; Holy Mountains; Heilige Berge; Spiritism; Prophecy and the War; Love's Kingdom; Peace on Earth; Silent Night, Holy Night; Memorial Stones; Letters to a Masonic Friend; Treatise on Freemasonry; The Christmas Star; When the Christ-child Comes; Weihnachtsglanz im Heidenlande; Pastor as Student,* etc.

Grueber, Henry. B. November 21, 1877, at Frankenmuth, Mich.; graduated at St. Louis 1901; pastor at Mount

Pleasant, Mich., 1901—5; Saginaw, Mich., 1905—19; Milwaukee, Wis., since 1919; President of South Wisconsin District since 1921.

Haase, K. B. September 28, 1871, at Chicago, Ill.; graduated at Addison 1891; teacher at Portage, Wis., 1891—8; at Milwaukee, Wis., 1898—1906; professor at Concordia Teachers' College, Seward, Nebr., since 1906; wrote: *Rudiments of Music; Anthems and Hymns;* Fellow, American Guild of Organists.

Hagen, Carl Frederick William. B. September 30, 1859, at Sterley, Germany; graduated at St. Louis 1885; pastor at Ludington (and Riverton), Mich., 1885—98; at Detroit, Mich. (Immanuel), since 1898; chairman of Board of Directors of the Society of the Ev. Luth. Deaf-mute Institute, Detroit, Mich., 1899—1914; chairman of General Board of Control 1914—20; member of Board of Directors of Synod since 1920.

Hansen, Walter A. B. May 21, 1894; graduated at St. Louis 1916; assistant at Springfield, Ill., 1916—7; pastor at Strasburg, Ill., 1917—8; professor at Fort Wayne, Ind., since 1918.

Hardt, Henry Louis. B. October 26, 1878, at Steeden, Germany; graduated at Addison 1898; teacher at Cedarburg, Wis., 1898—1906; at Milwaukee, Wis. (St. Peter's Lutheran School, Wisconsin Synod), 1906—9; at Lincoln, Nebr., 1909—16; at Milwaukee, Wis. (Zion Lutheran School), 1916—21; professor at Concordia Teachers' College, Seward, Nebr., since 1921.

Harms, John Frederick William. B. November 1, 1855, at Gruenhagen, Hanover; graduated at St. Louis 1880; pastor at Bancroft, Cuming County, Nebr., since 1880; Vice-President of Nebraska District 1900—22; President of Northern Nebraska District since 1922.

Harstad, Oliver. B. June 18, 1889; graduated at Luther College, Decorah, Iowa, 1914; teacher at Luther Academy, Albert Lea, Minn., 1914—8; professor at Concordia College, St. Paul, Minn., since 1923.

Hattstaedt, Otto Frederick. B. December 31, 1862, Monroe, Mich.; graduated at St. Louis 1884; professor at Concordia College, Milwaukee, Wis., since 1884; wrote: *Handbuch der deutschen Nationalliteratur* and *Deutsche Grammatik fuer amerikanische hoehere Schulen;* edited *Liederschatz.*

Hausmann, Theodore William. B. July 22, 1894, at New Britain, Conn.; graduated at St. Louis 1917; assistant professor at Concordia College, Milwaukee, Wis., 1917—9; professor at Concordia Institute, Bronxville, N. Y., since 1919; M. A. (Columbia).

Heinrichsmeyer, Louis Frederick. B. November 1, 1881, at St. Louis, Mo.; graduated at St. Louis 1905; pastor in Bates County, Mo., 1905—7; professor at Concordia Institute, Bronxville, N. Y., since 1907.

Heintze, Richard Wilhelm. B. November 11, 1868, at Berlin, Germany; graduated at St. Louis 1890; pastor at West Hoboken, N. J., 1890—4; professor at Concordia Institute, Bronxville, N. Y., 1894—1926; M. A. (Columbia); librarian at Concordia Seminary, St. Louis, Mo., since 1926.

Hemmeter, Henry Bernard. B. December 24, 1869, at Baltimore, Md.; graduated at St. Louis 1892; pastor at Baltimore, Md. (Jackson Square), 1892 to 1895; at Pittsburgh, Pa. (St. Andrew's), 1895—1902; professor at Concordia College, Conover, N. C., 1902—5; also editor of *Lutheran Witness;* pastor at Pittsburgh, Pa. (Trinity), 1905—8; at St. Louis, Mo., 1908—14; President of Concordia College, Conover, N. C., 1914—8; pastor at Rochester, N. Y., since 1918; Vice-President of Eastern District since 1921; M. A., D. D., (Lenoir); chairman of Mission Board of English Synod, Publication Board of English Synod, and Church Extension Board of Eastern District.

Henrichs, Karl H. B. March 29, 1897, at Cleveland, O.; graduated at St. Louis 1920; assistant pastor at Cleveland, O. (St. Paul's), 1920—2; assistant professor at Concordia College, Fort Wayne, Ind., 1922—6; professor there since 1926.

Herreilers, J. H. B. February 26, 1897, at Hooper, Nebr.; graduated at St. Paul's College, Concordia, Mo., 1918; studied at St. Louis and did supply work 1918—22; assistant at Concordia College, Edmonton, Alberta, Can., 1922 to 1924; professor there since 1924.

Herzer, John Henry. B. November 3, 1840, at Louisville, Ky.; graduated at St. Louis 1865; pastor in Steele Co., Minn., 1865—8; at Minneapolis, Minn., 1868—79; Plymouth, Wis., 1879 to 1892; Athens, Ill., 1899—1922; professor at Concordia Seminary, Springfield, Ill., 1892—1914; retired from professorship 1914; secretary of Synodical Conference 1875—6; Vice-President of Wisconsin District 1875—91; President, 1891—2; wrote *Ev.-Luth. Katechetik.*

Heyne, August Frederick William. B. June 5, 1860, at Apolda, Germany; graduated at St. Louis 1882; pastor at Lake Creek, Mo., 1882—90; at New Orleans, La., 1890—6; in Decatur, Ill., since 1896; Vice-President of Central Illinois District, 1912—8; President since 1918.

Hope, Richard John William. B. August 12, 1895, at Pueblo, Colo.; graduated at St. Louis 1916; pastor at Clayton, Mo.; at Los Angeles, Cal.; professor at Concordia Institute, Bronxville, N. Y., since 1926; A. M., B. D. (U. of Southern California).

Huth, Carl Frederick Emil. B. November 30, 1857, at Nieden, Germany; graduated at St. Louis 1881; professor at Concordia College, Milwaukee, Wis., 1881—1926; D. D. (St. Louis); d. 1926.

Jahn, John Nicholas Henry. Born July 4, 1880, at Mishawaka, Ind.; graduated at St. Louis 1905; pastor at Copenhagen, Denmark; assistant professor at Concordia Institute, Bronxville, N. Y., 1914—7; pastor at Bloomfield, N. J.; president of Seminario Concordia, Porto Alegre, Brazil, since 1925; Ph. D. (New York University).

Janssen, Weert John. B. March 3, 1880, at Golden, Ill.; graduated at Springfield 1905; pastor at Denver, Idaho, 1905—8; Yakima, Wash., 1908 to 1924; Missionary at Large of Oregon and Washington District 1924—5; in Seattle, Wash., since 1925; Vice-President of Oregon and Washington District 1918—21; President since 1921.

Jonas, Herman Henry. B. June 18, 1880, at Riverdale, Ill.; graduated at St. Louis 1905; missionary in Nevada and Northeastern California 1905—6; professor at California Concordia College, Oakland, Cal., since 1906.

Kaeppel, George Christopher Albert. B. April 19, 1862, at Indianapolis, Ind.; graduated at Addison 1881; teacher at Wittenberg 1881—3; at St. Louis (Trinity), 1883—97; professor at Teachers' Seminary, Addison (and River Forest), Ill., since 1897; former editor of *School Journal;* wrote: *Die Orgel im Gottesdienst; Orgelkompositionen; Lieder fuer gemischte Choere; Lieder fuer Maennerchoere; Songs for Male Choir; Songs for Mixed Choir;* composer of several cantatas.

Keinath, Herman Ottomar Alfred. B. December 27, 1894, at Richville, Mich.; graduated at St. Louis 1918; pastor at Grand Rapids, Mich., 1918—26; professor at Concordia Teachers' College, Seward, Nebr., since 1926.

Klausler, Joseph Paul. B. October 13, 1882, in Lyon County, Minn.; graduated at St. Louis 1905; pastor in Kulm, N. Dak., 1905—8; in Hankinson, N. Dak., since 1908; President of North Dakota and Montana District since 1924.

Klein, Henry Adam. B. February 17, 1869, at Spring, Tex.; graduated at St. Louis 1892; pastor at Chattanooga, Tenn., 1892—1902; missionary in Brazil, S. A., 1902—7; pastor at Wittenberg, Mo., 1907—10; St. Joseph, Mo., 1910—5; Collinsville, Ill., 1915—22; president of Concordia Seminary, Springfield, Ill., since 1922; Vice-President of Southern Illinois District 1915—22.

Kleinhans, John Gottlieb Frederick. B. January 15, 1871, at Sheboygan, Wis.; graduated at St. Louis 1892; pastor at Offerle, Kans.; then at Milberger, Russell Co., Kans.; Haven, Kans., 1901; Staunton, Ill., since 1909; Vice-President of Kansas District 1906 to 1909; President of Southern Illinois District since 1912.

Koehler, Edward W. A. B. October 31, 1875, at Wolfenbuettel, Germany; graduated at St. Louis 1899; pastor in Billings, Mo., 1902; missionary in East Tennessee 1903; pastor at Knoxville, Tenn., 1909; professor at Concordia Teachers' College, River Forest, Ill., since 1909; wrote *Luther's Small Catechism — Annotated.*

Koehneke, Paul Fred Martin. Born November 24, 1888, at Chicago, Ill.; graduated at St. Louis 1910; pastor at Hand Hills, Alta., 1910—5; Dodge Center, Minn., 1915—8; Rushford, Minn., 1918—23; professor at Concordia College, Milwaukee, Wis., since 1923.

Koenig, Henry Andrew. B. November 12, 1877, in Germany; graduated at Springfield 1906; pastor at Williamsburg, Iowa, 1906—13; Webster City, Iowa, 1913—23; professor at Concordia Teachers' College, Seward, Nebr., 1923.

Kohn, William C. B. June 2, 1865, at Chicago, Ill., graduated at St. Louis 1887; pastor at Chicago, Ill.: St. James's, 1887—9; St. Andrew's, 1889—1912; chairman of Mission Board of Illinois District 1906—9; chairman of Church Extension Board of Northern Illinois District 1906—9; President of Northern Illinois District 1909—13; President of Concordia Teachers' College since 1913; editor of *Lutheran School Journal* since 1913; President of Army and Navy Board 1917—9.

Kreinheder, Oscar C. B. November 10, 1877, at Buffalo, N. Y.; grad-

uated at St. Louis 1901; pastor at East St. Louis, Ill., 1901—3; St. Paul, Minn., 1903—20; Detroit, Mich., since 1920; Vice-President of English District 1915 to 1918; President since 1918.

Kreinheder, Oswald W. B. December 15, 1880, at Buffalo, N. Y.; graduated at St. Louis 1904; pastor at West Henrietta, N. Y. (St. Mark's) 1904—10; Lancaster, Pa., 1910—6; Conover, N. C. (Concordia) 1916—8; President of Concordia College, Conover, N. C., since 1918.

Kretzmann, Martin F. B. December 30, 1878, at Dudleytown, Ind.; graduated at St. Louis 1901; pastor at Vincennes, Ind., 1901—4; East St. Louis, Ill., 1904—9; Kendallville, Ind., since 1909; Secretary of Missouri Synod since 1920.

Kretzmann, Otto P. B. May 7, 1901, at Stamford, Conn.; graduated at St. Louis 1923; instructor at Concordia Seminary, Springfield, Ill., 1923—6; professor there since 1926.

Kretzmann, Paul Edward. B. August 24, 1883, in Dearborn County, Ind.; at St. Louis Seminary 1902—3; pastor at Shady Bend, Kans., 1905—7; Denver, Colo., 1907—12; professor at Concordia College, St. Paul, Minn., 1912—9; professor at Concordia Seminary, St. Louis, Mo., since 1923; M. A., Ph. D. (Minnesota); D. D.; wrote: *Popular Commentary of the Bible; Christian Art; Psychology and the Christian Day-school; A Brief History of Education; Die Pastoralbriefe; Keuschheit und Zucht; Knowing and Doing; The Teaching of Arithmetic; The Teaching of English; Education Among the Jews; Handbook for Deaconesses; Unto Us; In Dulci Jubilo; Soli Deo Gloria; Agnus Dei; Der 46. Psalm; While It Is Day; The Teaching of Religion;* a number of storybooks, etc.; editor of *Junior Bible Student.*

Kretzschmar, Richard Th. B. May 7, 1868, at Mittweida, Saxony; graduated at St. Louis 1891; pastor at St. Louis, Mo., since 1891; President of Western District since 1921; editor of *Missionstaube* for a number of years; member of Board of Control of the St. Louis Seminary and of other boards and committees (Colored Missions, Foreign Missions, etc.).

Krueger, Ottomar George William. B. March 3, 1892, at Seymour, Ind.; graduated at St. Louis 1914; pastor at Rolla, Mo., 1914—7; Orchard, Nebr., 1917—21; professor at St. Paul's College, Concordia, Mo., 1921—5; president of the institution since 1925.

Kruse, W. H. B. December 1, 1871, at Beecher, Ill.; graduated at Chicago University (A. B.) 1894; graduate student at Chicago 1894—6; professor at Hastings College, Hastings, Nebr., 1896 to 1902; professor at Concordia College, Fort Wayne, Ind., since 1902.

Kunstmann, J. G. B. October 25, 1894, at Murtoa, Australia; graduated at St. Louis 1916; professor at Concordia College, Fort Wayne, Ind., since 1918.

Kunzmann, Arthur E. B. June 19, 1888, at Stillwater, Minn.; graduated at St. Louis 1912; pastor at Dunksburg and Knobnoster, Mo., 1912—5; professor at Immanuel Lutheran College, Greensboro, N. C., 1919—20; professor at St. John's College, Winfield, Kans., since 1920; B. S. in Ed. (Cape Girardeau).

Lange, Bernard William John. B. July 5, 1878, at Valparaiso, Ind.; graduated at St. Louis 1900; pastor at Berkeley, Cal., 1900—23; professor at California Concordia College, Oakland, Cal., since 1923; secretary of California and Nevada District since 1909.

Lehenbauer, C. F. G. B. March 17, 1886, at Hannibal, Mo.; graduated at Springfield 1913; in Brazil since 1913; President of the Brazil District since 1924.

Lehenbauer, Carl Fred. B. February 24, 1877, at West Ely, Mo.; graduated at St. Louis 1900; pastor at Norman, Okla., 1900—1; Union City, Okla., 1901—9; Linn, Kans., 1909—23; at Alma, Kans., since 1923; President of Kansas District since 1919.

Lewerenz, Ernest Carl Herman. B. March 26, 1884, at Effingham, Ill.; graduated at St. Louis 1907; pastor at Jamestown-Pleasant Grove, Mo., 1907 to 13; Utica, Mich., 1913—23; professor at Fort Wayne since 1923.

Leyhe, Fred W. B. March 20, 1872, at Grand Rapids, Wis.; graduated at St. Louis 1895; pastor at Wolsey, S. Dak., since 1895; Vice-President of South Dakota District 1912—21; President since 1921.

Link, John T. B. November 23, 1873; graduated at Addison 1895; professor at Concordia Teachers' College, Seward, Nebr., since 1908; wrote: *Outlines in Geography; Short Course in Physiology; Hints and Experiments in Teaching Physiology;* A. M. (Nebraska).

Lobeck, Henry. B. October 18, 1867, at Brooklyn, N. Y.; graduated at St. Louis 1889; pastor at Sedalia, Mo., 1889—97; at Cape Girardeau, Mo., 1897 to 1905; professor at St. Paul's College, Concordia, Mo., since 1905.

Lochner, Martin Gustave Carl. B. February 7, 1883, at Springfield, Ill.; graduated at St. Louis 1905; professor at Immanuel College, Greensboro, N. C., 1905—12; professor at Concordia Teachers' College, River Forest, Ill., since 1912.

Lorenz, K. B. April 14, 1878; graduated at St. Louis 1901; pastor at Renfrew Co., Ont., Can., 1901—8; Cove, Md., 1908—11; Pittsburgh, Pa., 1911—4; Farmington, Mich., 1914—24; professor at Portland, Oreg., since 1924.

Luessenhop, Henry Frederick Otto. B. October 5, 1875, at Lutter, Hanover, Germany; graduated at St. Louis 1899; pastor at Waverly, Mo., 1899—1901; Colorado Springs, Colo., since 1901; President of Colorado District since 1921.

Lussky, Ernest A. B. October 3, 1883, at Sterling, Ill.; graduated at St. Louis 1906; professor at Concordia College, St. Paul, Minn., since 1906; A. M. (Minnesota).

Maier, Walter A. B. October 4, 1893, at Boston, Mass.; graduated at St. Louis 1916; Executive Secretary of the Walther League 1918—22; professor at Concordia Seminary, St. Louis, Mo., since 1922; editor of *Walther League Messenger;* M. A. (Harvard).

Malinsky, Frank Paul. B. January 13, 1890, at Iola, Ill.; graduated at St. Louis, 1912; pastor at Stratford, Ont., Can., 1912—8; Ayton, Ont., since 1918; President of Ontario District since 1921; editor of *Ontario District Bulletin* since 1922.

Matthius, John Dietrich. B. February 24, 1866, at West New Brighton, Staten Island, N. Y.; graduated at St. Louis 1888; assistant pastor of Bethlehem Congregation, Chicago, Ill., 1888 to 1890; pastor at Evanston, Ill., 1890 to 1910; Indianapolis, Ind. (Trinity), since 1910; Vice-President of Central District 1918—20; President, since 1920.

Mayer, F. E. B. November 5, 1892, at New Wells, Mo.; graduated at St. Louis 1915; pastor at Sherrard, Ill., 1915—8; Kewanee, Ill., 1918—26; professor at Concordia Seminary, Springfield, Ill., since 1926.

Mensing, Henry Dietrich. Born April 1, 1880, at Landesbergen, Germany; graduated at St. Louis 1903; pastor in Australia 1903—15; at Wentzville, Mo., 1915—20; Fort Smith, Ark., 1920—3; professor at Concordia College, Fort Wayne, Ind., since 1923.

Meyer, Adolphus William. Born July 20, 1860, in New Zealand; graduated at St. Louis 1885; pastor at Rader, Mo., and Pittsburgh, Pa.; President of English Missouri Synod (two terms); President of St. John's College, Winfield, Kans., 1895—1927; pastor at Long Island City, N. Y., since 1927; editor of *Lutheran Guide* for some years.

Meyer, J. Herman W. B. May 25, 1866, at Baltimore, Md.; graduated at Springfield 1889; missionary at Fresno, Cal., 1889—90; pastor at Canistota, S. Dak., 1890—3; Waltham, Minn., 1893 to 1900; St. Paul, Minn., 1900—6; St. Louis, Mo., 1906—11; at Rost, Minn., since 1912; member of Board for Colored Missions 1906—11; President of Minnesota District since 1918; editor of *Missionstaube* 1908—11; *Dein Reich komme!* (2 vols.), 1909 and 1910.

Mezger, George Leonard Peter. B. December 28, 1857, at Braunschweig, Germany; graduated at St. Louis 1881; pastor at Waterloo, Iowa, 1881—5; near Okawville, Ill., 1885—95; at Decatur, Ill., 1895—6; professor at Concordia Seminary, St. Louis, Mo., 1896—1926; professor of Theological Seminary, Zehlendorf, Berlin, Germany, since 1923; D. D. (Northwestern College, Watertown, Wis.); editor of *Homiletisches Magazin;* wrote: *Entwuerfe zu Katechesen; Lessons in the Small Catechism; Bibelklasse,* Vols. 1 and 2; editor of *Denkstein zum 75jaehrigen Jubilaeum der Missourisynode.*

Miller, Albert H. B. January 23, 1864, at Terryville, Conn.; graduated at Addison 1889; professor at Teachers' College, Addison and River Forest, Ill., since 1906; wrote: *Teachers' Manual of Suggestions; Modern Grammar; Science for the Grades; The Modern Speller; Seventy-five Composition Outlines; Commencement Addresses; Learn to Pronounce; How to Keep First Graders Busy; Spelling Dictations.*

Moenkemoeller, William. B. November 9, 1867, in Westphalia, Germany; graduated at St. Louis 1889; pastor at Cairo, Ill., 1889—92; Springfield, Mass., 1892—9; New Britain, Conn., 1899 to 1905; professor at Concordia College, St. Paul, Minn., since 1905; wrote *Word Pictures of Bible Events* (a series).

Mueller, August John. B. June 27, 1887, at Lewiston, Minn.; graduated at St. Louis 1914; missionary at Calgary, Alta., 1914—6; pastor at Calgary, Alta. (Immanuel), since 1916; President of Alberta and British Columbia District since 1921.

Mueller, George William. B. February 14, 1858, at Philadelphia, Pa.; graduated at St. Louis 1879; pastor at

Salters, Wis., 1879—83; professor at Concordia College, Milwaukee, Wis., since 1883.

Mueller, John Henry. B. August 6, 1877, at Cole Camp, Mo.; graduated at St. Louis 1899; pastor at Blackwell, Okla.; Yates Center, Kans.; at Hepler, Kans.; now at Fairmont, Okla.; President of Oklahoma District since 1924.

Mueller, John Theodore. B. April 5, 1885, in Town Freedom, Waseca County, Minn.; graduated at St. Louis 1907; professor at New Orleans, La., 1907—11; at Wittenberg, Wis., 1911—3; pastor at Hubbell, Mich., 1913—7; Ottawa, Ill., 1917—20; professor at Concordia Seminary, St. Louis, Mo., since 1920; wrote: *Christian Fundamentals; My Church and Others; Five Minutes with Luther; Faith Unshaken;* a number of story-books.

Neitzel, Richard. B. September 8, 1875, in Pomerania; graduated at St. Louis, 1899; pastor in Oklahoma 1899—1901; at Kansas City, Kans., 1901 to 1913; Summit, Ill., 1913—8; professor at Concordia Seminary, Springfield, Ill., since 1918.

Overn, Oswald Benjamin. B. January 26, 1891, at Mankato, Minn.; graduated at University of Minnesota 1912; professor at Luther College, Decorah, Iowa, 1912—9; M. S. (Iowa); at Luther Institute, Chicago, 1919—20; professor at Concordia College, St. Paul, Minn., since 1920.

Pfotenhauer, Frederick. B. April 22, 1859, at Altencelle, Hanover; graduated at St. Louis 1880; traveling missionary in Minnesota and the territories of Dakota and Montana (stationed at Odessa, Minn.) 1880—7; pastor at Lewiston, Minn., 1887—94; at Hamburg, Minn., 1894—1911; now residing at Chicago, Ill.; D. D. (St. Louis); President of Minnesota and Dakota District 1891 to 1908; Vice-President of Missouri Synod 1908—11; President, since 1911.

Pieper, Franz August Otto. Born June 27, 1852, at Carwitz, Pomerania; graduated at St. Louis 1875; pastor at Centerville, Wis., 1875—6; Manitowoc, Wis., 1876—8; professor at Concordia Seminary, St. Louis, Mo., 1878—87; D. D. (Northwestern College, Watertown, Wis.; Luther College, Decorah, Iowa); President of Concordia Seminary, St. Louis, Mo., since 1887; President of Missouri Synod 1899—1911; editor of *Lehre und Wehre;* wrote: *Christliche Dogmatik; Conversion and Election; Zur Einigung; Das Wesen des Christentums; Die Grunddifferenz in der Lehre von der Bekehrung und Gnadenwahl; A Brief Statement of the Missouri Synod's Doctrinal Position; Ich glaube, darum rede ich; Unsere Stellung in Lehre und Praxis; Das Fundament des christlichen Glaubens; Die rechte Weltanschauung.*

Polack, W. G. B. December 7, 1890, at Wausau, Wis.; graduated at St. Louis 1914; assistant pastor, later chief pastor at Evansville, Ind., 1914—25; professor at Concordia Seminary, St. Louis, Mo., since 1925; wrote: *Choice Morsels; Favorite Christian Hymns,* Vols. I, II, and III; *Shegonaba; John Eliot* (Vol. I of *Men and Missions*); *The Building of a Great Church; Tom's Christmas Letter.*

Reese, Albert W. B. May 22, 1893, at Luce, Nebr.; graduated at St. Louis 1917; pastor at Burns, Wyo., 1918—23; Chehalis, Wash., 1923—6; professor at St. Paul's College, Concordia, Mo., since 1926.

Rehfeldt, Louis Carl John. Born July 20, 1884, at Garnerville, Iowa; graduated at Springfield 1907; in Brazil since 1907; professor at Concordia Seminary, Porto Alegre, Brazil, since 1918; editor of *Mensageiro Lutherano.*

Rehwaldt, August C., Jr. B. September 7, 1896, at Valparaiso, Ind.; attended Concordia Seminary St. Louis, Mo., 1916—7, 1918—9; graduated at Wyoming University 1921; professor at Concordia College, Milwaukee, Wis., since 1926.

Rehwinkel, Alfred. B. June 25, 1887, at Merrill, Wis.; graduated at St. Louis 1910; pastor at Pincher Creek, Alta., Can., 1910—4; Edmonton, Alta., Can., 1914—22; M. A., B. D. (Edmonton); professor at Concordia College, Edmonton, Can., since 1922.

Reuter, Paul. B. January 24, 1879, at Buenos Aires, Argentina; graduated at St. Louis 1900; pastor at Utica, Nebr.; Gresham, Nebr. (Wisconsin Synod); Port Washington, Wis.; professor at Concordia Teachers' College, Seward, Nebr., since 1908.

Rippe, Herman John. B. August 25, 1896, at New York, N. Y.; graduated at St. Louis 1918; assistant at Concordia Institute, Bronxville, N. Y., 1918—20; A. M. (Columbia); professor there since 1920.

Rohlfing, Richard Theodore. Born November 2, 1896, at Alma, Mo.; graduated at St. Louis 1921; assistant instructor at Concordia Teachers' College, River Forest, Ill., 1921—3; pastor at Townsend, Suring, Breed, and Pine

Stump, Wis., 1923—5; professor at Concordia Teachers' College, River Forest, Ill., since 1925.

Romoser, George August. B. September 14, 1870, at Baltimore, Md.; graduated at St. Louis 1892; professor at Concordia College, Conover, N. C. 1892—9; president, 1900—11; pastor at Detroit, Mich., 1899—1900; at Cleveland, O. (Grace), 1912—4; professor at Concordia Institute, Bronxville, N. Y., 1915—8; president since 1918; Vice-President of the English Missouri Synod 1912—5; editor of *Lutheran Witness* 1900—14.

Ross, C. B. September 30, 1857, at Doberan, Germany; graduated at St. Louis 1878; pastor in Town Arlington, Minn., 1878—86; at Willow Creek, Minn., 1886 to 1890; professor at Concordia College, Milwaukee, Wis., since 1890; D. D. (St. Louis).

Rupprecht, Philip Martin Ferdinand. B. November 10, 1861, at North Dover, O.; graduated at St. Louis 1884; pastor near Cole Camp, Mo., 1884—9; at Detroit, Mich., 1889—96; assistant editor and proof-reader at Louis Lange Publishing Co., 1896—1900; chief proof-reader and house editor at Concordia Publishing House since 1900; editor of *Concordia Lesson Helps* 1916—20; wrote *Bible History References* (2d ed., two volumes).

Rusch, O. F. B. January 25, 1871; graduated at Addison, Ill., 1889; teacher at Ottawa, Can., 1889—91; Chicago, Ill., 1891—1916; Ph. B. (1914, Chicago University); professor at Concordia Teachers' College, River Forest, Ill., since 1916.

Scaer, Charles. B. October 11, 1857, at Van Wert, O.; professor at St. John's College, Winfield, Kans., since 1894; A. M. (Northwestern University, Ada, O.). Wrote *A Treatise on Conscience.*

Scaer, Ernest F. B. April 15, 1900; graduated at St. Louis 1922; Columbia University 1922—4; A. M.; assistant at California Concordia College 1924—6; professor there since 1926.

Schaller, Frederick Fuerchtegott William. B. March 23, 1868, at St. Louis, Mo.; graduated at St. Louis 1889; pastor at Baltimore, Md. (St. Thomas's), 1889—1901; Quincy, Ill., 1901—6; professor at St. Paul's College, Concordia, Mo., since 1906.

Schelp, Paul W. B. September 20, 1895, at Emma, Mo.; graduated at St. Louis 1919; in Brazil since 1920; professor at Concordia Seminary, Porto Alegre, Brazil, since 1920.

Schick, George Victor. B. February 3, 1886, at Chicago, Ill.; graduated at St. Louis 1907; Ph. D. (Johns Hopkins); instructor at Johns Hopkins 1913—4; professor at Concordia College, Fort Wayne, Ind., since 1914.

Schinnerer, John Jacob Frederick. B. January 28, 1865, at Willshire, O.; graduated at Springfield 1887; pastor at Ocheyedan, Iowa, 1887—92; Arcadia, Mich., 1892—9; Amelith, Mich., 1899 to 1925; at Detroit, W. S., Mich., since 1925; Vice-President of Michigan District 1915—24; President since 1924.

Schmidt, George P. B. February 26, 1894, at St. Louis, Mo.; graduated at St. Louis 1917: assistant at Concordia College, Fort Wayne, Ind., 1919—21; professor there since 1921.

Schmidt, Martin Joseph. Born March 25, 1846, at Altenburg, Mo.; graduated at St. Louis 1868; pastor at Weston, Platte Co., Mo., 1868—9; Dallas, Clinton Co., Mich., 1869—72; Saginaw, W. S., Mich., 1872—94; D. D. (St. Louis); President of Michigan District 1882—91; President of Concordia College, Fort Wayne, Ind., 1894—1903; professor there 1903—1917; now retired.

Schmieding, Alfred. B. April 3, 1888; graduated at Seward, Nebr., 1907; teacher at Newton, Kans., 1907—11; Mount Olive, Ill., 1911—6; Saginaw, Mich. (Bethlehem), 1916—22; professor at Teachers' College, River Forest, Ill., since 1922.

Schmitt, F. H. B. February 1, 1880; graduated at Teachers' Seminary, Addison, Ill., 1901; at Michigan State Normal College 1906; teacher at Sebewaing, Mich., 1901—4; assistant instructor at Addison 1905—6; professor at Addison and River Forest since 1906.

Schnedler, Erwin Herman. Born April 24, 1892, at St. Charles, Mo.; graduated at St. Louis 1914; assistant professor at Concordia College, Fort Wayne, Ind., 1914—20; professor there since 1920.

Schoede, August Herman. Born April 1, 1863, at Random Lake, Wis.; graduated at St. Louis 1887; professor at St. Paul's College, Concordia, Mo., since 1887.

Schroedel, George Carl. B. August 21, 1878, in Wood County, Wis.; graduated at St. Louis 1902; pastor at Hurley, Wis., 1902—5; Manawa, Wis., 1905—11; Wausau, Wis., 1911—23; professor at St. John's College, Winfield, Kans., since 1924.

Schuelke, August. B. May 7, 1866, at Berlin (now Kitchener), Ont., Can.; graduated at St. Louis 1888; assistant professor and inspector at Concordia College, Fort Wayne, Ind., 1888—90; pastor at Crown Point, Ind., 1890—1906; professor at Concordia Teachers' College, Seward, Nebr., since 1906; Treasurer of Nebraska District 1912—23; of Southern Nebraska District since 1923.

Schwermann, Albert Henry Carl. B. June 13, 1891, at Jefferson City, Mo.; graduated at St. Louis 1913; pastor at Mellowdale, Alta., 1913—6; Wetaskiwin, Alta., 1916—21; President of Concordia College, Edmonton, Alta., Can., since 1921.

Smith, Carroll O. B. July 24, 1874, at Conover, N. C.; graduated at St. Louis 1899; pastor at Pascagoula, Miss., 1900 to 1905; in Catawba and Alexander Counties, N. C., 1905—11; professor at Concordia College, Conover, N. C., since 1911.

Sommer, Martin S. B. March 31, 1869, at Baltimore, Md.; graduated at St. Louis 1892; pastor at St. Louis, Mo., 1892—1920; professor at Concordia Seminary, St. Louis, Mo., since 1920; Vice-President of English Synod of Missouri 1893—5; President of English District 1912—6; wrote: *Physical Training of Public Speakers; Prayers; How Often Should a Christian Receive Holy Communion? Luther Album;* various tracts; edited: *Confessional Addresses by Lutheran Pastors* and *Voice of History;* associate editor of *Lutheran Witness.*

Spitz, Lewis William. B. July 31, 1895, at Minden, Nebr.; graduated at St. Louis 1918; pastor at Lovell, Wyo., 1918—21; Bertrand, Nebr., 1921—4; Blue Hill, Nebr., 1924—5; professor at St. Paul's College, Concordia, Mo., since 1925.

Stein, Henry Fred Andrew. B. August 29, 1867, at Baltimore, Md.; graduated at St. Louis 1889; pastor at Springfield, Mass., 1889—92; professor at Concordia Institute, now at Bronxville, N. Y., since 1892; M. A., Ph. D. (New York U.).

Steiner, L. B. March 2, 1865; graduated 1890; professor at St. John's College, Winfield, Kans., since 1895.

Stoeppelwerth, Henry John. Born October 11, 1869, at Washington, Mo.; graduated at St. Louis, 1893; professor at St. John's College, Winfield, Kans., since 1893.

Stoeppelwerth, Martin Luther. B. September 16, 1895, at Winfield, Kans.; graduated at St. Louis 1919; assistant professor at Concordia College, Fort Wayne, Ind., 1921—3; professor there since 1923; A. M. (Chicago).

Strieter, John August Fred. B. December 26, 1854, at Cleveland, O.; graduated at Fort Wayne, Ind., 1878; teacher at Dubuque, Iowa, 1878—80; Akron, O., 1880—4; Frankenmuth, Mich., 1884 to 1897; Cleveland, O., 1897—1903; professor at Concordia Teachers' College, Seward, Nebr., since 1903.

Studtmann, Henry Peter Louis. B. December 23, 1875, at Chicago, Ill.; graduated at St. Louis 1897; pastor at Beloit, Wis., 1897—1900; Crowley, La., 1900—4; at Riesel, Tex., 1904—26; member of Board of Missions and editor of *Texas-Distriktsbote* 1915—20; Vice-President of Texas District 1918—20; President, 1920—6; President of Lutheran Concordia College, Austin, Tex., since 1926.

Sylwester, Franz. B. March 3, 1881, at Gaylord, Minn.; graduated at St. Louis 1905; President of Concordia College, Portland, Oreg., since 1905.

Theiss, J. W. B. September 20, 1863; graduated at St. Louis 1886; pastor at Madisonville, O., 1886—9; Portland, Oreg., 1889—93; Santa Rosa, Cal., 1894 to 1904; Los Angeles, Cal., since 1904; wrote: *Gepflueckt am Wege*, etc.

Wahlers, Fred. B. January 1, 1881, at Deepen, Hanover; graduated at St. Louis 1904; professor at Immanuel Lutheran College, Concord, N. C., 1904 to 1905; at Greensboro, N. C., 1905—19; pastor at Remsen, Iowa, 1919—22; professor at St. Paul, Minn., since 1922.

Walker, Herman Henry. B. September 28, 1842, at Brockhausen, Germany; graduated at St. Louis 1865; pastor at Paterson, N. J., 1866—74; York, Pa., 1874—; Vice-President of Eastern District 1885—99; President of Eastern District 1899—1915; D. D. (St. Louis); at present writing is living at Silver Creek, N. Y.

Wegener, Gottfried John. Born April 10, 1861, Bremen, Germany; graduated at St. Louis 1882; pastor at Dieterich, Ill., 1882—5; Altamont, Ill., 1885—7; New Orleans, La. (St. Paul's), since 1887; President of Southern District 1891—1927.

Weiss, E. C. B. November 14, 1892; graduated at St. Louis 1918; B. S. (Cape Girardeau Normal); assistant pastor at St. Louis, Mo. (Zion), 1918—20; pastor at Tilsit, Mo., 1920—5; professor at St. Paul's College, Concordia, Mo., since 1925.

Wenger, Frederick Samuel. B. February 8, 1878, at Bern, Switzerland; graduated at St. Louis 1900; assistant pastor at Hamburg, Minn., 1900—2; pastor at Fair Haven, Minn., 1902—6; professor at Luther College, New Orleans, La., 1906—10; pastor at Frohna, Mo., 1910—23; professor at Concordia Seminary, Springfield, Ill., since 1923.

Wente, Walter Herman. B. August 1, 1894, at Germanicus, Ont., Can.; graduated at St. Louis 1914; M. A. (Chicago); assistant St. John's College, Winfield, Kans., 1914—7; professor at Michigan Lutheran Seminary, Saginaw, Mich., 1917—22; at St. John's College, Winfield, Kans., since 1922.

Werling, John William. B. October 12, 1878, at New Haven, Ind.; graduated at St. Louis 1902; pastor at Humboldt, Kans., 1902—10; Winfield, Kans., 1910—8; assistant professor at St. John's College, Winfield, Kans., 1910—2; professor there since 1918.

Wessel, Louis. B. July 14, 1864, at St. Louis, Mo.; graduated at St. Louis 1886; pastor at Nokomis, Ill., 1886—92; professor at Concordia Seminary, Springfield, Ill., since 1892; D. D. (St. Louis); wrote: *Sermons and Addresses on Fundamentals; Proof-Texts of the Catechism, with a Practical Commentary; Festival and Occasional Sermons.*

Wiegner, Paul Edward. B. October 28, 1881, at St. Ansgar, Iowa; graduated at St. Louis 1909; pastor of two congregations at McNutt, Sask., Can., 1909—12; at Langenburg, 1909—27; also at Springside and Marchwell 1914 to 1923; Winnipeg, Can., since 1927; President of Manitoba and Saskatchewan District since 1922.

Wolfram, Theodore John Martin. B. April 3, 1863, at Washington, D. C.; graduated at Springfield 1887; pastor at Giddings, Tex., 1887—9; Waterloo, Iowa, 1889—1914; Charter Oak, Iowa, 1914—22; Germantown, Iowa, 1922—5; associate pastor at Cedar Rapids, Iowa, since 1925; Vice-President of Iowa District 1909—14; President, since 1914.

Wollaeger, Herman William Franz. B. December 7, 1872, at Milwaukee, Wis.; graduated at St. Louis 1895; pastor at Hartford, Conn., 1900—4; Ph. D. (Heidelberg); professor at Concordia College, St. Paul, Minn., since 1904.

Zanow, Paul. B. August 23, 1896, at Milwaukee, Wis.; graduated at St. Louis 1923; assistant at Concordia College, Milwaukee, Wis., 1923; professor there since 1924.

Zorn, Carl Manthey. B. March 18, 1846, at Sterup, Schleswig; graduated at Leipzig 1870; missionary of the Leipzig Mission Society in India 1871—6; pastor at Sheboygan, Wis., 1876—81; Cleveland, O., 1881—1911; retired; D. D. (St. Louis); wrote: *Der Heiland; Apostelgeschichte; Der Brief des Jakobus; Die Epistel an die Hebraeer; Die Psalmen; Die zwei Episteln St. Pauli an die Korinther; Die zweite Epistel St. Petri und die Epistel St. Judae; Der Kolosserbrief; Die Offenbarung St. Johannis; Der Brief an die Roemer; Christenfragen, aus Gottes Wort beleuchtet; Brosamlein; Crumbs; Die drei Episteln St. Johannis; Auf den Weg; Bekehrung und Gnadenwahl; Das Gesetz; Die ganze christliche Lehre in 1 Mos. 1—5; Dies und das aus dem Leben eines ostindischen Missionars; Dies und das aus fruehem Amtsleben; Ein letztes apostolisches Wort: Errettet und andere Geschichten aus Jesu Reich; Eunike; Eunice; Food on the Way; Geistliche und selige Freiheit eines Christenmenschen; Gottestrost; Grossvaters Erinnerungen; Handbuch fuer den ersten Selbstunterricht in Gottes Wort; Handbook for Home Study; Jesusminne; Kleine Hauspostille; Lasset die Kindlein zu mir kommen; Questions on Christian Topics; Vergebung der Suenden; Vom Hirtenamt; Weide meine Laemmer; Weisungen und Warnungen; Wachet;* etc.

Zucker, John Frederick. B. September 2, 1842, at Breitenau, Bavaria; graduated at Erlangen 1865; missionary of the Leipzig Mission Society in India 1870—6; pastor at Brooklyn, N. Y., 1876—9; professor at Concordia College, Fort Wayne, Ind., 1881—1921; now retired, acting librarian; D. D. (St. Louis); President of Concordia College, Fort Wayne, Ind., 1879—81.

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